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# HARMONY OF THE GOSPELS

IN

## G R E E K,

IN THE GENERAL ORDER OF

LE CLERC AND NEWCOME,

WITH NEWCOME'S NOTES.

PRINTED FROM THE

TEXT AND WITH THE VARIOUS READINGS OF

KNAPP.

THE WHOLE REVISED AND THE GREEK TEXT NEWLY ARRANGED

BY

EDWARD ROBINSON, D. D.

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## P R E F A C E .

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The Harmony of Le Clerc, which was the basis of Newcome's work, was published at Amsterdam in 1699, medium folio. That of Newcome was printed at Dublin in 1778, large folio. The peculiar and distinguishing feature of these two works, is the exhibition of the original text of the gospels, according to the supposed chronological order, in four parallel columns on one large page ; in such a manner that the eye perceives at once, how far the language in general, and even the phrases and words, of the different evangelists, are parallel. The variations introduced by Newcome consist in some changes in the general order ; in a division into shorter sections ; and in the addition of notes.

It follows of course, upon this plan, that wherever one evangelist has independent matter, the other three columns must remain blank ; and the result is, that where the text of St. John's gospel is given, three fourths of almost every page is thus left empty. The very nature of the plan requires a great waste of room ; and consequently renders a work of this kind inconvenient in size and expensive in price. Such is the fact in regard to both the Harmonies in question. These difficulties were partially remedied in the octavo edition of Newcome published at Andover in 1814 ; which, notwithstanding the inconvenience of its being printed without accents, and of the irregular transitions from one page to another, was very favourably received, and exerted a happy influence on the study of the New Testament in this country.

But although this method of arrangement has a great advantage for him who wishes to examine the merely *verbal* parallelisms of the gospels ; yet it is not essential for the mass of theological students, who naturally desire to look more at the resemblances of thought and of the general mode of expression. For such, it is sufficient to present the parallel passages in juxtaposition, without breaking up the text into minute clauses, or even into verses. It is enough, if the arrangement be so nearly parallel, as to be obvious on slight inspection.

It was thought best, therefore, in preparing the present volume for the press, to abandon the former method ; and to adopt only the general order of Le Clerc and Newcome, under such an arrangement as should permit the greatest possible compression of the text. Ac-

cordingly, the student will here find upon a single octavo page, and without any great loss of room, all that the different evangelists contain upon the subject there presented. The principle of arrangement is similar to that of Griesbach in his *Synopsis Evangeliorum*, especially as republished by Roediger, Halle 1827.

The general chronological order of Le Clerc and Newcome was preferred, as being on the whole judicious, and as already familiar to the great body of theologians. The notes of Newcome have also been retained; not because they are distinguished for much of original or independent thought; but rather as being a judicious compilation from the remarks of others, which in many respects may be useful to the student. On similar grounds, his preface and sectional divisions have also been retained.

In consequence of the residence of the Editor at a distance from the press, an important omission on p. 23 was not discovered until it was too late to have it corrected. The passage is inserted under the head of *Addenda* on p. 220; as also another verse, which was likewise omitted in the copy printed from.

That the labour bestowed upon this volume may be blessed of the Most High for the promotion of the study of his holy word, is the fervent prayer of the Editor.

Boston, July 1, 1834.

E. ROBINSON.

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## EXPLANATIONS.

### *In the Text.*

— The dash is sometimes used instead of parentheses; but more commonly marks a division or transposition of verses or clauses.

[ ] Brackets denote a probable addition to the text.

[ ] Double Brackets mark an addition which is decidedly spurious.

### *In the Various Readings.*

Readings without any mark before them, are those of the *textus receptus*, for which others have been substituted.

Other readings have the word *Alii*, etc. before them. Those to which an asterisk (\*) is subjoined, are of an authority nearly, or perhaps quite, equal to the corresponding readings in the text.

## CONTENTS.

Table of Passages	-	-	-	-	-	-	-	-	-	xiii
Newcome's Preface	-	-	-	-	-	-	-	-	-	xix

### PART I.

THE EVANGELICAL HISTORY BEFORE JESUS' PUBLIC MINISTRY, CONTAINING  
THE SPACE OF THIRTY YEARS AND SIX MONTHS.

SECT.									PAGE
1. St. Luke's preface	-	-	-	-	-	-	-	-	1
2. St. John's preface	-	-	-	-	-	-	-	-	1
3. The conception of Elizabeth	-	-	-	-	-	-	-	-	2
4. The salutation of Mary	-	-	-	-	-	-	-	-	3
5. Mary visits Elizabeth	-	-	-	-	-	-	-	-	3
6. John the Baptist is born	-	-	-	-	-	-	-	-	4
7. An angel appears unto Joseph	-	-	-	-	-	-	-	-	5
8. The birth of Jesus	-	-	-	-	-	-	-	-	5
9. The genealogy of Jesus	-	-	-	-	-	-	-	-	6
10. An angel appears to the Shepherds, who visit Jesus	-	-	-	-	-	-	-	-	8
11. The circumcision of Jesus	-	-	-	-	-	-	-	-	8
12. The presentation of Jesus in the temple	-	-	-	-	-	-	-	-	8
13. The Magi. Jesus' flight into Egypt. Herod's cruelty.									
Jesus' return	-	-	-	-	-	-	-	-	9
14. Jesus goes to the passover when he is twelve years of age									11
15. Of John the Baptist and his ministry	-	-	-	-	-	-	-	-	11

### PART II.

THE TRANSACTIONS OF ABOUT SIX MONTHS, FROM JESUS' BAPTISM, TILL  
THE BEGINNING OF THE ENSUING PASSOVER.

16. The baptism of Jesus	-	-	-	-	-	-	-	15
17. The temptation of Jesus	-	-	-	-	-	-	-	16
18. The testimony of John the Baptist to Jesus, and its effects								17
19. The marriage feast at Cana of Galilee	-	-	-	-	-	-	-	19



## PART III.

THE TRANSACTIONS OF TWELVE MONTHS, FROM THE BEGINNING OF THE  
FIRST PASSOVER.

SECT.	PAGE
20. Jesus goes to Jerusalem at the passover, and casts the traders out of the temple - - - - -	20
21. Jesus' discourse with Nicodemus - - - - -	21
22. Jesus tarries and baptizes in Judea. John the Baptist asserts the superior dignity of Jesus - - - - -	22
23. Jesus retires into Galilee after the Baptist's imprisonment. Passing through Samaria, he makes disciples - - - - -	22
24. In Galilee Jesus exercises his public ministry. In Cana he heals the son of king Herod's officer, who lay sick at Capernaum - - - - -	24
25. Jesus goes to Nazareth, where he preserves his life by a miracle; and then fixes his dwelling at Capernaum - - - - -	25
26. The call of Simon and Andrew, and likewise of James and John; with the miracle which preceded it - - - - -	26
27. Jesus in the synagogue at Capernaum heals a demoniac - - - - -	28
28. Peter's wife's mother, and many others are healed. Jesus, attended by some of his disciples, teaches and works miracles throughout Galilee - - - - -	28
29. Jesus heals a leper - - - - -	30
30. Jesus heals a paralytic - - - - -	31
31. Matthew is called - - - - -	33

## PART IV.

THE TRANSACTIONS OF TWELVE MONTHS, FROM THE BEGINNING OF THE  
SECOND PASSOVER.

32. The healing of an infirm man at Bethesda in Jerusalem - - - - -	34
33. Jesus vindicates his disciples for plucking ears of corn on the sabbath - - - - -	36
34. Jesus heals a man with a withered hand on the sabbath; withdraws himself from the Pharisees, and heals many - - - - -	37
35. Jesus retires to a mountain; calls his disciples to him; chooses twelve; is followed by a great multitude; heals many - - - - -	39
36. The sermon on the mount - - - - -	40

SECT.	PAGE
37. The servant of the centurion is healed - - -	47
38. The widow's son is raised from the dead at Nain - -	48
39. Jesus' answer to the disciples sent by John the Baptist -	49
40. Jesus' reflections in consequence of his appeal to his might ty works - - - - -	51
41. A woman, who had been a sinner, is publicly reassured of forgiveness by Jesus sitting at meat with a Pharisee -	51
42. During Jesus' second circuit through Galilee he heals a demoniac; and the Scribes and Pharisees blaspheme the Holy Spirit - - - - -	52
43. The Scribes and Pharisees are reproved for seeking a sign	54
44. Who are truly blessed - - - - -	56
45. Jesus regards his true disciples as his nearest relations -	56
46. Jesus, sitting at meat with a Pharisee, denounces woes against the Pharisees, Scribes, and teachers of the law	57
47. Jesus instructs his disciples and the multitude - -	58
48. The calamities of certain Galileans, a warning to the Jews	60
49. Parables. The reason why Jesus used them. An expla- nation of one - - - - -	61
50. Jesus gives commandment to cross the lake. Incidents on the way. A tempest stilled - - - - -	67
51. Jesus heals two demoniacs of Gadara - - - - -	69
52. Levi's feast. Jesus' consequent discourse. The raising of Jairus' daughter - - - - -	72
53. Jesus heals two blind men - - - - -	77
54. Jesus casts out a dumb spirit. The Pharisees again blas- pheme. See § 42. - - - - -	77
55. Jesus revisits Nazareth and is again rejected there - -	77
56. The occasion of sending forth the twelve apostles to preach and work miracles - - - - -	78
57. The twelve are instructed and sent forth - - - -	78
58. Jesus continues his tour through Galilee - - - -	81
59. The twelve preach repentance, and work miracles, every where - - - - -	81
60. The death of John the Baptist - - - - -	82
61. Herod hears of Jesus' fame, and desires to see him -	83
62. The twelve return - - - - -	83
63. Five thousand are fed on five loaves and two fishes - -	83
64. Jesus walks on the sea - - - - -	87

SECT.	PAGE.
65. Jesus' discourses with the multitude in Capernaum; in the synagogue of that city; and with his disciples. Peter's confession	89

## PART V.

THE TRANSACTIONS OF TWELVE MONTHS, FROM THE BEGINNING OF THE  
THIRD PASSOVER.

66. Jesus' discourse with the Pharisees and Scribes, and with his disciples, about eating with unwashen hands	92
67. Jesus heals the daughter of a Syrophenician woman	94
68. Jesus restores to a person hearing and speech	95
69. Jesus feeds more than four thousand, with seven loaves and a few small fishes	96
70. The Pharisees and Sadducees again ask a sign. See § 43.	97
71. The disciples are cautioned against the leaven of the Pharisees, of the Sadducees, and of Herod	97
72. Jesus restores a blind man to sight near Bethsaida	98
73. Peter repeats his confession that Jesus was the Christ. See § 65.	99
74. Jesus plainly foretells his sufferings and resurrection, rebukes Peter, exhorts all to self-denial	100
75. Jesus' transfiguration; his discourse with the three disciples as they were descending from the mountain	102
76. Jesus casts out a dumb and deaf spirit	104
77. Jesus again foretells his sufferings and resurrection	106
78. Jesus works a miracle to pay the tribute money	106
79. The disciples contend who should be the greatest. Jesus' conduct and discourse on that occasion	107
80. Seventy disciples are instructed and sent out	110
81. Jesus goes to Jerusalem at the feast of tabernacles. His conduct and discourses during the feast	111
82. A woman taken in adultery is brought before Jesus	113
83. Jesus discourses with the Scribes and Pharisees, with those who believed in him, and verse 33 with the unbelieving Jews	114
84. Jesus restores sight to one blind from his birth. The consequence of this miracle	116
85. The seventy return	119



SECT.	PAGE
86. A teacher of the law is instructed how to attain eternal life	119
87. The disciples are again taught how to pray - - -	120
88. Jesus restores a woman who had been bowed down for eighteen years - - - - -	121
89. Jesus replies to the question, Are there few that be saved?	121
90. The transactions, when our Lord ate bread with a chief Pharisee on the sabbath - - - - -	122
91. Jesus states to the multitude the difficulties attending a profession of his religion - - - - -	123
92. Jesus defends himself against the Pharisees and Scribes, for instructing publicans and sinners - - - -	124
93. Jesus instructs his disciples by the parable of the unjust steward. The Pharisees are reprov'd - - -	125
94. Jesus further instructs his disciples - - - -	127
95. The Samaritans will not receive Jesus. James and John reprov'd for their zeal against them - - - -	128
96. Jesus cleanses ten lepers - - - - -	128
97. The Pharisees ask when the kingdom of God should come. Our Lord's answer - - - - -	128
98. Jesus speaks a parable to his disciples, and another to cer- tain who trusted in themselves that they were righteous	129
99. Jesus is received into Martha's house - - - -	130
100. Jesus keeps the feast of dedication at Jerusalem - -	130
101. Jesus goes again to Bethabara (John i. 28) after the feast of dedication; and remains there till a fit occasion calls him into Judea - - - - -	131
102. Jesus raises Lazarus from the dead. The consequences of this miracle - - - - -	131
103. Jesus enters Judea. The Pharisees question him about divorces - - - - -	134
104. Jesus lays his hands on young children and blesses them	135
105. Jesus' discourse in consequence of being asked by a rich man how he should attain eternal life - - - -	136
106. Jesus, as he is going up to Jerusalem, foretells his suffer- ings to the twelve apart - - - - -	139
107. The ambitious request of James and John - - -	140
108. Jesus restores sight to two blind men near Jericho -	141
109. Jesus visits Zaccheus, a chief of the publicans - -	142
110. Jesus arrives at Bethany six days before the passover -	143

SECT.	PAGE
111. Jesus proceeds to Jerusalem, amidst the acclamations of the disciples and of the multitude. The transactions there	144
112. The barren fig-tree. The temple cleansed - - -	148
113. The disciples observe that the fig-tree was withered away	149
114. Jesus' discourse with the Chief Priests, Scribes, and Elders in the temple - - - - -	150
115. The Pharisees and Herodians, the Sadducees, and one of the Pharisees who was a Scribe, question Jesus. Jesus questions the Pharisees - - - - -	154
116. Jesus, in the hearing of his disciples and of the multitude, reproves the Scribes and Pharisees to their face with a divine eloquence - - - - -	158
117. Jesus prefers the widow's offering to the gifts of the rich	161
118. Jesus foretells the destruction of the temple, as he takes his final leave of it; and, on the Mount of Olives, teaches four of his apostles what were the signs of his coming to destroy the Jews, and to close the Mosaic dispensation	161
119. Jesus describes the proceedings at the last day. How Jesus hitherto employed himself during this week - -	169
120. The transactions on the fourth day of the week in which Jesus was crucified - - - - -	170

## PART VI.

THE TRANSACTIONS OF THREE DAYS, FROM THE DAY ON WHICH THE FOURTH PASSOVER WAS KILLED, TO THE END OF THE DAY BEFORE THE RESURRECTION.

121. Jesus prepares to keep the passover - - - -	173
122. Jesus sits down with the twelve. There is an ambitious contention among the twelve - - - -	174
123. Jesus washes the feet of the disciples - - - -	175
124. Jesus foretells that Judas would betray him. The conduct of the disciples and of Judas - - - -	175
125. Jesus foretells to the apostles the fall of Peter, and their common danger - - - -	177
126. Jesus institutes the eating of bread in remembrance of his body broken - - - -	178
127. Jesus comforts his disciples - - - -	179

SECT.	PAGE
128. Jesus institutes the drinking of wine in remembrance of his blood shed - - - - -	180
129. Jesus resumes his discourse to his disciples - - - - -	181
130. Jesus' prayer - - - - -	184
131. Jesus' agony in Gethsemane - - - - -	185
132. Jesus is betrayed - - - - -	187
133. Jesus is brought before Annas and Caiaphas. Peter denies him thrice - - - - -	189
134. Jesus stands before Caiaphas, and then before the whole Jewish Council. He confesses himself to be the Christ, and is pronounced guilty of death - - - - -	192
135. Jesus is taken before Pilate - - - - -	194
136. Pilate sends Jesus to Herod. Herod sends him back - - - - -	196
137. Pilate seeks to release Jesus - - - - -	196
138. Pilate, having scourged Jesus, and having repeated his attempts to release him, delivers him to the clamours of the Jews. The soldiers insult him and lead him away to crucify him - - - - -	198
139. Judas repents and destroys himself - - - - -	200
140. Jesus is led away to be crucified - - - - -	201
141. What happened while Jesus was on the cross, till he expired - - - - -	202
142. What happened at Jesus' death. Who were present during the crucifixion. The remaining transactions of the day - - - - -	205
143. The transactions on the day after the crucifixion - - - - -	208

## PART VII.

## THE TRANSACTIONS OF FORTY DAYS, FROM THE DAY OF THE RESURRECTION TO THE ASCENSION.

144. The transactions on the day of the resurrection, before the first visit of the women to the sepulchre - - - - -	209
145. The first visit of the women to the sepulchre - - - - -	209
146. Peter and John visit the sepulchre - - - - -	211
147. Jesus appears first to Mary Magdalene - - - - -	211
148. Jesus' second appearance - - - - -	212
149. The conduct of the Roman soldiers and Jewish rulers - - - - -	212
150. Jesus, having been seen of Peter, appears to the two disciples who went to Emmaus - - - - -	213

SECT.	PAGE
151. Jesus appears to the apostles in the absence of Thomas -	214
152. Jesus appears to the apostles, Thomas being present -	215
153. The apostles go into Galilee. Jesus appears at the Sea of Tiberias - - - - -	216
154. Jesus' appearance on a mountain in Galilee - - -	217
155. Other appearances of Jesus - - - - -	218
156. Jesus' ascension - - - - -	218
157. St. John's conclusion - - - - -	219

---

ADDENDA, Matth. xiv. 3, 4, 5. Mark vi. 17—20.

Luke iii. 19, 20. - - - - -	220
" Matth. xiii. 53 - - - - -	220

---

NOTES - - - - -	221
-----------------	-----

# TABLE

FOR FINDING ANY PASSAGE OF THE GOSPELS IN THE

## HARMONY.

### MATTHEW.

Chap.	Verse	Sect.	Page	Chap.	Verse	Sect.	Page
i.	1—17	9	6, 7		10—26	52	72—76
	18—25	7	5		27—31	53	77
	25	8	6		32—34	54	77
ii.	1—23	13	9, 10		35	42	52
iii.	1—12	15	11—14		36—38	56	78
	13—17	16	15, 16	x.	1	57	78
iv.	1—11	17	16, 17		2—4	35	39, 40
	12	23	22		5—42	57	79—81
	13—16	25	26	xi.	1	58	81
	17	24	24		2—19	39	49—51
	18—22	26	26, 27		20—30	40	51
	23—25	28	29, 30	xii.	1—8	33	36, 37
v.	1—48	36	40—43		9—21	34	37—39
vi.	1—34	36	43—45		22—37	42	52—54
vii.	1—29	36	45—47		38—45	43	54—56
viii.	1	36	47		46—50	45	56, 57
	2—4	29	30	xiii.	1—53*	49	61—67
	5—13	37	47, 48		54—58	55	77, 78
	14—17	28	28, 29	xiv.	1, 2	61	83
	18—27	50	67, 68		3—5*	23	23
	28—34	51	69—71		6—12	60	82
ix.	1	52	72		13—21	63	83, 87
	2—8	30	31—33		22—36	64	87—89
	9	31	33	xv.	1—20	66	92—94

\* See Addenda, p. 220.



## MATTHEW.

Chap.	Verse	Sect.	Page	Chap.	Verse	Sect.	Page
	21—28	67	94, 95		17—19	121	173, 174
	29—31	68	95, 96		20	122	174
	32—39	69	96, 97		21—25	124	175—177
xvi.	1—4	70	97		26	126	178
	4—12	71	97, 98		27—29	128	180, 181
	13—20	73	99		30	131	185
	21—28	74	100, 101		31—35	125	177, 178
xvii.	1—13	75	102—104		36—46	131	185—187
	14—21	76	104—106		47—56	132	187—189
	22, 23	77	106		57, 58	133	189
	24—27	78	106, 107		57	134	192
xviii.	1—35	79	107—110		59—68	134	192, 193
xix.	1—12	103	134, 135		69—75	133	190, 191
	13—15	104	135	xxvii.	1, 2	135	194
	16—30	105	136—138		3—10	139	200
xx.	1—16	105	138, 139		11—14	135	194, 195
	17—19	106	139		15—23	137	196—198
	20—28	107	140, 141		24—31	138	198—200
	29—34	108	141, 142		32—34	140	201
xxi.	1—11	111	144—146		35—50	141	202—205
	12, 13	112	148, 149		51, 52	142	205
	14—17	111	146, 147		52, 53	144	209
	18, 19	112	148		54—61	142	205—207
	20—22	113	149		62—66	143	208
	23—46	114	150—153	xxviii.	1	145	209
xxii.	1—14	114	153, 154		2—4	144	209
	15—46	115	154—158		5—8	145	210
xxiii.	1—39	116	158—161		9, 10	148	212
xxiv.	1—51	118	161—168		11—15	149	212, 213
xxv.	1—30	118	168, 169		16	153	216
	31—46	119	169, 170		16—20	154	217
xxvi.	1—16	120	170—172				

## MARK.

i.	1—8	15	11—13		29—39	28	28—30
	9—11	16	15, 16		40—45	29	30, 31
	12, 13	17	16	ii.	1—12	30	31, 33
	14	23	22		13, 14	31	33
	14, 15	24	24		15—22	52	72, 74
	16—20	26	26, 27		23—28	33	36, 37
	21—28	27	28	iii.	1—12	34	37—39

## MARK.

Chap.	Verse	Sect.	Page	Chap.	Verse	Sect.	Page
	13—19	35	39, 40		46—52	108	141, 142
	19—30	42	52—54	xi.	1—11	111	144—147
	31—35	45	56, 57		12—19	112	148, 149
iv.	1—34	49	61—66		20—26	113	149
	35—41	50	67, 68		27—33	114	150, 151
v.	1—20	51	69—71	xii.	1—12	114	151—153
	21	52	72		12—37	115	154—158
	22—43	52	74—77		38—40	116	158, 159
vi.	1—6	55	77, 78		41—44	117	161
	6	42	52	xiii.	1—37	118	161—167
	7—11	57	78, 80	xiv.	1—11	120	170—172
	12, 13	59	81		12—16	121	173, 174
	14—16	61	83		17	122	174
	17—20*	23	23		18—21	124	175, 176
	21—29	60	82		22	126	178
	30, 31	62	83		23—25	128	180, 181
	32—44	63	83—87		26	131	185
	45—56	64	87—89		27—31	125	177
vii.	1—23	66	92—94		32—42	131	185—187
	24—30	67	94, 95		43—52	132	187—189
	31—37	68	95, 96		53, 54	133	189
viii.	1—10	69	96, 97		53	134	192
	11, 12	70	97		55—65	134	192, 193
	13—21	71	97, 98		66—72	133	190, 191
	22—26	72	98	xv.	1—5	135	194, 195
	27—30	73	99		6—14	137	196—198
	31—38	74	100, 101		15—20	138	198—200
ix.	1	74	101		21—23	140	201
	2—13	75	102—104		24—37	141	202—205
	14—29	76	104—106		38—47	142	205—208
	30—32	77	106	xvi.	1	144	209
	33—50	79	107—109		2—8	145	209, 210
x.	1—12	103	134, 135		9	147	212
	13—16	104	135		10, 11	148	212
	17—31	105	136—138		12, 13	150	213, 214
	32—34	106	139, 140		14—18	151	214, 215
	35—45	107	140, 141		19, 20	156	218, 219

## LUKE.

i.	1—4	1	1	39—56	5	3, 4
	5—25	3	2, 3	57—79	6	4, 5
	26—38	4	3	80	15	11

\* See Addenda, p. 220.

## LUKE.

Chap.	Verse	Sect.	Page	Chap.	Verse	Sect.	Page
ii.	1-7	8	5, 6		43-45	77	106
	8-20	10	8		46-50	79	107, 108
	21	11	8		51-56	95	128
	22-38	12	8, 9		57-62	50	67
	39	13	10	x.	1-16	80	110, 111
	40-52	14	11		17-24	85	119
iii.	1-17	15	11-14		25-37	86	119, 120
	18	22	22		38-42	99	130
	19, 20*	23	23	xi.	1-13	87	120
	21-23	16	15, 16		14, 15	42	53
	23-38	9	6, 7		16	43	54
iv.	1-13	17	16, 17		17-23	42	53, 54
	14	23	23		24-26	43	55, 56
	15-31	25	25, 26		27, 28	44	56
	31-37	27	28		29-36	43	55
	38-44	28	28-30		37-54	46	57, 58
v.	1-11	26	26, 27	xii.	1-59	47	58-60
	12-16	29	30, 31	xiii.	1-9	48	60, 61
	17-26	30	31-33		10-21	88	121
	27, 28	31	33		22-35	89	121, 122
	29-39	52	72-74	xiv.	1-24	90	122, 123
vi.	1-5	33	36, 37		25-35	91	123, 124
	6-11	34	37, 38	xv.	1-32	92	124, 125
	12-19	35	39, 40	xvi.	1-31	93	125-127
	20-49	36	40-47	xvii.	1-10	94	127
vii.	1-10	37	47, 48		11	95	128
	11-17	38	48, 49		12-19	96	128
	18-35	39	49-51		20-37	97	128, 129
	36-50	41	51, 52	xviii.	1-14	98	129, 130
viii.	1-3	42	52, 53		15-17	104	135
	4-18	49	61-64		18-30	105	136-138
	19-21	45	56, 57		31-34	106	139
	22-25	50	67, 68		35-43	108	141, 142
	26-39	51	69-71	xix.	1	108	142
	40	52	72		2-28	109	142, 143
	41-56	52	74-77		29-44	111	144-146
ix.	1-5	57	78, 79		45-48	112	148, 149
	6	59	81	xx.	1-19	114	150-153
	7-9	61	83		20-44	115	154-158
	10	62	83		45-47	116	159
	10-17	63	83-87	xxi.	1-4	117	161
	18-21	73	99		5-36	118	161-167
	22-27	74	100, 101		37, 38	119	170
	28-36	75	102, 103	xxii.	1-6	120	170-172
	37-43	76	104, 105				

\* See Addenda, p. 220.



## LUKE.

Chap.	Verse	Sect.	Page	Chap.	Verse	Sect.	Page
	7—13	121	173, 174		6—12	136	196
	14—18	122	174		13—23	137	196—198
	19	126	178		23—25	138	199, 200
	20	128	180		26—38	140	201
	21—23	124	175, 176		33—46	141	202—205
	24—30	122	174		45	142	205
	31—38	125	178		47—56	142	205—207
	39—46	131	185, 186	xxiv.	1—11	145	209—211
	47—53	132	187—189		12	146	211
	54—62	133	189—191		13—35	150	213, 214
	63—71	134	192, 193		36—49	151	214, 215
xxiii.	1—5	135	194, 195		50—53	156	218, 219

## JOHN.

i.	1—18	2	1, 2		2—8	120	170, 171
	19—52	18	17—19		9—11	110	143, 144
ii.	1—12	19	19		12—50	111	144—148
	13—25	20	20	xiii.	1—20	123	175
iii.	1—21	21	21		21—35	124	175—177
	22—36	22	22		36—38	125	177, 178
iv.	1—42	23	22—24	xiv.	1—31	127	179, 180
	43—54	24	24, 25		31	129	181
v.	1—47	32	34—36	xv.	1—27	129	181, 182
vi.	1—14	63	83—87	xvi.	1—33	129	182, 183
	15—21	64	87, 88	xvii.	1—26	130	184, 185
	22—71	65	89—91	xviii.	1	131	185
vii.	1	65	91		2—12	132	187, 188
	2—53	81	111—113		13—18	133	189, 190
viii.	1	81	113		19—23	134	192
	2—11	82	113, 114		24—27	133	189—191
	12—59	83	114, 116		28—38	135	194, 195
ix.	1—41	84	116, 118		39, 40	137	196, 197
x.	1—21	84	118	xix.	1—16	138	198—200
	22—39	100	130, 131		17	140	201
	40—42	101	131		18—30	141	202—205
xi.	1—54	102	131—134		31—42	142	206—208
	55—57	110	143	xx.	1, 2	145	209—211
xii.	1	110	143		3—10	146	211

---

JOHN.							
Chap.	Verse	Sect.	Page	Chap.	Verse	Sect.	Page
xx.	11—17	147	211, 212		30, 31	157	219
	18	148	212	xxi.	1—24	153	216, 217
	19—23	151	214, 215		25	157	219
	24—29	152	215, 216				

---

ACTS.				1 CORINTH.			
i.	3—8	155	218	xi.	23, 24	126	178
	9—12	156	218, 219		25	128	180
	18, 19	139	200	xv.	5	150	213
					5	151	214
					6, 7	155	218

# P R E F A C E

## TO NEWCOME'S HARMONY.

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I HAVE here attempted, after many others, to shew the consistency of the evangelists, and to fix the time and place of the transactions recorded by them. But I do not discuss points of chronology which rest on authorities beyond the compass of the gospels themselves; and I have therefore assumed from the best writers the date of our Lord's nativity.

By diligently attending to every notation of time and place; by observing that particles, often thought to express an immediate connexion, are used with latitude; that the evangelists are more intent on representing the substance of what is spoken, than the words of the speaker; that they neglect accurate order in the detail of particular incidents, though they pursue a good general method; that detached and distant events are sometimes joined together on account of a sameness in the scene, the person, the cause, or the consequences; and that in such concise histories as the gospels, transitions are often made from one fact to another without any intimation that important matters intervened; by thus entering into the manner of the evangelical writers, I have endeavoured to make them their own harmonists.

Galilee was the scene of our Lord's preaching and miracles during the greatest part of his ministry: and the transactions there are sometimes related with so little regard to their regular series, that on a distribution of the time into four<sup>1</sup> passovers, agreeably to St.

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<sup>1</sup> Eusebius computed our Lord's ministry to have consisted of three years and a half, and supposed St. John's gospel to have in it four passovers. He seems to have been the first Christian, who advanced that opinion; and he is now generally followed by harmonizers of the gospels, and by ecclesiastical historians. Sir Isaac Newton, however, computes five passovers in our Saviour's ministry: as does likewise Dr Edward Wells in his *Historical Geography of the New Testament*. And others may be of the same opinion, or make more. But none of their opinions appear to

John's gospel, we shall find events of a future year so often anticipated, and those of the present postponed, that without the wildest suppositions the gospels cannot be deemed methodical annals.

Nor is the sacred history liable to any just objection from this mode of narration. The veracity of the writers is not affected by it, when their manner of writing is understood; and their histories afford the same moral and religious instruction, whether their method is loose or exact.<sup>1</sup> If on this account objections are more easily started, and it becomes more difficult to reconcile seeming variations, and to frame such materials into a regular body of history; on the other hand, the evangelists are more scrupulously examined and compared, they are studied jointly as well as separately, their consistency strikes us more after an attentive investigation, all suspicion of compact and collusion is removed, and the independence of their testimony is established, as far as antiquity asserts it.

It is very satisfactory, however, to remark that, when there is any clear note of time or place in one of the evangelists, the rest may always be brought to a perfect agreement with him by easy and natu-

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me to have any foundation in the gospels. Lardner Suppl. to Cred. 1. 445. ed. 2. Cred. 8. 138. Eus. H. E. 1. 10. p. 32. ed. Reading. Dem. 1. 8. 400. Eusebius' words in the former place are: οὐκοῦν ὁ σύμπας οὐδ' ὅλος τετραετὴς ἀποδείκνυται τῆς τοῦ σωτῆρος ἡμῶν διδασκαλίας χρόνος. And in the latter place: ἱστορεῖται δὲ ὁ πᾶς τῆς διδασκαλίας, καὶ παραδοξοποιίας ὁμοῦ, τοῦ σωτῆρος ἡμῶν χρόνος, τριῶν ἡμισυ γεγονώς ἐτῶν. "Libenter accedo eorum sententiæ, qui, Johannis evangelistæ testimonio congruentius, paschata quatuor a Sospitatore nostro post baptismum celebrata esse docent." Fabricius Bibl. Græc. 3. 220. ed. Hamb.

<sup>1</sup> "Est commemoratio evangelistarum—simplex expositio, vel vulgaris et in affectata, recitatio rerum, quæ veræ utiles et necessariæ sunt. Quales consignationes usitatæ sunt in commentariis quæ ita vocantur, vel in ὑπομνήμασι—ubi dictorum et factorum alicujus memoria, prout fert occasio, repetitur et consignatur." Chemnitii Harm. p. 3.

"Non certâ distinctâque temporum serie annales componere propositum fuit evangelistis: unde fit ut, neglecto dierum ordine, ex rebus gestis Christi præcipuas quasdam summatim colligere satis habeant." Calv. Harm. fol. p. 78.

"Nihil est certius quam a scriptoribus evangeliorum multa referri non temporis ordine, sed ex rerum ductu. Itaque alia dicuntur κατὰ πρόληψιν, alia multum retro gesta redduntur ubi bella est occasio; ipsæ occasiones narrandi non cædem omnibus." Grot. ad Matth. xxvi. 6.

"It is particularly usual in biography, to disregard the order of time in relating the most remarkable circumstances of a life." Michaelis' Lectures on N. T. p. 204.

"Propositâ vitæ ejus velut summâ, partes sigillatim, neque per tempora sed per species, exequar; quo distinctius demonstrari cognoscique possint." Sueton. Aug. c. 9.

ral criticism : one affirming his order which the others often neglect but never contradict.

But all attempts to reconcile the evangelists, as to the general series of their facts, will be in vain undertaken by those who consider St. Matthew as adhering to the strictness of historical order. This rock was long since pointed out by bishop Richardson,<sup>1</sup> to whom a most eminent judge of learning gives this great eulogium,<sup>2</sup> that he was "*vir eruditissimus, et in sacrarum literarum studiis longe exercitissimus*;" and whose Harmony<sup>3</sup> Whiston<sup>4</sup> calls a noble attempt, and asserts that the true order of the evangelists had been better stated by him than by any other. The learned Usher, speaking of this work,<sup>5</sup> observes in it a singular circumstance, "*quod temporis ordinem solus Matthæus neglexisse reperiatur*;" and Pilkington says,<sup>6</sup> "Setting aside authorities, and candidly examining the point, it will, I doubt not, appear clearly to every reader that it is in St. Matthew's gospel, that the true chronological order of the history is neglected."<sup>7</sup>

But a different assertion is advanced by Sir Isaac Newton, whose name is apt to prepossess a reader in favor of his opinion; "that Matthew was an eye-witness of what he relates, and so tells all things in due order of time, which Mark and Luke do not."<sup>8</sup> The

<sup>1</sup> Bishop of Ardagh from 1633 to 1654.

<sup>2</sup> Usher, *Annals* ed. Gen. p. 587.

<sup>3</sup> It is inserted in Usher's *Annals*.

<sup>4</sup> Whiston's *Harm.* dedic. and p. 386. Le Clerc thus speaks of the bishop's *Harmony*: "*Res ipsa ostendit posse commodissime ad Lucae ordinem referri ceteros evangelistas; quod et ante nos ostendit vir eruditus Joannes Richardsonus, Ardachadensis olim in Hibernia Episcopus, cujus Harmoniam potissimum secuti sumus.*" *Harm.* p. 516. And Pilkington says, *Harm.* pref. xiii, "He seems happily to have first discovered the method that must generally be pursued, in order to reduce the several evangelical accounts to a proper series."

<sup>5</sup> *Annals*, p. 587.

<sup>6</sup> *Harm.* notes, p. 15.

<sup>7</sup> In Chemnitius' *Harmony*, prol. p. 2, is a very good observation on St. Matthew's gospel: "In plerisque, rerum potissimum rationem habens, historiam contextit, prout, data per unam aliquam narrationem occasione, memoriam dictorum et factorum Christi recordatione repetiit." Toinard says, prol. v. "Matthæus ab aliorum evangelistarum ordine, à c. iv. 22 ad c. xiv. 13, plurimum discedit. Quod sane mirari subit, cum evangelista Marcus—cum Luca et Joanne aequo pede in iis omnibus narrandis decurrit, quae apud Matthæum variè transposita leguntur."

<sup>8</sup> *Obs.* on Daniel p. 152. 4to, 1732, London. So Bishop Pearce, *Comm.* p. 207, "Matthew observes the order of time in his history, much more than either Mark, Luke, or John does."



question, however, is not to be determined by arguments drawn from the character and circumstances of the writer, but by strict attention to his history: and the induction of particulars, in the following work, will demonstrate the inattention of this evangelist to the orderly train of events.

Sir Isaac himself had not examined the harmony of the gospels with his usual accuracy; of which I shall give one remarkable proof. He argues, that "Matthew viii. 19, Jesus is going to the feast of tabernacles, because soon after he and his apostles are in a storm on the lake of Tiberias: this storm showing that winter was now come on. Then passes a winter, and the next passover is at hand; which, Matth. xii. 1, is come or past. Afterwards, being in a ship, and the multitude standing on the shore, Jesus speaks to them three parables together, taken from seedsmen sowing their fields, Matthew xiii; by which we may know that it is now seedtime, and that the feast of the tabernacles is past."<sup>1</sup> Thus from the storm on the sea of Galilee, Matth. viii. 24, he infers the feast of tabernacles in one year, and from the subject of our Lord's parables, Matth. xiii, he concludes that the same feast had elapsed in the succeeding year. But, by comparing Matth. xiii. 1, with Mark iv. 35, it appears beyond a doubt that the storm happened in the evening of that very day, on which the parables were uttered.

In fact, chronological order is not precisely observed by any of the evangelists: St. John<sup>2</sup> and St. Mark<sup>3</sup> observe it most; and St. Matthew<sup>4</sup> neglects it most.

<sup>1</sup> Obs. on Dan. p. 153, 4.

<sup>2</sup> "Duo Joanni in conscriptione suae historiae proposita fuerunt: 1. ut ea, quae a reliquis evangelistis praeterita erant, adjiceret: 2. ut rationem monstraret, quomodo totius evangelicae historiae ordo et ἀκολουθία investigari et deprehendi possit." Chemn. Harm. 332.

"Non videtur evangelista continuam historiam texere, sed eligere e diversis temporibus quae memoratu digna erant," Calv. in Joan. vii. 1. The true order of time seems to be neglected John xii. 2—8; and this is the only instance of the kind in St. John's narration which occurs to me. See the notes on § 20.

<sup>3</sup> "Res ipsa ostendit Marcum esse simplicissimum ac rectissimum ducem ac monstratorem ordinis, qui suâ scriptione Matthaei historias in certum ordinem redigere voluerit." Chemn. Harm. 418. The reader will perhaps find every thing orderly in this evangelist; except an anticipation ii. 15—22, and a few resumptions, vi. 17—20. xiv. 27—31. xiv. 66—72.

<sup>4</sup> The analysis of Matthew's irregular narration from the beginning of chap. v, to the end of chap. xiii, would be tedious.

St. Luke's is a just and regular order to chap. viii. 3; there being only two anticipations, chap. iii. 19, 20. chap. v. 29—39; and one resumption, c. v. 1—11. After this, at c. viii. 19—21 we find a resumption; and a long one from chap. xi. 14 to chap. xiii. 9. Elsewhere he proceeds regu-

I have endeavoured to solve every seeming inconsistency which others have imputed to the evangelists, or which I could discern on a careful study of them. Some of the difficulties are such, that we may say of them, as Le Clerc says of the two genealogies, "*universam antiquitatem exercitam habuere.*"<sup>1</sup> If my subject has occasionally led me to the discussion of minute points, let it be recollected that they are minutenesses in the most important history ever delivered to mankind. In disquisitions of such an extent, many excellent solutions must have escaped me. If through my means any of these should be supplied by the superior sagacity of others, the advancement of sacred literature is the end of my studies, and the object of my ambition.

I have had a particular view to the difficulties proposed by Dr Middleton with his usual eloquence and acuteness;<sup>2</sup> and I had pleasure in observing that this able writer is so weak in many of his attacks. I am hence partly persuaded, but more from a close attention to the subject, that invincible objections cannot be produced; and that some friends to Christianity have granted more respecting real contradictions in the gospels, than its adversaries can extort.

Dr Priestley in his late *Harmony* has revived Mr Mann's<sup>3</sup> opinion with regard to our Lord's ministerial year. The following notes will occasionally assist the reader in forming his judgment, whether this hypothesis has a solid foundation. In other respects, the sentiments of Dr Middleton and Dr Priestley on the subject of the four gospels, bear a great resemblance to each other: which I mention as a fact in the history of opinions, and that the attention of the reader may be raised to positions advanced by men of such abilities. Each denies the plenary and constant inspiration of the evangelists; each thinks that his opinion on this subject promotes the cause of Christianity; each appeals to fact in proof of it; each allows imperfect information, and irreconcilable and erroneous accounts, in these writers; and each admits their evidence in important facts, while he rejects it in some minute and circumstantial ones.

The result of my thoughts and inquiries is, that every genuine proposition in scripture, whether doctrinal or historical, contains a

larly, excepting, as far as occurs to me at present, two resumptions, ix. 57—62. xxii. 21—38; and three anticipations, ix. 51—56. x. 38—42. xxii. 20, 63—5.

<sup>1</sup> Harm. p. 525.

<sup>2</sup> See his *Reflections on the variations found in the four Evangelists*. Works 8vo. vol. 2.

<sup>3</sup> Fabricius thus speaks of it: "*Fuere e veteribus qui unico tantum anno baptismum Christi et praedicationem passionemque concluserunt, ut patet ex Philast. Haeresi, 105; aliisque apud Blondell. Prolegom. ad lib. de Episcopis, p. 27 sq. et Grotium ad Luc. c. iv. 19. Eidem sententiae nu-*

truth when it is rightly understood ; that the evangelists conceived alike of the facts related by them, but sometimes place them in different lights, and make a selection of different circumstances accompanying them ; and that their seeming variations would instantly vanish, were the history known to us in its precise order and in all its circumstances.

The real difficulties in harmonizing the gospels may be reduced to a few points. I am persuaded that all of them will at length yield to the efforts of rational criticism ; and that the master-key is attention to the manner of the evangelists. I shall not here discuss at large so copious a subject as the inspiration of the scriptures ; but leave the reader to judge whether in the gospels this doctrine is contrary to plain fact, as some have affirmed, and whether their more than human perfection is affected by such supposed <sup>1</sup>inconsistencies as Dr Middleton and Dr Priestley have pointed out.

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per adstipulatus est Franciscus Burmannus, Part. 2. Exercit. Dissert. 2, de intervallo τῆς πολιτείας, sive functionis, Christi, p. 257." Bibl. Graec. 3.220.

<sup>1</sup> Dr Middleton's difficulties are, 1. The two genealogies. 2. The unctuations of Jesus. 3. Our Lord's prediction of Judas' treachery. 4. The mention of two demoniacs by Matthew viii. 28, and of one only by Mark and Luke. 5. The mention of two blind men by Matthew xx. 30, and of one by Mark and Luke ; and the different circumstance of going from Jericho, or towards it, when Jesus performed the cure. 6. The account of the two thieves who were crucified with Jesus. 7. The hour of the day when Jesus was crucified. 8. The different accounts of the resurrection ; the names and number of the women variously described ; the disagreement as to the apparition of one or two angels ; the return of the women to the apostles according to three of the evangelists, but of Mary to Peter and John, according to John. 9. The title on the cross. 10. That Matthew, reciting the testimony of the Baptist concerning Jesus, gives these words as a part of it, "whose shoes I am not worthy to bear," iii. 11, whereas the other evangelists tell us that the words were, "the latchet of whose shoes I am not worthy to stoop down and unloose."

The following are the chief of Dr. Priestley's difficulties ; but as they lie wide in his preface, and in the dissertation prefixed to his Harmony, I am not sure that I have collected them with perfect exactness.

1. The purging of the temple on the day when Jesus triumphantly entered Jerusalem, and on the day after. Harm. p. xiii.

2. The inscription on the cross. p. xiii.

3. The different ideas which the evangelists seem to have had of the manner in which the resurrection was announced to the apostles, and especially concerning the vision of angels on that occasion. p. xiii.

4. The Baptist did not know Jesus till the descent of the Spirit, John i. 33 ; and yet, Matth. iii. 13, he is represented as knowing Jesus when he came to be baptized. p. 77.

5. Luke's account, iv. 23, 31, has not the marks of perfect consistency. p. 81.

6. Matth. ix. 18, while Jesus was talking with the disciples of John,



The difficulties suggested by these eminent writers are not inexplorable; as some appear to be which occur in the accounts of Socrates by Plato and Xenophon. Plato introduces Socrates as thus addressing his judges, when they required of him the estimation of his punishment: "Perhaps I might be able to pay you a mina of silver. At this sum therefore I estimate myself. But this Plato here, Athenians, and Crito and Critobulus and Apollodorus, bid me estimate myself at thirty minae, and engage to be my sureties. I therefore estimate myself at this sum."<sup>1</sup>

What now are Xenophon's words in his defence of Socrates? "Being commanded to estimate his own punishment, he neither fixed his own estimation nor permitted his friends to fix it; but proceeded so far as to say, that to estimate himself was the part of a man who confessed guilt."<sup>2</sup>

Rollin thus attempts to reconcile these contradictory accounts: "On peut, peut-être, les réconcilier en disant que Socrate d'abord

Jairus came to desire him to cure his daughter. But both Mark and Luke expressly say, that Jairus met him with this request as he landed, etc. p. 84, 85.

7. The time of Luke viii. 19 was, according to Luke, after the parable of the sower; but, according to Matthew and Mark, after the discourse concerning the sin against the Holy Ghost. p. 86.

8. Mark. iv. 36. Math. xiii. 36. Both writers are very express in noting these very different circumstances of this transaction. p. 88.

9. Matthew represents the twelve as in company with our Lord, when Mark and Luke, and, as it seems, Matthew, c. xiv. 13, suppose them absent. p. 91, 92.

[Here the reader will particularly attend to the latter part of Luke ix. 10, which essentially affects Dr Priestley's observation.]

10. The blind man near Jericho. p. 98.

11. The supper at Bethany. p. 99.

12. Peter's denials. p. 116.

13. Luke, c. xxii. 21, represents Judas as present at the Lord's supper, when Matthew and John suppose the contrary. p. 122, 3.

14. Math. xxvi. 31 is inconsistent with Luke xxii. 31—39. p. 124.

<sup>1</sup> Ἴσως ἂν δυναίμην ἐκτίσαι ὑμῖν πον μνᾶν ἀργυρίου· τοσούτου οὖν τιμῶμαι. Πλάτων δὲ ὁδὲ, ὃ ἄνδρες Ἀθηναῖοι, καὶ Κρίτων καὶ Κριτόβουλος καὶ Ἀπολλόδωρος, κελεύουσί με τριάκοντα μνῶν τιμῆσασθαι, αὐτοὶ δ' ἔγγυ-ᾷσθαι· τιμῶμαι οὖν τοσούτου. *Apol. Socr.* § 28. ed. Forster. 8vo.

According to Diogenes Laertius, p. 105, 4to. Socrates is willing to pay twenty-five drachmae, or the fourth of a mina. However, Eubulides, another writer of this philosopher's life, agrees with Plato in saying that he promised one hundred drachmae.

<sup>2</sup> Κελεύομενος ὑποτιμᾶσθαι, οὔτε αὐτὸν (Forster conjicit αὐτὸς) ὑπετιμήσατο οὔτε τοὺς φίλους εἶπεν, ἀλλὰ καὶ ἔλεγεν ὅτι τὸ ὑποτιμᾶσθαι ὁμολογούντος εἶναι ἀδικεῖν. *Mem. ed. Simpson,* § 23. 8vo.

refusa de faire aucune offre ; et qu' ensuite il se laissa vaincre aux pressantes sollicitations de ses amis."<sup>1</sup> But there was a particular point of time, at which Socrates *must* have estimated himself, or not ; I mean, publicly at his trial, before capital sentence passed on him. The word *κελευόμενος* in Xenophon implies, being commanded by his judges in the known course of their judicial proceedings ; and Diogenes Laertius says,<sup>2</sup> that when Socrates pronounced his estimation, his judges reclaimed against it. Both writers therefore speak of the same precise time.

There is a second difficulty equally great ; though, I believe, wholly unobserved by editors and critics. Socrates says in Plato's Theages, "There is by divine appointment a certain genius which follows me, having begun from my youth ; and this is a voice, which, when it takes place, always intimates to me a dehorting from what I am about to do, but never exhorts me."<sup>3</sup> But Socrates is represented by Xenophon as saying, that "his genius presignified to him both what he ought to do, and what he ought not to do."<sup>4</sup> So again : "But how can I introduce new deities, when I say that I perceive the voice of God, declaring what I ought to do ?"<sup>5</sup> Declaring what ought to be done is persuasion and exhortation ; expressly contrary to that remarkable distinction insisted on by Plato.

There is likewise an irreconcilable difference in the relations of the same miracle, attributed to Vespasian at Alexandria, by Tacitus, Suetonius, and Dion Cassius, and represented by Mr Hume<sup>6</sup> as one of the best attested miracles in all profane history. According to Tacitus,<sup>7</sup> the Alexandrian is "*manum aeger*"; and we read afterwards, "*statim conversa ad usum manus*." Thus also Dion Cassius<sup>8</sup> speaks of one blind, and of another whose *hand*<sup>9</sup> was dis-

<sup>1</sup> Hist. Anc. tom. 4, p. 415.

<sup>2</sup> Θεορυσήσαντων δὲ τῶν δικαστῶν κ. τ. λ. ubi supra.

<sup>3</sup> Ἔστι τι θεία μοῖρα παρεπόμενον ἐμοί, ἐκ παιδὸς ἀρξάμενον, δαιμόνιον· ἔστι δὲ τοῦτο φωνή, ἣ ὅταν γένηται, αἰεὶ μοι σημαίνει ὃ ἂν μέλλω πράττειν τούτου ἀποτροπὴν, προτρέπει δὲ οὐδέποτε. ed. Serr. 1. 128. So again in Forster's Plato, p. 95, 96, Απολ. Σωκρ. § 19, μοι θεῖον τι καὶ δαιμόνιον, γίγνεται, φωνή—ἐμοὶ δὲ τοῦτο ἔστιν ἐκ παιδὸς ἀρξάμενον—ἣ ὅταν γένηται, αἰεὶ ἀποτρέπει με τούτου ὃ ἂν μέλλω πράττειν, προτρέπει δὲ οὐ ποτε.

<sup>4</sup> Φάσκοντος αὐτοῦ τὸ δαιμόνιον ἐαυτῷ προσημαίνειν, ἅτε δέοι, καὶ ἃ μὴ δέοι, ποιεῖν. Mem. 4. 8. 1. ed. Simpson.

<sup>5</sup> Καὶνὰ γε μὴν δαιμόνια πῶς ἂν ἐγὼ εἰσφέρωμι, λέγων, ὅτι θεοῦ μὲν (marg. ed. Leuncl. Paris. μοι) φωνὴ φαίνεται σημαίνουσα ὅ,τι χρὴ ποιεῖν ; Socrat. Defens. ib. p. 336. § 12.

<sup>6</sup> Essays, 4to. 350.

<sup>7</sup> Hist. 4. § 81.

<sup>8</sup> L. 66. § 8. ed. Reimar.

<sup>9</sup> ἔτερος οὐκ ἀρτίχειρ.

abled ; and says that Vespasian restored this man to soundness by treading on his *hand*.<sup>1</sup> But Suetonius<sup>2</sup> mentions the object of this miracle as “*debili crure ;*” and introduces him as saying, “*Vespasian confirmaturum crus, si dignaretur calce contingere.*”

Le Clerc has exhibited the text of the evangelists in the most useful manner of any harmonist whom I have seen.<sup>3</sup> I have therefore adopted his method ; though with much difference in the general and particular arrangement.

The title prefixed to each section is designed to mark the general order of history at first view ; and not faithfully the contents.

The transposed parts of verses will generally be discovered by the punctuation, or by the structure of the sentence.

The younger theological student should, in the first place, examine the harmony of the gospels uninterruptedly. This is a sufficient object for one reading. When he has obtained a clear idea of the order and consistency of the history, he will proceed with much advantage to consider the language, customs, and matter.

An harmony has the following uses :

By the juxta-position of parallel passages it is often the best comment ;<sup>4</sup> and it cannot but greatly alleviate the reader's trouble,<sup>5</sup> in his attempts to illustrate the phraseology and manner of the evangelists.

It shews by intuition, that St. Mark, who inserts much new matter, did not epitomize St. Matthew's gospel.

It affords plain marks, from the additions and omissions in St. John's gospel, that *his* was designed to be a supplemental history.

It illustrates, in many instances, the propriety of our Lord's conduct and words. The attentive reader will make many remarks of this kind. I shall select a few examples. Thus, previously to the call of the four apostles, Mark i. 16—20, Andrew had been the Baptist's disciple and had received his testimony to Jesus ;<sup>6</sup> Peter

<sup>1</sup> τὴν χεῖρα παήσας.

<sup>2</sup> Vita Vesp. c. 7.

<sup>3</sup> Toinard's page is likewise very useful ; but his subdivision of the text into the most minute parallel clauses, and even into parallel monosyllables, is unnecessary and tedious.

<sup>4</sup> “The evangelists treating on the same subject do give great light to one another ; and, I think, may with the greatest advantage be read in harmony.” Locke's Works, fol. v. 3. 755. 6th ed.

<sup>5</sup> “Quia mediocribus ingeniiis saepe non facilis est comparatio, ubi huc illuc transeundum est, hoc et gratum et utile fore compendium putavi, si continuâ serie velut in unâ tabulâ [*quatuor*] simul historias digererem, in quâ uno intuitu cernant lectores quid simile habeant vel diversum.” Calv. Arg. in Harmoniam.

<sup>6</sup> John i. 35, 40.

had been brought to Jesus by Andrew his brother;<sup>1</sup> and Jesus had shown more than human knowledge and more than human power,<sup>2</sup> which probably had fallen within the experience of these disciples, or at least must have gained their belief on the firmest grounds. Thus the words of Christ, John v. 21, 25, are prophetically spoken before he had raised any from the dead; and his reproofs, Matth. xii. 34, Mark vii. 6, are uttered after he had wrought miracles during two feasts at Jerusalem.

Thus our Lord first draws the veil of parables over his doctrine, on the very day when his miracles were attributed to the power of Satan. See § 42, 47, 48, 49.

Nor was the jealousy of the Jewish rulers early awakened by the call of the twelve apostles to a stated attendance. This event took place after our Lord had celebrated his second passover at Jerusalem, and when he was about to absent himself from that city for so long an interval as eighteen months. In like manner the seventy were not sent forth to shew, throughout a wide tract of country, with what wisdom and power their Master endued them, till within about six months of our Lord's crucifixion: and the scene of raising the dead, a kind of miracle which would have exasperated Christ's enemies in proportion as it tended to exalt his prophetic character, was remote from Jerusalem till the last passover approached.

Lastly, strong presumptions of their inspiration arise from an accurate comparison of the gospels, from their being so wonderfully supplemental to each other in passages reconcilable only by the suggestion of a seemingly indifferent circumstance, and from their real agreement in the midst of a seeming disagreement. "Truth, like honesty, often neglects appearances: hypocrisy and imposture are always guarded."<sup>3</sup>

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<sup>1</sup> John v. 42.

<sup>2</sup> Ib. i. 48. ii. 11, 23. iii. 2. iv. 29, 45, 50.

<sup>3</sup> West on the Resurrection, ed. 4. 342.



# PART I.

THE

## EVANGELICAL HISTORY

BEFORE JESUS' PUBLIC MINISTRY: CONTAINING THE SPACE OF

THIRTY YEARS AND SIX MONTHS.

### § 1. St. Luke's Preface.

LUKE I. 1—4.

1 Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπλη-  
2 ροφορημένων ἐν ἡμῖν πραγμάτων, καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτ-  
3 όπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου· ἔδοξε καὶ μοι, παρηκολουθηκότε  
4 ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, ἵνα ἐπι-  
γνώῃς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

### § 2. St. John's Preface.

JOHN I. 1—18.

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος.  
2 3 Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. Πάντα δι' αὐτοῦ ἐγένετο· καὶ χωρὶς  
4 αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν. Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς  
5 τῶν ἀνθρώπων· καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατ-  
6 ἔλαβεν. Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτοῦ  
7 Ἰωάννης· οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα  
8 πάντες πιστεύσωσι δι' αὐτοῦ. Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ  
9 περὶ τοῦ φωτός. Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον,  
10 ἐρχόμενον εἰς τὸν κόσμον. Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένε-  
11 το, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. Εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ  
12 παρέλαβον. Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ

## JOHN I.

13 γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ· οἱ οὐκ ἐξ αἱμάτων, οὐδὲ  
ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ θεοῦ ἐγενήθη-  
14 σαν. Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, (καὶ ἐθεασάμεθα  
τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός,) πλήρης<sup>a</sup> χάριτος  
15 καὶ ἀληθείας. Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε, λέγων· Οὐ-  
τος ἦν, ὃν εἶπον· Ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν· ὅτι  
16 πρῶτός μου ἦν. Καὶ ἐκ<sup>b</sup> τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν,  
17 καὶ χάριν ἀντὶ χάριτος. Ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη ἡ χάρις καὶ  
18 ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ  
μονογενὴς υἱός,<sup>c</sup> ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

## § 3. The conception of Elizabeth.

## LUKE I. 5—25.

5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου, τοῦ βασιλέως τῆς Ἰουδαίας, ἱερεὺς τις  
ὀνόματι Ζαχαρίας, ἐξ ἐφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέ-  
6 ρων Ἀαρὼν, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. Ἦσαν δὲ δίκαιοι ἀμφοτέροι  
ἐνώπιον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι  
7 τοῦ κυρίου ἀμεμπτοι. Καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἐλισάβετ  
ἦν στείρα, καὶ ἀμφοτέροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.  
8 Ἐγένετο δὲ ἐν τῷ ἱερατεῦν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντι  
9 τοῦ θεοῦ, κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιάσαι, εἰσελθὼν εἰς  
10 τὸν ναὸν τοῦ κυρίου· καὶ πᾶν τὸ πλῆθος ἦν<sup>d</sup> τοῦ λαοῦ προσευχόμενον ἔξω  
11 τῇ ὥρᾳ τοῦ θυμιάματος. Ὡφθη δὲ αὐτῷ ἄγγελος κυρίου, ἐστὼς ἐκ δεξιῶν  
12 τοῦ θυσιαστηρίου τοῦ θυμιάματος· καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ  
13 φόβος ἐπέπεσεν ἐπ' αὐτόν. Εἶπε δὲ πρὸς αὐτόν ὁ ἄγγελος· Μὴ φοβοῦ,  
Ζαχαρία· διότι ἐσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνὴ σου Ἐλισάβετ γεννή-  
14 σει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. Καὶ ἔσται χαρὰ σοι  
15 καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει<sup>e</sup> αὐτοῦ χαρήσονται. Ἔσται  
γὰρ μέγας ἐνώπιον κυρίου·<sup>f</sup> καὶ οἶνον καὶ σίκερα οὐ μὴ πίνει· καὶ πνεύματος  
16 ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ. Καὶ πολλοὺς τῶν υἱῶν Ἰσ-  
17 ραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν. Καὶ αὐτὸς προελεύσεται ἐνώ-  
πιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ἐπιστρέψαι καρδίας πατέρων  
ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι κυρίῳ λαὸν κατε-  
18 σκευασμένον. Καὶ εἶπε Ζαχαρίας πρὸς τὸν ἄγγελον· Κατὰ τί γνώσομαι  
τοῦτο; ἐγὼ γὰρ εἰμι πρεσβύτης, καὶ ἡ γυνὴ μου προβεβηκυῖα ἐν ταῖς ἡ-  
19 μέραις αὐτῆς. Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· Ἐγὼ εἰμι Γαβρι-  
ήλ, ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ· καὶ ἀπεστάλην λαλῆσαι πρὸς σε, καὶ

<sup>a</sup> 14. *Alit*: πλήρη      <sup>b</sup> 16. *Alit*: Ὅτι ἐκ\*      <sup>c</sup> 18. *Alit*: θεός, vel  
θεοῦ, vel υἱός τοῦ θεοῦ *Alit* omittunt.\*      <sup>d</sup> 10. τοῦ λαοῦ ἦν      <sup>e</sup> 14.  
γεννήσει      <sup>f</sup> 15. τοῦ κυρίου·

## LUKE I.

20 εὐαγγελίσασθαι σοι ταῦτα. Καὶ ἰδοὺ, ἔση σιωπῶν, καὶ μὴ δυνάμενος λα-  
 λῆσαι, ἄχρι ἧς ἡμέρας γένηται ταῦτα· ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις  
 21 μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν. Καὶ ἦν ὁ λαὸς προσ-  
 δοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ χρόνῳ αὐτὸν ἐν τῷ ναῷ.  
 22 Ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν, ὅτι ὀπτασίαν  
 ἐώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός.  
 23 Καὶ ἐγένετο ὥς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν  
 24 εἰς τὸν οἶκον αὐτοῦ. Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ  
 25 ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα· Ὅτι οὕτω  
 μοι πεποίηκεν ὁ κύριος ἐν ἡμέραις, αἷς ἐπέιδεν ἀφελεῖν τὸ ὄνειδος μου ἐν  
 ἀνθρώποις.

## § 4. The salutation of Mary.

## LUKE I. 26—38.

26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς  
 27 πόλιν τῆς Γαλιλαίας ἣ ὄνομα Ναζαρέτ, πρὸς παρθένον μεμνηστευμένην  
 ἀνδρὶ ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυὶδ· καὶ τὸ ὄνομα τῆς παρθένου,  
 28 Μαριὰμ. Καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτήν, εἶπε· Χαῖρε, κεχαριτω-  
 29 μένη· ὁ κύριος μετὰ σοῦ· ἐυλογημένη σὺ ἐν γυναῖκιν. Ἡ δὲ ἰδοῦσα διε-  
 ταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ,<sup>a</sup> καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς  
 30 οὗτος. Καὶ εἶπεν ὁ ἄγγελος αὐτῇ· Μὴ φοβοῦ, Μαριὰμ· εὗρες γάρ  
 31 χάριν παρὰ τοῦ Θεοῦ. Καὶ ἰδοὺ, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱόν, καὶ  
 32 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. Οὗτος ἔσται μέγας, καὶ υἱὸς υἱίστου  
 κληθήσεται· καὶ δώσει αὐτῷ κύριος ὁ Θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς  
 33 αὐτοῦ· καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βα-  
 34 σιλείας αὐτοῦ οὐκ ἔσται τέλος. Εἶπε δὲ Μαριὰμ πρὸς τὸν ἄγγελον· Πῶς  
 35 ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν  
 αὐτῇ· Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις υἱίστου ἐπισκιάσει  
 36 σοι· διὸ καὶ τὸ γεννώμενον ἅγιον,<sup>b</sup> κληθήσεται υἱὸς Θεοῦ. Καὶ ἰδοὺ,  
 Ἐλισάβετ ἡ συγγενὴς σου, καὶ αὐτὴ συνελήφυα υἱὸν ἐν γήρει<sup>c</sup> αὐτῆς·  
 37 καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ. Ὅτι οὐκ ἀδυνατή-  
 38 σει παρὰ τῷ Θεῷ πᾶν ῥῆμα. Εἶπε δὲ Μαριὰμ· Ἰδοὺ, ἡ δούλη κυρίου·  
 γένοιτό μοι κατὰ τὸ ῥῆμά σου. Καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

## § 5. Mary visits Elizabeth.

## LUKE I. 39—56.

39 Ἀναστῶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις, ἐπορεύθη εἰς τὴν ὄρει-  
 40 νὴν μετὰ σπουδῆς, εἰς πόλιν Ἰούδα. Καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρί-  
 α

<sup>a</sup> 29. *Alit*: Ἡ δὲ ἐπὶ τῷ λόγῳ διетαραχθη, *Alit aliter*. <sup>b</sup> 35. *Alit*: ἐκ  
 σοῦ ἅγιον <sup>c</sup> 36. γῆρα

## LUKE I.

41 ου, καὶ ἡσπάσατο τὴν Ἐλισάβετ. Καὶ ἐγένετο ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν  
 ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐ-  
 42 πλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ, ἡ καὶ ἀνεφώνησε φωνῇ μεγάλῃ, καὶ  
 εἶπεν· Εὐλογημένη σὺ ἐν γυναιξί· καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας  
 43 σου. Καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς με·  
 44 Ἰδοὺ γὰρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτη-  
 45 σε τὸ βρέφος ἐν ἀγαλλιάσει<sup>a</sup> ἐν τῇ κοιλίᾳ μου. Καὶ μακαρία ἡ πιστεύ-  
 46 σασα· ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου. Καὶ  
 47 εἶπε Μαριὰμ· Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, καὶ ἠγαλλίασε τὸ πνεῦ-  
 48 μά μου ἐπὶ τῷ Θεῷ τῷ σωτῆρί μου· ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς  
 δούλης αὐτοῦ. Ἰδοὺ γὰρ, ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί·  
 49 ὅτι ἐποίησέ μοι μεγαλεῖα ὁ δυνατὸς, καὶ ἅγιον τὸ ὄνομα αὐτοῦ·  
 50 51 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεάς γενεῶν τοῖς φοβουμένοις αὐτόν. Ἐποί-  
 ησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδιάς  
 52 53 αὐτῶν. Καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε ταπεινοὺς. Πει-  
 54 νῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας ἐξαπέστειλε κενούς. Ἀντελά-  
 55 βετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους<sup>1</sup> (καθὼς ἐλάλησε πρὸς τοὺς  
 56 πατέρας ἡμῶν) τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ ἕως αἰῶνος.<sup>b</sup> Ἐ-  
 μείνε δὲ Μαριὰμ σὺν αὐτῇ ὥσπερ μῆνας τρεῖς· καὶ ὑπέστρεψεν εἰς τὸν οἶ-  
 κον αὐτῆς.

## § 6. John the Baptist is born.

## LUKE I. 57—79.

57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν· καὶ ἐγέννησεν  
 58 υἱόν. Καὶ ἤκουσαν οἱ περὶοικοὶ καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγάλυνε  
 59 κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς· καὶ συνέχαιρον αὐτῇ. Καὶ ἐγένετο  
 ἐν τῇ ὀγδόῃ ἡμέρᾳ, ἦλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκάλον αὐτὸ, ἐπὶ  
 60 τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ, Ζαχαρίαν. Καὶ ἀποκριθεῖσα ἡ μήτηρ  
 61 αὐτοῦ εἶπεν· Οὐχί· ἀλλὰ κληθήσεται Ἰωάννης. Καὶ εἶπον πρὸς αὐτήν·  
 "Ὅτι οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ.  
 62 63 Ἐνένευον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν. Καὶ  
 αἰτήσας πινακίδιον, ἔγραψε, λέγων· Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ. Καὶ  
 64 ἐθαύμασαν πάντες. Ἀνεύχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα, καὶ ἡ γλῶσ-  
 65 σα αὐτοῦ· καὶ ἐλάλει εὐλογῶν τὸν Θεόν. Καὶ ἐγένετο ἐπὶ πάντας φόβος  
 τοὺς περιουκούντας αὐτοῦ· καὶ ἐν ὅλῃ τῇ ὄρεινῃ τῆς Ἰουδαίας διελαλεῖτο  
 66 πάντα τὰ ῥήματα ταῦτα. Καὶ ἔθιντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ  
 αὐτῶν, λέγοντες· Τί ἄρα τὸ παιδίον τοῦτο ἔσται; Καὶ χεῖρ κυρίου ἦν  
 67 μετ' αὐτοῦ. Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου, καὶ

<sup>a</sup> 44. ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος;<sup>b</sup> 55. εἰς τὸν αἰῶνα.



## LUKE I.

68 προεφήτευσε, λέγων· Εὐλογητὸς κύριος, ὁ θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέ-  
 69 ψατο καὶ ἐποίησε λύτρωσιν τῇ λαῷ αὐτοῦ, καὶ ἤγειρε κέρας σωτηρίας ἡμῖν  
 70 ἐν τῷ οἴκῳ Δαυὶδ τοῦ παιδὸς αὐτοῦ, (καθὼς ἐλάλησε διὰ στόματος τῶν  
 71 ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ,) σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ  
 72 ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς· ποιῆσαι ἔλεος μετὰ τῶν πατέρων  
 73 ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, ὅρκον ὃν ὤμοσε πρὸς Ἀβρα-  
 74 ἂμ τὸν πατέρα ἡμῶν· τοῦ δοῦναι ἡμῖν, ἁφ' ὅπως, ἐκ χειρὸς τῶν ἐχθρῶν  
 75 ἡμῶν ῥυσθῆντας, λατρεῖν αὐτῷ ἰ ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον  
 76 αὐτοῦ, πάσας τὰς ἡμέρας [τῆς ζωῆς] ἡμῶν. Καὶ σὺ, παιδίον, προφήτης  
 77 ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου κυρίου, ἐτοιμάσαι ὁ-  
 78 δοὺς αὐτοῦ, ἵ τοῦ δοῦναι γινῶσιν σωτηρίας τῇ λαῷ αὐτοῦ, ἐν ἀφέσει ἁμαρ-  
 79 τιῶν αὐτῶν· διὰ σπλάγχχνα ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς  
 79 ἀνατολὴ ἐξ ὕψους, ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις,  
 τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

## § 7. An Angel appears to Joseph.

## MATTHE. I. 18—25.

18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις· οὕτως ἦν. Μνηστευθείσης γὰρ τῆς  
 μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς, εἰρέθη ἐν  
 19 γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν  
 καὶ μὴ θέλων αὐτὴν παραδειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν.  
 20 Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ, ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐ-  
 21 τῷ, λέγων· Ἰωσήφ, υἱὸς Δαυὶδ, μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν γυ-  
 21 ναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν, ἐκ πνεύματός ἐστιν ἁγίου· τέξεται  
 22 δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαόν  
 22 αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν. (Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥη-  
 23 θέν ἐν τῷ κυρίῳ διὰ τοῦ προφήτου, λέγοντος· “Ἰδοὺ, ἡ παρθένος ἐν  
 24 γαστρὶ ἔξει, καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανου-  
 24 ἦλ.” ὃ ἐστι μεθερμηνεύμενον, μεθ' ἡμῶν ὁ θεός.) Διεγερθεὶς δὲ ὁ Ἰω-  
 25 σήφ ἀπὸ τοῦ ὕπνου, ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου· καὶ  
 25 παρέλαβε τὴν γυναῖκα αὐτοῦ, καὶ οὐκ ἐγένωσκεν αὐτὴν ἕως οὗ.

## § 8. The birth of Jesus.

## LUKE II. 1—7.

1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε δόγμα παρὰ Καίσαρος Αὐ-  
 2 γούστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. (Αὕτη<sup>b</sup> ἡ ἀπογραφὴ  
 3 πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.) Καὶ ἐπορεύοντο

<sup>a</sup> 18. γέννησις<sup>b</sup> 2. Αἰὶ: Αὐτή

## LUKE II.

4 πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν. Ἀνέβη δὲ καὶ Ἰω-  
σὴφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρετ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν  
Δαυὶδ, ἣτις καλεῖται Βηθλεὲμ, (διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς  
5 Δαυὶδ,) ἀπογράψασθαι σὺν Μαριὰμ τῇ μεμνηστευμένῃ αὐτῷ γυναικί,  
6 οὕσῃ ἐγκύω. Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέ-

7 ραι τοῦ τεκεῖν αὐτήν. Καὶ ἔτεκε τὸν  
υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐ-  
σπαργάνωσεν αὐτὸν, καὶ ἀνέκλινεν  
αὐτὸν ἐν τῇ φάτνῃ· διότι οὐκ ἦν  
αὐτοῖς τόπος ἐν τῷ καταλύματι.

## MATTH. I.

25 ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότο-  
κον·

## § 9. The genealogy of Jesus.

## MATTH. I. 1—17.

## LUKE III. 23—38.

- |   |  |
|---|--|
| <p>1 Βίβλος γενέσεως Ἰησοῦ Χρισ-<br/>τοῦ, υἱοῦ Δαυὶδ,<sup>a</sup> υἱοῦ Ἀβραάμ.</p> <p>2 Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ· Ἰσα-<br/>ὰκ δὲ ἐγέννησε τὸν Ἰακώβ· Ἰακώβ<br/>δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς<br/>3 ἀδελφούς αὐτοῦ. Ἰούδας δὲ ἐγέν-<br/>νησε τὸν Φαρὲς καὶ τὸν Ζαρά ἐκ τῆς<br/>Θάμαρ· Φαρὲς δὲ ἐγέννησε τὸν Ἑσ-<br/>ρώμ. Ἑσρώμ δὲ ἐγέννησε τὸν Ἀ-<br/>4 ράμ· Ἀράμ δὲ ἐγέννησε τὸν Ἀμι-<br/>ναδάβ. Ἀμιναδάβ δὲ ἐγέννησε τὸν<br/>Ναασσών· Ναασσών δὲ ἐγέννησε<br/>5 τὸν Σαλμών. Σαλμών δὲ ἐγέννησε<br/>τὸν Βοόζ ἐκ τῆς Ῥαχάβ· Βοόζ δὲ<br/>ἐγέννησε τὸν Ὠβήδ ἐκ τῆς Ῥούθ.<br/>6 Ὠβήδ δὲ ἐγέννησε τὸν Ἰεσσαί· Ἰεσ-<br/>σαί δὲ ἐγέννησε τὸν Δαυὶδ τὸν βα-<br/>σιλέα. Δαυὶδ δὲ ὁ βασιλεὺς</p> | <p>38 Τοῦ Θεοῦ, τοῦ Ἀδάμ, τοῦ Σῆθ,<br/>37 τοῦ Ἐνῶς,<sup>1</sup> τοῦ Καϊνάν, τοῦ Μα-<br/>λελεήλ, τοῦ Ἰαρεδ, τοῦ Ἐνῶχ,<br/>36 τοῦ Μαθουσάλα,<sup>1</sup> τοῦ Λάμεχ, τοῦ<br/>Νῶε, τοῦ Σῆμ, τοῦ Ἀρφαξάδ, τοῦ<br/>35 Καϊνάν,<sup>a</sup> τοῦ Σαλὰ, τοῦ Ἐβὲρ,<br/>τοῦ Φαλὲκ, τοῦ Ῥαγαῦ, τοῦ Σε-<br/>34 ροῦχ,<sup>b</sup> τοῦ Ναχώρ, τοῦ Θάρα, τοῦ<br/>Ἀβραάμ, τοῦ Ἰσαάκ, τοῦ Ἰακώβ,<br/>33 τοῦ Ἰούδα, τοῦ Φαρὲς, τοῦ Ἑσ-<br/>ρώμ, τοῦ Ἀράμ, τοῦ Ἀμιναδάβ,<br/>32 τοῦ Ναασσών, τοῦ Σαλμών, τοῦ<br/>Βοόζ, τοῦ Ὠβήδ, τοῦ Ἰεσσαί,<br/>31 τοῦ Δαυὶδ, τοῦ Ναθάν, τοῦ</p> |
|---|--|

<sup>a</sup> 1. Δαβὶδ<sup>a</sup> 36. Omittunt alii. <sup>b</sup> 35. Σαροῦχ,

*John did not object to these  
names of the fathers  
because they were not  
in the Bible*

## MATTH. I.

## LUKE III.

- ἐγέννησε τὸν Σολομῶνα<sup>α</sup> ἐκ τῆς τοῦ  
 7 Οὐρλίου· Σολομών δὲ ἐγέννησε τὸν  
 Ῥοβοάμ. Ῥοβοάμ δὲ ἐγέννησε τὸν  
 Ἀβιά· Ἀβιά δὲ ἐγέννησε τὸν Ἀσά.  
 8 Ἀσά δὲ ἐγέννησε τὸν Ἰωσαφάτ· Ἰω- 30 τοῦ Ἐλιακίμ, τοῦ Ἰωνάν, τοῦ Ἰω-  
 σαφάτ δὲ ἐγέννησε τὸν Ἰωράμ.  
 9 Ἰωράμ δὲ ἐγέννησε τὸν Ὀζίαν· Ὀ-  
 ζίας δὲ ἐγέννησε τὸν Ἰωάθαμ·  
 Ἰωάθαμ δὲ ἐγέννησε τὸν Ἀχαζ·  
 Ἀχαζ δὲ ἐγέννησε τὸν Ἐζεκίαν. 29 τοῦ Λευὶ, τοῦ Ματθαῖ, τοῦ Ἰω-  
 10 Ἐζεκίας δὲ ἐγέννησε τὸν Μανασσῆ·  
 Μανασσῆ δὲ ἐγέννησε τὸν Ἀμών·  
 Ἀμών δὲ ἐγέννησε τὸν Ἰωσίαν·  
 11 Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν 28 τοῦ Ἡρ, τοῦ Ἐλμωδάμ, τοῦ Κω-  
 καὶ τοὺς ἀδελφούς αὐτοῦ, ἐπὶ τῆς  
 12 μετοικεσίας Βαβυλῶνος. Με-  
 τὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος,  
 Ἰεχονίας ἐγέννησε τὸν Σαλαθιήλ·  
 Σαλαθιήλ δὲ ἐγέννησε τὸν Ζορο- 27 τοῦ Νηρι, τοῦ Σαλαθιήλ, τοῦ Ζο-  
 13 βάβελ. Ζοροβάβελ δὲ ἐγέννησε τὸν  
 Ἀβιούδ· Ἀβιούδ δὲ ἐγέννησε τὸν  
 Ἐλιακίμ. Ἐλιακίμ δὲ ἐγέννησε  
 14 τὸν Ἀζώρ· Ἀζώρ δὲ ἐγέννησε τὸν  
 Σαδώκ. Σαδώκ δὲ ἐγέννησε τὸν  
 Ἀχέιμ· Ἀχέιμ δὲ ἐγέννησε τὸν Ἐλι-  
 15 οὐδ. Ἐλιούδ δὲ ἐγέννησε τὸν  
 Ἐλεάζαρ· Ἐλεάζαρ δὲ ἐγέννησε  
 τὸν Ματθάν. Ματθάν δὲ ἐγέννη-  
 16 σε τὸν Ἰακώβ· Ἰακώβ δὲ ἐγέννησε  
 τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ  
 ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος  
 17 Χριστός. Πᾶσαι οὖν αἱ γενεαὶ  
 ἀπὸ Ἀβραάμ ἕως Δαυὶδ, γενεαὶ δε-  
 κατέσσαρες· καὶ ἀπὸ Δαυὶδ ἕως τῆς  
 μετοικεσίας Βαβυλῶνος, γενεαὶ δε-  
 κατέσσαρες· καὶ ἀπὸ τῆς μετοικεσί-  
 ας Βαβυλῶνος ἕως τοῦ Χριστοῦ,  
 γενεαὶ δεκατέσσαρες.

<sup>a</sup> 6. Σολομῶντα

23 Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν  
 τριάκοντα ἀρχόμενος, ὧν, ὡς ἐνο-  
 μίζετο, υἱὸς Ἰωσήφ, τοῦ Ἡλῆ,

## § 10. An Angel appears to the shepherds, who visit Jesus.

## LUKE II. 8—20.

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες, καὶ φυλάσσοντες  
 9 φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. Καὶ ἰδοὺ, ἄγγελος κυρίου  
 ἐπέστη αὐτοῖς, καὶ δόξα κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φό-  
 10 βον μέγαν. Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· Μὴ φοβεῖσθε· ἰδοὺ γὰρ, εὐαγ-  
 11 γελίζομαι ὑμῖν χαρὰν μεγάλην, ἣτις ἔσται παντὶ τῷ λαῷ· ὅτι ἐτέχθη ὑμῖν  
 12 σήμερον σωτὴρ, ὃς ἐστι Χριστὸς κύριος, ἐν πόλει Δαβὶδ. Καὶ τοῦτο ὑμῖν  
 13 τὸ σημεῖον· Εὐρήσετε βρέφος ἐσπαργανωμένον κείμενον ἐν φάτνῃ.<sup>a</sup> Καὶ  
 ἐξαίφνης ἐγένετο σὺν τῷ ἁγγέλῳ πλήθος στρατιᾶς οὐρανίου, αἰνούντων  
 14 τὸν Θεόν, καὶ λεγόντων· “Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνῃ· ἐν  
 15 ἀνθρώποις εὐδοκία.”<sup>b</sup> Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ’ αὐτῶν εἰς τὸν  
 οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλλήλους·  
 Διελέσθωμεν δὴ ἕως Βηθλεὲμ, καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός, ὃ ὁ  
 16 κύριος ἐγνώρισεν ἡμῖν. Καὶ ἦλθον σπεύσαντες, καὶ ἀνεῦρον τὴν τε Μα-  
 17 ριάμ καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ. Ἰδόντες δέ,  
 διεγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου  
 18 τούτου. Καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ  
 19 τῶν ποιμένων πρὸς αὐτούς. Ἡ δὲ Μαριάμ πάντα συνετήρει τὰ ῥήματα  
 20 ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. Καὶ ὑπέστρεψαν<sup>c</sup> οἱ ποιμένες,  
 δοξάζοντες καὶ αἰνούντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς  
 ἐλαλήθη πρὸς αὐτούς.

## § 11. The circumcision of Jesus.

## MATTH. I. 25.

## LUKE II. 21.

21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτώ  
 25 καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰη- τοῦ περιτεμεῖν αὐτὸν,<sup>d</sup> καὶ ἐκλήθη  
 σοῦν. τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν  
 ὑπὸ τοῦ ἁγγέλου πρὸ τοῦ συλληφ-  
 θῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

## § 12. The presentation of Jesus in the temple.

## LUKE II. 22—38.

22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν,<sup>e</sup> κατὰ τὸν νόμον  
 23 Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστῆσαι τῷ κυρίῳ, (καθὼς  
 γέγραπται ἐν νόμῳ κυρίου· “Ὅτι πᾶν ἄρσεν διανοῖγον μήτραν, ἅγιον τῷ  
 24 κυρίῳ κληθήσεται,”) καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμῳ

<sup>a</sup> 12. τῇ φάτνῃ. <sup>b</sup> 14. *Alit* : εὐδοκίας. <sup>c</sup> 20. ἐπέστρεψαν <sup>d</sup> 21. τὸ  
 παιδίον, <sup>e</sup> 22. *Alit* : αὐτοῦ, *Alit* : αὐτῆς, *Alit* omittunt.\*



## LUKE II.

25 κυρίου· “Ζεῦχος τρυγόνων, ἡ δύο νοσσοὺς<sup>a</sup> περιστερώων.” Καὶ ἰδὼν,  
 ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ, ὃ ὄνομα Συμεών· καὶ ὁ ἄνθρωπος οὗτος  
 26 ἦν ἅγιον<sup>b</sup> ἐπ’ αὐτόν· καὶ ἦν αὐτῷ κεχορηματισμένον ὑπὸ τοῦ πνεύματος τοῦ  
 27 ἁγίου, μὴ ἰδεῖν θάνατον, πρὶν ἢ ἴδῃ τὸν Χριστὸν κυρίου. Καὶ ἦλθεν ἐν  
 28 σοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰδισμένον τοῦ νόμου περὶ αὐτοῦ,<sup>1</sup> καὶ  
 αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεόν, καὶ εἶ-  
 29 πε· Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρή-  
 30 31 νῇ· ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ὃ ἡτοίμασας κατὰ  
 32 πρόσωπον πάντων τῶν λαῶν· φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λα-  
 33 οῦ σου Ἰσραὴλ. Καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ<sup>c</sup> θαυμάζοντες ἐπὶ  
 34 τοῖς λαλουμένοις περὶ αὐτοῦ. Καὶ εὐλόγησεν αὐτοὺς Συμεών, καὶ εἶπε  
 35 πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ· Ἰδὼν, οὗτος κείται εἰς πτώσιν καὶ ἀνά-  
 36 στασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον· (καὶ σοῦ δὲ  
 αὐτῆς τὴν ψυχὴν διελύσεται ῥομφαία·) ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολ-  
 37 λῶν καρδιῶν διαλογισμοί. Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουὴλ,  
 ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ  
 38 ἀνδρὸς ἐπὶ ἀπὸ τῆς παρθενίας αὐτῆς· καὶ αὕτη χήρα ὥς ἐτῶν ὀγδοήκον-  
 τα τεσσάρων, ἡ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστείας καὶ δεήσεσι λα-  
 39 τρεύουσα νύκτα καὶ ἡμέραν. Καὶ αὕτη αὐτῇ τῇ ὥρᾳ ἐπιστάσα ἀνθρωπολο-  
 γεῖτο τῷ κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρω-  
 σιν ἐν Ἱερουσαλὴμ.<sup>d</sup>

§ 13. The Magi. Jesus' flight into Egypt. Herod's cruelty. Jesus' return.

## MATTH. II. 1—23.

1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις Ἡρώδου  
 τοῦ βασιλέως, ἰδὼν, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα,  
 2 λέγοντες· Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐ-  
 3 τοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἦλθομεν προσκυνῆσαι αὐτῷ. Ἀκούσας  
 4 δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ’ αὐτοῦ,<sup>1</sup> καὶ  
 συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο  
 5 παρ’ αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται. Οἱ δὲ εἶπον αὐτῷ· Ἐν Βηθλε-  
 6 τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου· “Καὶ σὺ Βηθλε-  
 7 ἐμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ  
 7 ἐξελεύσεται ἡγοούμενος, ὅστις ποιμανεῖ τὸν λαόν μου, τὸν Ἰσραὴλ.” Τότε

<sup>a</sup> 24. νοσσοὺς <sup>b</sup> 25. ἅγιον ἦν <sup>c</sup> 33. Αἰῖ: ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ.\*

<sup>d</sup> 38. Αἰῖ: ἐν τῷ Ἰσραὴλ. Αἰῖ: τοῦ Ἰσραὴλ.



## MATTH. II.

- Ἡρώδης λάθρα καλέσας τοὺς μάγους, ἠκρίβωσε παρ' αὐτῶν τὸν χρόνον  
 8 τοῦ φαινομένου ἀστέρος, <sup>1</sup> καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ, εἶπε· Πορευ-  
 9 μοι, ὅπως καὶ γὰρ ἔλθων προσκυνήσω αὐτῷ. Οἱ δὲ ἀκούσαντες τοῦ βασι-  
 10 λέως, ἐπορεύθησαν· καὶ ἰδοὺ, ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν  
 11 ἐχάσθησαν χαρὰν μεγάλην σφόδρα· καὶ ἐλθόντες εἰς τὴν οἰκίαν, εἶδον <sup>a</sup> τὸ  
 12 παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ,  
 13 καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν  
 14 καὶ λίβανον καὶ σμύρναν. Καὶ χρηματισθέντες κατ' ὄναρ, μὴ ἀνακάμψαι  
 15 πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.  
 16 Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ  
 17 Ἰωσήφ, λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ,  
 18 καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἵσθι ἐκεῖ, ἕως ἄν εἴπω σοί· μέλλει γὰρ Ἡρώδης  
 19 ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό. Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παι-  
 20 διον καὶ τὴν μητέρα αὐτοῦ νυκτός, καὶ ἀνεχώρησεν εἰς Αἴγυπτον· καὶ ἦν  
 21 ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ κυρίου  
 22 διὰ τοῦ προφήτου, λέγοντος· “<sup>1</sup> Εἰς Αἴγυπτον ἐκάλεσα τὸν υἱόν μου.”  
 23 Τότε Ἡρώδης ἰδὼν, ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν· καὶ  
 ἀποστείλας ἀνείλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς  
 24 ὁρίοις αὐτῆς, ἀπὸ διετούς καὶ κατωτέρω, κατὰ τὸν χρόνον, ὃν ἠκρίβωσε  
 25 παρὰ τῶν μάγων. Τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἰερεμίου τοῦ προφήτου,  
 26 λέγοντος· “Φωνὴ ἐν Ῥαμᾷ ἠκούσθη, θρήνος καὶ κλαυθμὸς καὶ ὀδυρμὸς  
 27 πολὺς· Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἤθελε παρακληθῆναι,  
 28 ὅτι οὐκ εἰσί.” Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ, ἄγγελος κυρίου  
 29 κατ' ὄναρ φαίνεται τῷ Ἰωσήφ ἐν Αἰγύπτῳ, <sup>1</sup> λέγων· Ἐγερθεὶς παράλαβε  
 30 τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνήκασι  
 31 γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ  
 32 παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραὴλ. Ἀκούσας δὲ,  
 33 ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ,  
 ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρημα-  
 34 τισθεὶς δὲ κατ' ὄναρ, ἀνεχώρησεν <sup>39</sup> Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ  
 35 εἰς τὰ μέρη τῆς Γαλιλαίας. Καὶ τὸν νόμον κυρίου, ὑπέστρεψαν εἰς  
 36 ἐλθὼν κατῴκησεν εἰς πόλιν λεγο- τὴν Γαλιλαίαν, εἰς τὴν πόλιν αὐ-  
 37 μένην Ναζαρέτ· <sup>b</sup> ὅπως πληρωθῇ τὸ τῶν Ναζαρέτ.  
 38 ῥηθὲν διὰ τῶν προφητῶν, ὅτι Να-  
 39 ζωραῖος κληθήσεται.

<sup>a</sup> 11. εὔρον.<sup>b</sup> 23. *Alit*: Ναζαρέθ· *item* Ναζαράθ· *s.* Ναζαρά·

§ 14. Jesus goes to the Passover when he is twelve years of age.

LUKE II. 40—52.

- 40 Τὸ δὲ παιδίον ἠΰξανε, καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.
- 41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλήμ τῇ ἑορτῇ τοῦ
- 42 πάσχα. Καὶ ὅτε ἐγένετο ἑτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα
- 43 κατὰ τὸ ἔθος τῆς ἑορτῆς,<sup>1</sup> καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ· καὶ οὐκ ἔγνω Ἰωσήφ καὶ
- 44 ἡ μήτηρ<sup>a</sup> αὐτοῦ. Νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας
- 45 ὁδόν, καὶ ἀνεζήτην αὐτὸν ἐν τοῖς συγγενέσι καὶ ἐν τοῖς γνωστοῖς. Καὶ
- 46 μὴ εὕρόντες [αὐτὸν], ὑπέστρεψαν εἰς Ἱερουσαλήμ, ζητοῦντες αὐτόν. Καὶ ἐγένετο, μεθ' ἡμέρας τρεῖς εἴρον αὐτόν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ
- 47 τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερωτῶντα αὐτούς. Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ, ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. Καὶ ἰδόντες αὐτόν, ἐξεπλάγησαν· καὶ πρὸς αὐτόν ἡ μήτηρ αὐτοῦ εἶπε· Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ, ὁ πατήρ σου καὶ γὰρ ὀδυνώ-
- 49 μενοι ἐζητοῦμέν σε. Καὶ εἶπε πρὸς αὐτούς· Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε,
- 50 ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί με; Καὶ αὐτοὶ οὐκ συνῆκαν τὸ ῥῆμα
- 51 ὃ ἐλάλησεν αὐτοῖς. Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθον εἰς Ναζαρέτ· καὶ ἦν ὑποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ
- 52 ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς. Καὶ Ἰησοῦς προέκοπτε σοφίᾳ καὶ ἡλικίᾳ, καὶ χάριτι παρὰ Θεοῦ καὶ ἀνθρώποις.

§ 15. Of John the Baptist, and his ministry.

LUKE I. 80.

- 80 Τὸ δὲ παιδίον ἠΰξανε, καὶ ἐκραταιοῦτο πνεύματι· καὶ ἦν ἐν ταῖς ἐρήμοις, ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

MATTH. III. 1—12.

MARK I. 1—8.

LUKE III. 1—17.

- |   |                                  |   |   |  |   |
|---|----------------------------------|---|---|--|---|
| 1 | Ἐν δὲ ταῖς ἡμέ-<br>ραις ἐκείναις | 1 | Ἀρχὴ τοῦ εὐαγ-<br>γελίου Ἰησοῦ Χρισ-<br>τοῦ, υἱοῦ τοῦ Θεοῦ. |  | Ἐν ἔτει δὲ πεντε-<br>καδεκάτῳ τῆς ἡγεμονί-<br>ας Τιβερίου Καίσαρος,<br>ἡγεμονεύοντος Πον-<br>τίου Πιλάτου τῆς Ἰουδαίας,<br>καὶ τετραρχούντος τῆς Γαλιλαίας<br>Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ<br>τετραρχούντος τῆς Ἰου-<br>ραίας καὶ Τραχωνίτιδος χώρας,<br>καὶ Ἀνσανίου τῆς Ἀβιληνῆς τε- |
|---|----------------------------------|---|---|--|---|

<sup>a</sup> 43. *Alit*: οὐκ ἔγνωσαν οἱ γονεῖς

## MATTH. III.

παραγίνεται Ἰωάννης  
ὁ βαπτιστής, κηρύσ-  
σων ἐν τῇ ἐρήμῳ τῆς  
2 Ἰουδαίας, καὶ λέγων·  
Μετανοεῖτε· ἤγγικε  
γάρ ἡ βασιλεία τῶν  
3 οὐρανῶν. Οὗτος γάρ  
ἐστιν, ὁ ῥηθεὶς ὑπὸ  
Ἡσαΐου τοῦ προφή-  
του, λέγοντος· “Φω-  
νήβοωντος ἐν τῇ ἐρή-  
μῳ· Ἐτοιμάσατε τὴν  
ὁδὸν κυρίου· εὐθείας  
ποιεῖτε τὰς τρίβους  
4 αὐτοῦ.” Αὐτὸς δὲ  
ὁ Ἰωάννης εἶχε τὸ ἔν-  
δυμα αἰτοῦ ἀπὸ τρι-  
χῶν καμήλου, καὶ ζώ-  
νην δερματίνην περὶ  
τὴν ὀσφύν αὐτοῦ· ἡ  
δὲ τροφή αὐτοῦ ἦν  
ἀκρίδες καὶ μέλι ἄγ-  
5 ριον. Τότε ἐξεπο-  
ρεύετο πρὸς αὐτὸν Ἰε-  
ροσόλυμα, καὶ πᾶσα  
ἡ Ἰουδαία, καὶ πᾶσα  
ἡ περὶχωρος τοῦ Ἰορ-  
6 δάνου· καὶ ἐβαπτί-  
ζοντο ἐν τῷ Ἰορδάνῃ  
ὑπὸ αὐτοῦ, ἐξομολο-  
γούμενοι τὰς ἁμαρ-  
τίας αὐτῶν.

## MATTH. III.

7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων  
καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ

## MARK I.

4 Ἐγένετο Ἰωάννης  
βαπτίζων ἐν τῇ ἐρ-  
ήμῳ, καὶ κηρύσσων  
βάπτισμα μετανοίας  
εἰς ἄφεσιν ἁμαρτιῶν.  
2 — Ὡς γέγραπται ἐν  
Ἡσαΐᾳ τῷ προφήτῃ·<sup>a</sup>  
“Ἴδου, ἐγὼ ἀπο-  
στέλλω τὸν ἄγγελόν  
μου πρὸ προσώπου  
σου, ὃς κατασκευάσει  
τὴν ὁδὸν σου [ἔμ-  
3 προσθὲν σου]· Φωνή  
βοωντος ἐν τῇ ἐρήμῳ·  
Ἐτοιμάσατε τὴν ὁδὸν  
κυρίου· εὐθείας ποι-  
εῖτε τὰς τρίβους αὐ-  
6 τοῦ.” Ἦν δὲ Ἰωάν-  
νης ἐνδεδυμένος τρί-  
χας καμήλου, καὶ ζώ-  
νην δερματίνην περὶ  
τὴν ὀσφύν αὐτοῦ, καὶ  
ἐσθίων ἀκρίδας καὶ  
5 μέλι ἄγριον. — Καὶ  
ἐξεπορεύετο πρὸς αὐ-  
τὸν πᾶσα ἡ Ἰουδαία  
χώρα, καὶ οἱ Ἰεροσο-  
λυμίται πάντες·<sup>b</sup> καὶ  
ἐβαπτίζοντο ἐν τῷ  
Ἰορδάνῃ ποταμῷ ὑπὸ  
αὐτοῦ, ἐξομολογού-  
μενοι τὰς ἁμαρτίας  
αὐτῶν.—

## LUKE III.

2 τραρχοῦντος, ἐπὶ ἁρ-  
χειρέως· Ἄννα καὶ  
Καϊάφα, ἐγένετο ῥῆμα  
θεοῦ ἐπὶ Ἰωάννην,  
τὸν Ζαχαρίου<sup>d</sup> υἱόν,  
3 ἐν τῇ ἐρήμῳ. Καὶ  
ἦλθεν εἰς πᾶσαν τὴν  
περὶχωρον τοῦ Ἰορδά-  
νου, κηρύσσων βάπ-  
τισμα μετανοίας εἰς  
4 ἄφεσιν ἁμαρτιῶν· ὡς  
γέγραπται ἐν βιβλῷ  
λόγων Ἡσαΐου τοῦ  
προφήτου, λέγοντος·  
“Φωνὴ βοωντος ἐν τῇ  
ἐρήμῳ· Ἐτοιμάσατε  
τὴν ὁδὸν κυρίου· εὐ-  
θείας ποιεῖτε τὰς τρί-  
5 βους αὐτοῦ. Πᾶσα  
φάραγξ πληρωθήσε-  
ται, καὶ πᾶν ὄρος καὶ  
βουνὸς ταπεινωθήσε-  
ται· καὶ ἔσται τὰ  
σκολιὰ εἰς εὐθείαν,  
καὶ αἱ τραχεῖαι εἰς  
6 ὁδοὺς λείας· καὶ ὅψε-  
ται πᾶσα σὰρξ τὸ  
σωτήριον τοῦ θεοῦ.”

## LUKE III.

7 Ἐλεγεν οὖν τοῖς ἐκπορευομένοις  
ὅχλοις βαπτισθῆναι ὑπὸ αὐτοῦ·

<sup>a</sup> 2. ἐν τοῖς προφήταις·<sup>b</sup> 5. Ἱεροσολυμίται· καὶ ἐβαπτίζοντο πάν-  
τες ἐν<sup>c</sup> 2. ἐπὶ ἁρχιερέων<sup>d</sup> 2. τὸν τοῦ Ζαχαρίου

## MATTH. III.

## LUKE III.

βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς· Γεν-  
νήματα ἐχιδνῶν· τίς ὑπέδειξεν ὑμῖν  
φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;  
8 Ποιήσατε οὖν καρπὸν ἄξιον<sup>a</sup> τῆς  
9 μετανοίας, καὶ μὴ δόξητε λέγειν ἐν  
ἐαυτοῖς· Πατέρα ἔχομεν τὸν Ἀ-  
βραάμ. Λέγω γὰρ ὑμῖν, ὅτι δύ-  
ναται ὁ Θεὸς ἐκ τῶν λίθων τούτων  
10 ἐγείρει τέκνα τῷ Ἀβραάμ. Ἦδη δὲ  
καὶ ἡ ἄξινη πρὸς τὴν ῥίζαν τῶν  
δένδρων κεῖται· πᾶν οὖν δένδρον  
μὴ ποιοῦν καρπὸν καλὸν, ἐκκόπτε-  
ται, καὶ εἰς πῦρ βύλλεται.

Γεννήματα ἐχιδνῶν· τίς ὑπέδειξεν  
ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης  
8 ὀργῆς; Ποιήσατε οὖν καρποὺς  
ἄξιους τῆς μετανοίας· καὶ μὴ ἄρ-  
ξησθε λέγειν ἐν ἑαυτοῖς· Πατέ-  
ρα ἔχομεν τὸν Ἀβραάμ. Λέγω  
γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ  
τῶν λίθων τούτων ἐγείρει τέκνα  
9 τῷ Ἀβραάμ. Ἦδη δὲ καὶ ἡ ἄξινη  
πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται·  
πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν  
καλὸν, ἐκκόπτεται, καὶ εἰς πῦρ  
10 βύλλεται. Καὶ ἐπηρώτων αὐ-  
τὸν οἱ ὄχλοι, λέγοντες· Τί οὖν

11 ποιήσομεν; Ἀποκριθεὶς δὲ λέγει αὐτοῖς· Ὁ ἔχων  
δύο χιτῶνας, μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώμα-  
12 τα, ὁμοίως ποιεῖτω. Ἦλθον δὲ καὶ τελῶναι βαπτισθῆ-  
ναι, καὶ εἶπον πρὸς αὐτόν· Διδάσκαλε, τί ποιήσομεν;  
13 Ὁ δὲ εἶπε πρὸς αὐτούς· Μηδὲν πλέον παρὰ τὸ διατεταγ-  
14 μένον ὑμῖν πράσσετε. Ἐπηρώτων δὲ αὐτὸν καὶ στρατευό-  
μενοι, λέγοντες· Καὶ ἡμεῖς τί ποιήσομεν; Καὶ εἶπε πρὸς  
αὐτούς· Μηδένα διασεῖσητε, μηδὲ συγκοφαντήσητε· καὶ  
15 ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν. Προσδοκῶντος δὲ  
τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις  
αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστὸς,

## MATTH. III.

## MARK I.

## 16 ὁ ἀπεκρίνατο ὁ Ἰωάν-

11 Ἐγὼ μὲν βαπτίζω ὑ-  
μᾶς ἐν ὕδατι, εἰς με-  
τάνοιαν· ὁ δὲ ὀπίσω  
μου ἐρχόμενος, ἰσχυ-  
ρότερός μου ἐστίν,  
οὗ οὐκ εἰμὶ ἱκανὸς τὰ  
ὑποδήματα βαστά-  
σαι· αὐτὸς ὑμᾶς  
βαπτίσει ἐν πνεύματι  
12 ἁγίῳ καὶ πυρί. Οὗ  
τὸ πτύον ἐν τῇ χειρὶ

7 Καὶ ἐκήρυσσε λέγων·  
8 —Ἐγὼ μὲν ἐβάπτισα  
7 ὑμᾶς ἐν ὕδατι—Ἐρ-  
χεται ὁ ἰσχυρότερός  
μου ὀπίσω μου, οὗ  
οὐκ εἰμὶ ἱκανὸς κύ-  
ψας λῦσαι τὸν ἱμάν-  
τα τῶν ὑποδημάτων  
8 αὐτοῦ. — αὐτὸς δὲ  
βαπτίσει ὑμᾶς ἐν  
πνεύματι ἁγίῳ.

νης ἅπασι, λέγων·  
Ἐγὼ μὲν ὕδατι βαπτί-  
ζω ὑμᾶς· ἔρχεται δὲ  
ὁ ἰσχυρότερός μου, οὗ  
οὐκ εἰμὶ ἱκανὸς λῦ-  
σαι τὸν ἱμάντα τῶν  
ὑποδημάτων αὐτοῦ·  
αὐτὸς ὑμᾶς βαπτίσει  
ἐν πνεύματι ἁγίῳ καὶ  
17 πυρί. Οὗ τὸ πτύον  
ἐν τῇ χειρὶ αὐτοῦ, καὶ  
διακαθαριεῖ τὴν ἄλω-

<sup>a</sup> 8. καρποὺς ἄξιους



## MATTH. III.

αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα  
αὐτοῦ, καὶ συνάξει τὸν σῖτον αὐτοῦ<sup>a</sup>  
εἰς τὴν ἀποθήκην, το δὲ ἄχυρον  
κατακαύσει πυρὶ ἀσβέστω.

## LUKE III.

να αὐτοῦ· καὶ συνάξει τὸν σῖτον  
εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ  
ἄχυρον κατακαύσει πυρὶ ἀσβέστω.

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<sup>a</sup> αὐτοῦ *omittunt alii.*



## PART II.

THE

TRANSACTIONS OF ABOUT SIX MONTHS, FROM

### JESUS' BAPTISM

TILL THE BEGINNING OF THE ENSUING PASSOVER.

#### § 16. The baptism of Jesus.

MATT. III. 13—17.

MARK I. 9—11.

LUKE III. 21—23.

13 Τότε παραγίνεται ὁ  
Ἰησοῦς ἀπὸ τῆς Γα-  
λιλαίας ἐπὶ τὸν Ἰορ-  
δάνην πρὸς τὸν Ἰωάν-  
νην, τοῦ βαπτισθῆ-  
14 ναι ὑπὲρ αὐτοῦ. Ὁ  
δὲ Ἰωάννης διεκώλυεν  
αὐτόν, λέγων· Ἐγὼ  
χρεῖαν ἔχω ὑπὸ σοῦ  
βαπτισθῆναι, καὶ σὺ  
15 ἔρχῃ πρὸς με; Ἀπο-  
κριθεὶς δὲ ὁ Ἰησοῦς  
εἶπε πρὸς αὐτόν·  
Ἄφες ἄρτι· οὕτω  
γὰρ πρέπει ἐστὶν  
ἡμῖν πληρῶσαι πᾶ-  
σαν δικαιοσύνην.  
Τότε ἀφίησιν αὐτόν.

9 Καὶ ἐγένετο ἐν ἐκεί-  
ναις ταῖς ἡμέραις,  
ἦλθεν Ἰησοῦς ἀπὸ  
Ναζαρέτ τῆς Γαλι-  
λαίας, καὶ ἐβαπτίσθη  
ὑπὸ Ἰωάννου εἰς τὸν  
Ἰορδάνην.

21 Ἐγένετο δὲ ἐν ταῖς  
βαπτισθῆναι ἅπαν-  
τα τὸν λαόν, καὶ Ἰη-  
σοῦ βαπτισθέντος

16 Καὶ βαπτισθεὶς ὁ  
Ἰησοῦς ἀνέβη εὐθὺς

10 Καὶ εὐθὺς ἀναβαί-  
νων ἀπὸ τοῦ ὕδατος,

καὶ προσευχομένου,  
ἀνερχθῆναι τὸν οὐρα-  
22 νόν, ' καὶ καταβῆναι  
τὸ πνεῦμα τὸ ἅγιον

## MATTH. III.

ἀπὸ τοῦ ὕδατος· καὶ  
 ἰδοὺ, ἀνεώχθησαν  
 αὐτῷ οἱ οὐρανοὶ, καὶ  
 εἶδε τὸ πνεῦμα τοῦ  
 θεοῦ καταβαῖνον  
 ὡσεὶ περιστεράν, καὶ 11  
 ἐρχόμενον ἐπ' αὐτόν.  
 17 Καὶ ἰδοὺ, φωνὴ ἐκ  
 τῶν οὐρανῶν, λέγου-  
 σα· “Οὗτός ἐστιν  
 ὁ υἱὸς μου ὁ ἀγαπη-  
 τός, ἐν ᾧ εὐδόκησα.”

## MARK I.

εἶδε σχιζομένους  
 τοὺς οὐρανοὺς, καὶ  
 τὸ πνεῦμα, ὡσεὶ  
 περιστεράν, κατα-  
 βαῖνον ἐπ' αὐτόν.  
 Καὶ φωνὴ ἐγένετο ἐκ  
 τῶν οὐρανῶν· “Σὺ  
 εἶ ὁ υἱὸς μου ὁ ἀγα-  
 πητός, ἐν ᾧ εὐδό-  
 κησα.”

## LUKE III.

σωματικῶς εἶδει, ὡσεὶ  
 περιστεράν, ἐπ' αὐ-  
 τόν, καὶ φωνὴν ἐκ  
 οὐρανοῦ γενέσθαι,  
 λέγουσαν· “Σὺ εἶ  
 ὁ υἱὸς μου ὁ ἀγαπη-  
 τός, ἐν σοὶ ἡὐδόκη-  
 σα.”  
 23 Καὶ αὐτὸς ἦν ὁ  
 Ἰησοῦς ὡσεὶ ἐτῶν  
 τριάκοντα ἀρχόμε-  
 νος, ὧν, ὡς ἐνομιζε-  
 το, υἱὸς

## § 17. The temptation of Jesus.

## MATTH. IV. 1—11.

1 Τότε ὁ Ἰησοῦς 12  
 ἀνήχθη εἰς τὴν ἔρη-  
 μον ὑπὸ τοῦ πνεύ-  
 ματος, πειρασθῆναι 13  
 ὑπὸ τοῦ διαβόλου.  
 2 Καὶ νηστεύσας ἡμέ-  
 ρας τεσσαράκοντα  
 καὶ νύκτας τεσσαρά-  
 κοντα, ὕστερον ἐπεί-  
 3 νασε. Καὶ προσ-  
 ελθὼν αὐτῷ ὁ πει-  
 ράζων, εἶπεν· Εἰ υἱὸς  
 εἶ τοῦ θεοῦ, εἰπὲ, ἵνα  
 οἱ λίθοι οὗτοι ἄρτοι γένωνται.  
 4 Ὁ δὲ ἀποκριθεὶς εἶπε· Γέγραπ-  
 ται· “Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσε-  
 ται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ  
 ῥήματι ἐκπορευομένου διὰ στόμα-  
 5 τος θεοῦ.” Τότε παραλαμ-  
 βάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁ-  
 γίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ

## MARK I. 12, 13.

Καὶ εὐθὺς τὸ  
 πνεῦμα αὐτὸν ἐκ-  
 βάλλει εἰς τὴν ἔρη-  
 μον. Καὶ ἦν [ἐκεῖ]  
 ἐν τῇ ἐρήμῳ ἡμέρας  
 τεσσαράκοντα, πει-  
 ραζόμενος ὑπὸ τοῦ  
 σατανᾶ, καὶ ἦν μετὰ  
 τῶν θηρίων· καὶ οἱ  
 ἄγγελοι διηκόνουν  
 αὐτῷ.

## LUKE IV. 1—13.

1 Ἰησοῦς δὲ πνεύμα-  
 τος ἁγίου πλήρης  
 ὑπέστρεψεν ἀπὸ τοῦ  
 Ἰορδάνου· καὶ ἦγετο  
 ἐν τῷ πνεύματι εἰς τὴν  
 2 ἔρημον, ἡμέρας τεσ-  
 σαράκοντα πειραζό-  
 μενος ὑπὸ τοῦ διαβό-  
 λου. Καὶ οὐκ ἔφαγεν  
 οὐδὲν ἐν ταῖς ἡμέραις  
 ἐκείναις· καὶ συντελε-  
 σθεισῶν αὐτῶν, [ὑσ-  
 3 τερον] ἐπείνασε. Καὶ  
 εἶπεν αὐτῷ ὁ διάβολος· Εἰ υἱὸς εἶ  
 τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ, ἵνα  
 4 γένηται ἄρτος. Καὶ ἀπεκρίθη Ἰη-  
 σοῦς πρὸς αὐτόν, λέγων· Γέ-  
 γραπται· “Ὅτι οὐκ ἐπ' ἄρτῳ  
 μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ'  
 9 ἐπὶ παντὶ ῥήματι θεοῦ.” — Καὶ  
 ἤγαγεν αὐτόν εἰς Ἱερουσαλήμ, καὶ

<sup>a</sup> 4. ὁ omittunt alii.

## MATTH. IV.

6 τὸ πτερύγιον τοῦ ἱεροῦ· καὶ λέ-  
γει αὐτῷ· Εἰ υἱὸς εἶ τοῦ Θεοῦ,  
βάλε σεαυτὸν κάτω· γέγραπται  
γάρ· “Ὅτι τοῖς ἀγγέλοις αὐτοῦ 10  
ἐντελεῖται περὶ σοῦ· καὶ ἐπὶ χει-  
ρῶν ἁρουσί σε, μήποτε προσκό- 11  
ψῃς πρὸς λίθον τὸν πόδα σου.”  
7 Ἐφη αὐτῷ ὁ Ἰησοῦς· Πάλιν γέ-  
γραπται· “Ὅτι ἐκπειράσεις κύ- 12  
ριον τὸν Θεόν σου.”

8 Πάλιν παραλαμβάνει αὐτὸν ὁ διά- 5  
βολος εἰς ὄρος ὑψηλὸν λίαν, καὶ  
δείκνυσιν αὐτῷ πάσας τὰς βασι-  
λειας τοῦ κόσμου καὶ τὴν δόξαν 6  
9 αὐτῶν, ἡ καὶ λέγει αὐτῷ· Ταῦτα  
πάντα σοι δώσω,

ἐὰν πεσὼν προσ-  
10 κυνήσῃς μοι. Τότε λέγει αὐτῷ ὁ  
Ἰησοῦς· Ἔπαγε ὀπίσω μου, <sup>a</sup>  
σατανᾶ· γέγραπται γάρ· “Κύ-  
ριον τὸν Θεόν σου προσκυνήσεις,  
11 καὶ αὐτῷ μόνῳ λατρεύσεις.” Τό-  
τε ἀφίησιν αὐτὸν ὁ διάβολος· καὶ 13  
ἰδοὺ, ἄγγελοι προσήλθον καὶ διη-  
κόνουν αὐτῷ.

## LUKE IV.

ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον  
τοῦ ἱεροῦ· καὶ εἶπεν αὐτῷ· Εἰ υἱ-  
ὸς <sup>b</sup> εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐν-  
τεῦθεν κάτω· ἡ γέγραπται γάρ·  
“Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται  
περὶ σοῦ, τοῦ διαφυλάξαι σε· καὶ  
ἐπὶ <sup>c</sup> χειρῶν ἁρουσί σε, μήποτε  
προσκόψῃς πρὸς λίθον τὸν πόδα  
σου.” Καὶ ἀποκριθεὶς εἶπεν αὐτῷ  
ὁ Ἰησοῦς· Ὅτι εἴρηται· “Ὅτι ἐκ-  
πειράσεις κύριον τὸν Θεόν σου.”—

Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος.  
εἰς ὄρος ὑψηλὸν, ἔδειξεν αὐτῷ πά-  
σας τὰς βασιλείας τῆς οἰκουμένης  
ἐν στιγμῇ χρόνου. Καὶ εἶπεν αὐ-  
τῷ ὁ διάβολος· Σοὶ δώσω τὴν ἐ-  
ξουσίαν ταύτην ἅπασαν, καὶ τὴν  
δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέ-  
δοται, καὶ ὃ ἐὰν θέλω, δίδωμι  
7 αὐτήν· σὺ οὖν ἐὰν προσκυνήσῃς  
ἐνώπιόν μου, ἔσται σου πᾶσα.<sup>d</sup>  
8 Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰη-  
σοῦς· Ἐπάγε ὀπίσω μου, σατα-  
νᾶ. ἡ Γέγραπται· <sup>e</sup> “Προσκυνήσεις  
κύριον τὸν Θεόν σου, καὶ αὐτῷ μό-  
νῳ λατρεύσεις.”  
Καὶ συντελέσας πάντα πειρασμὸν  
ὁ διάβολος, ἀπέστη ἀπ’ αὐτοῦ ἄχ-  
ρι καιροῦ.

§ 18. The testimony of John the Baptist to Jesus; and its effects.

## JOHN I. 19—52.

19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι  
ἐς Ἱεροσολύμων ἱερεῖς καὶ Λευῖτας, ἵνα ἐρωτήσωσιν αὐτόν· Σὺ τίς εἶ;  
20 Καὶ ὁμολόγησε, καὶ οὐκ ἠρνήσατο· ἡ καὶ ὁμολόγησεν· Ὅτι οὐκ εἰμὶ ἐγὼ

<sup>a</sup> 10. Deest ὀπίσω μου in vulgg.

<sup>b</sup> 9. ὁ υἱὸς

<sup>c</sup> 11. καὶ ὅτι ἐπὶ

<sup>d</sup> 7. πάντα.

<sup>e</sup> 8. Γέγραπται γάρ·

## JOHN I.

- 21 ὁ Χριστός. Καὶ ἠρώτησαν αὐτόν· Τί οὖν; Ἰηλίας εἶ σύ; Καὶ λέγει·  
 22 Οὐκ εἰμὶ. Ὁ προφήτης εἶ σύ; Καὶ ἀπεκρίθη· Οὐ. Ἐπὶ οὖν αὐτῷ·  
 Τίς εἶ; ἵνα ἀποκριθὼν δώμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυ-  
 23 τοῦ; Ἐφῇ· Ἐγὼ “φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Εὐθύνατε τὴν ὁδὸν  
 24 κυρίου·” καθὼς εἶπεν Ἰσαΐας ὁ προφήτης. Καὶ οἱ ἀπεσταλμένοι ἦσαν  
 25 ἐκ τῶν Φαρισαίων· καὶ ἠρώτησαν αὐτόν, καὶ εἶπον αὐτῷ· Τί οὖν βαπ-  
 26 τίσεις, εἰ σὺ οὐκ εἶ ὁ Χριστός, οὔτε Ἰηλίας, οὔτε ὁ προφήτης; Ἀπεκρίθη  
 αὐτοῖς ὁ Ἰωάννης, λέγων· Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἔστηκεν,  
 27 ὃν ὑμεῖς οὐκ οἴδατε· αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν  
 μου γέγονεν·<sup>a</sup> οὐ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑπο-  
 28 δήματος. Ταῦτα ἐν Βηθανίᾳ<sup>b</sup> ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰω-  
 29 ἀννης βαπτίζων. Τῇ ἐπαύριον βλέπει [ὁ Ἰωάννης] τὸν Ἰησοῦν  
 ἐρχόμενον πρὸς αὐτόν, καὶ λέγει· Ἴδε ὁ ἄμνος τοῦ θεοῦ, ὁ αἴρων τὴν ἁ-  
 30 μαρτίαν τοῦ κόσμου. Ὁτός ἐστι, περὶ οὗ ἐγὼ εἶπον· Ὁπίσω μου ἔρχεται  
 31 ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν. Καὶ γὰρ οὐκ ᾔδειν  
 αὐτόν· ἀλλ’ ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι  
 32 βαπτίζων. Καὶ ἐμαρτύρησεν Ἰωάννης, λέγων· Ὅτι τεθέαμαι τὸ πνεῦμα  
 33 καταβαῖνον ὡς<sup>c</sup> περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ’ αὐτόν. Καὶ γὰρ οὐκ  
 ᾔδειν αὐτόν· ἀλλ’ ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκείνός μοι εἶπεν·  
 Ἐφ’ ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον, καὶ μένον ἐπ’ αὐτόν, οὗτός ἐστιν  
 34 ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. Καὶ γὰρ εἶδρακα, καὶ μεμαρτύρηκα, ὅτι οὗ-  
 τός ἐστιν ὁ υἱὸς τοῦ θεοῦ.
- 35 Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ  
 36 δύο. Καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει· Ἴδε ὁ ἄμνος τοῦ  
 37 θεοῦ. Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν  
 38 τῷ Ἰησοῦ. Στραφεῖς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας,  
 39 λέγει αὐτοῖς· Τί ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ· Ῥαββί, (ὃ λέγεται ἐρμηνευό-  
 40 μενον, διδάσκαλε,) ποῦ μένεις; Λέγει αὐτοῖς· Ἐρχεσθε καὶ ἴδετε. Ἦλθον  
 καὶ εἶδον ποῦ μένει· καὶ παρ’ αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην. Ὡρα  
 41 ἦν<sup>d</sup> ὡς δεκάτη. Ἦν Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος Πέτρου, εἰς ἐκ τῶν δύο  
 42 τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκολουθησάντων αὐτῷ. Εὗρίσκει  
 οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ· Εὐ-  
 43 ρήκαμεν τὸν Μεσσίαν<sup>e</sup> (ὃ ἐστὶ μεθερμηνεύμενον, Χριστός).<sup>f</sup> Καὶ  
 ἤγαγεν αὐτόν πρὸς τὸν Ἰησοῦν. Ἐμβλέψας αὐτῷ<sup>g</sup> ὁ Ἰησοῦς εἶπε·  
 Σὺ εἶ Σίμων, ὁ υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς (ὃ ἐρμηνεύεται  
 44 Πέτρος). Τῇ ἐπαύριον ἠθρήλησεν<sup>h</sup> ἐξελθεῖν εἰς τὴν Γαλιλαίαν·

<sup>a</sup> 27. αὐτός ἐστιν et ὃς ἔμπροσθέν μου γέγονεν omittunt alii. <sup>b</sup> 28. Βηθαβαρᾶ <sup>c</sup> 32. ὥσει <sup>d</sup> 40. δὲ ἦν <sup>e</sup> 42. Codd. multi et PP. Μεσίαν\* (Similiter c. iv, 25.) <sup>f</sup> 42. ὁ Χριστός. <sup>g</sup> 43. δὲ αὐτῷ  
<sup>h</sup> 44. Vulgo additur: ὁ Ἰησοῦς. Alii post αὐτῷ ponunt.\*



## JOHN II.

45 καὶ εὗρίσκει Φίλιππον, καὶ λέγει αὐτῷ· Ἀκολούθει μοι. Ἦν δὲ  
 46 ὁ Φίλιππος ἀπὸ Βηθσαϊδᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. Εὗρί-  
 σκει Φίλιππος τὸν Ναθαναήλ, καὶ λέγει αὐτῷ· Ὁν ἔγραψε Μωϋσῆς ἐν τῷ  
 νόμῳ, καὶ οἱ προφῆται, εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ, τὸν ἀ-  
 47 πὸ Ναζαρέτ. Ἰ Καὶ εἶπεν αὐτῷ Ναθαναήλ· Ἐκ Ναζαρέτ δύναται τι ἀγα-  
 48 θὸν εἶναι; Λέγει αὐτῷ Φίλιππος· Ἔρχου καὶ ἴδε. Ἰ Εἶδεν ὁ Ἰησοῦς  
 τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ· Ἰδε ἀληθῶς  
 49 Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι. Λέγει αὐτῷ Ναθαναήλ· Πόθεν με  
 γινώσκεις; Ἀπεκρίθη Ἰησοῦς<sup>α</sup> καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον φω-  
 50 νῆσαι, ὅτα ὑπὸ τὴν συκῆν, εἰδὼν σε. Ἀπεκρίθη Ναθαναήλ καὶ λέγει αὐ-  
 51 τῷ· Ραββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ. Ἰ Ἀπε-  
 κρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὅτι εἰπὼν σοι· Εἰδὼν σε ὑποκάτω τῆς  
 52 συκῆς, πιστεύεις· μεῖζω τούτων ὄψει. Καὶ λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω  
 ὑμῖν, ἀπάρτι ὅψεσθε τὸν οὐρανὸν ἀνεωρότα, καὶ τοὺς ἀγγέλους τοῦ θεοῦ  
 ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

## § 19. The marriage feast at Cana.

## JOHN II. 1—12.

1 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας· καὶ ἦν ἡ  
 2 μήτηρ τοῦ Ἰησοῦ ἐκεῖ. Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς  
 3 τὸν γάμον. Καὶ ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν·  
 4 Οἶνον οὐκ ἔχουσι. Ἰ Λέγει αὐτῇ ὁ Ἰησοῦς· Τί ἐμοὶ καὶ σοὶ, γύναι; οὐπω  
 5 ἤκει ἡ ὥρα μου. Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· Ὅτι ἂν λέγῃ ὑμῖν,  
 6 ποιήσατε. Ἦσαν δὲ ἐκεῖ ὑδρίαὶ λίθιναι ἕξ κείμεναι κατὰ τὸν καθαρισμὸν  
 7 τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητάς δύο ἢ τρεῖς. Λέγει αὐτοῖς ὁ Ἰη-  
 8 σοῦς· Γεμίσατε τὰς ὑδρίας ὕδατος. Καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. Ἰ Καὶ  
 λέγει αὐτοῖς· Ἀντλήσατε νῦν, καὶ φέρετε τῷ ἀρχιτρικλίνῳ. Καὶ ἤνεγκαν.  
 9 Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγεννημένον· (καὶ οὐκ ᾔδει  
 πόθεν ἐστίν· οἱ δὲ διάκονοι ᾔδεισαν, οἱ ἡντληκότες τὸ ὕδωρ·) φωνεῖ  
 10 τὸν νυμφίον ὁ ἀρχιτρικλίνος, Ἰ καὶ λέγει αὐτῷ· Πᾶς ἄνθρωπος πρῶτον  
 τὸν καλὸν οἶνον τίθεισι, καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσω· σὺ τετή-  
 11 ρηκας τὸν καλὸν οἶνον ἕως ἄρτι. Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων  
 ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφάνερωσε τὴν δόξαν αὐτοῦ· καὶ  
 ἐπίστευσαν εἰς αὐτόν οἱ μαθηταὶ αὐτοῦ.  
 12 Μετὰ τοῦτο κατέβη εἰς Καπερναοὺμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ  
 ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

<sup>a</sup> 49. ὁ Ἰησοῦς. *Artic. ante nom. propria deletus est etiam c. III. 5, 10. VI. 13, 44. VIII. 19. X. 23. XI. 9, 20, 21. XIII. 37. XIV. 23. XVIII. 36. XIX. 11. XX. 14, 28, 31.*



## PART III.

THE

TRANSACTIONS OF ABOUT TWELVE MONTHS, FROM

THE BEGINNING OF

### THE FIRST PASSOVER.

§ 20. Jesus goes to Jerusalem at the Passover, and casts the traders out of the temple.

JOHN II. 13—25.

- 13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.  
14 Καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστεράς,  
15 καὶ τοὺς κερματιστάς καθημένους. Καὶ ποιήσας φραγέλλιον ἐκ σχοινίων,  
πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας· καὶ τῶν κολυβιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε· καὶ τοῖς τὰς περιστεράς πωλοῦσιν εἶπεν· Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου. Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστίν· “Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με.”<sup>a</sup>  
18 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ· Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς; Ἰ 1 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Αὐσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. Εἶπον οὖν οἱ Ἰουδαῖοι· Τεσσαράκοντα καὶ ἕξ ἔτεσιν ὠκοδομήθη ὁ ναὸς οὗτος· καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; Ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. Ὅτε οὖν ἠγγέλθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ, ὅτι τοῦτο ἔλεγε·<sup>b</sup> καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς.  
23 Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστυενσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας·<sup>d</sup> καὶ ὅτι οὐ χρεῖαν εἶχεν, ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.

<sup>a</sup> 17. κατέφαγέ με. <sup>b</sup> 22. ἔλεγεν αὐτοῖς. <sup>c</sup> 23. τοῖς omittunt alii. <sup>d</sup> 24. Alii: πάντα.

## § 21. Jesus' discourse with Nicodemus.

## JOHN III. 1—21.

- 1 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτοῦ, ἄρχων τῶν  
 2 Ἰουδαίων· οὗτος ἦλθε πρὸς αὐτὸν νυκτός, καὶ εἶπεν αὐτῷ· Ῥαββί, οἶδαμεν,  
 3 ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται  
 4 ποιεῖν ἢ σὺ ποιεῖς, ἐὰν μὴ ὁ Θεὸς μετ' αὐτοῦ. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν  
 5 αὐτῷ· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν  
 6 τὴν βασιλείαν τοῦ Θεοῦ. Ἀλέγει πρὸς αὐτὸν ὁ Νικόδημος· Πῶς δύναται ἄν-  
 7 θρωπος γεννηθῆναι γέρον ὢν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ  
 8 δευτέρον εἰσελθεῖν καὶ γεννηθῆναι; Ἀπεκρίθη ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω  
 9 σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν  
 10 εἰς τὴν βασιλείαν τοῦ Θεοῦ. Τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σὰρξ ἐστὶ·  
 11 καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος, πνεῦμα ἐστὶ. Μὴ θαυμάσης, ὅτι  
 12 εἶπόν σοι· Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. Ὁ πνεῦμα ὅπου θέλει πνεῖ·  
 13 καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται, καὶ ποῦ  
 14 ὑπάγει. Οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. Ἀπεκρίθη  
 15 Νικόδημος καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα γενέσθαι; Ἀπεκρίθη  
 16 ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἰ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ  
 17 γινώσκεις; Ἀμὴν ἀμὴν λέγω σοι, ὅτι ὁ οἶδαμεν λαλοῦμεν, καὶ ὁ ἐωράκαμεν  
 18 μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. Εἰ τὰ ἐπίγεια  
 19 εἶπον ὑμῖν, καὶ οὐ πιστεύετε· πῶς, ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια, πιστεύ-  
 20 σετε; Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ  
 21 καταβὰς, ὁ υἱὸς τοῦ ἀνθρώπου, ὁ ὢν ἐν τῷ οὐρανῷ. Καὶ καθὼς Μω-  
 22 ὕσης ὕψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὕψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀν-  
 23 θρώπου· ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν, μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν  
 24 αἰώνιον. Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν  
 25 μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν, μὴ ἀπόληται, ἀλλ' ἔχῃ  
 26 ζωὴν αἰώνιον. Οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον,  
 27 ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. Ὁ πιστεύων  
 28 εἰς αὐτὸν, οὐ κρίνεται· ὁ δὲ μὴ πιστεύων, ἤδη κέκριται, ὅτι μὴ πεπίστευκεν  
 29 εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ. Αὕτη δὲ ἐστὶν ἡ κρίσις, ὅτι  
 30 τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ  
 31 σκότος, ἢ τὸ φῶς· ἦν γὰρ αὐτῶν πονηρά <sup>a</sup> τὰ ἔργα. Πᾶς γὰρ ὁ φαῦλα  
 32 πράσσων, μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ  
 33 ἔργα αὐτοῦ· ὁ δὲ ποιῶν τὴν ἀλήθειαν, ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ  
 34 αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστὶν ἐργασμένα.

<sup>a</sup> 19. πονηρά αὐτῶν

§ 22. Jesus tarries and baptizes in Judea. John the Baptist asserts the superior dignity of Jesus.

JOHN III. 22—36.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν  
 23 γῆν· καὶ ἐκεῖ διέτριβε μετ' αὐτῶν, καὶ ἐβάπτιζεν. Ἦν δὲ καὶ Ἰωάννης  
 βαπτίζων ἐν Αἰνὼν, ἐγγὺς τοῦ Σαλᾶμ,<sup>a</sup> ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ  
 24 παρεγίνοντο, καὶ ἐβαπτίζοντο. Οὐπὼ γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν  
 25 ὁ Ἰωάννης. Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδα-  
 26 λου<sup>b</sup> περὶ καθαρισμοῦ. Καὶ ἦλθον πρὸς τὸν Ἰωάννην, καὶ εἶπον αὐτῷ·  
 Ῥαββὶ, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἵδε, οὗ-  
 27 τος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν. Ἀπεκρίθη Ἰωάννης καὶ  
 εἶπεν· Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν, ἐὰν μὴ ᾗ δεδομένον αὐτῷ  
 28 ἐκ τοῦ οὐρανοῦ. Αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε, ὅτι εἶπον· Οὐκ εἰμὶ ἐγὼ ὁ  
 29 Χριστός, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. Ὁ ἔχων τὴν  
 νύμφην, νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκώς καὶ ἀκούων  
 αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. Αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ  
 30 31 πεπλήρωται. Ἐκείνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. Ὁ ἄνωθεν  
 ἐρχόμενος, ἐπάνω πάντων ἐστίν. Ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστί, καὶ  
 32 ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος, ἐπάνω πάντων ἐστί,<sup>c</sup> καὶ ὁ  
 εἶώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμ-  
 33 βάνει. Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἐσφράγισεν, ὅτι ὁ Θεὸς ἀληθὴς  
 34 ἐστίν. Ὅν γὰρ ἠπίστευεν ὁ Θεός, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ  
 35 μέτρου<sup>c</sup> δίδωσιν ὁ Θεός τὸ πνεῦμα. Ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα  
 36 δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. Ὁ πιστεύων εἰς τὸν υἱόν, ἔχει ζωὴν αἰώνιον·  
 ὁ δὲ ἀπειθῶν τῷ υἱῷ, οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει<sup>d</sup> ἐπ'  
 αὐτόν.

LUKE III. 18.

18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν ἐνηγγελίζετο τὸν λαόν.

§ 23. Jesus retires into Galilee, after the Baptist's imprisonment.  
 Passing through Samaria, he makes disciples.

MATTH. IV. 12.

MARK I. 14.

JOHN IV. 1—42.

12 Ἀκούσας δὲ [ὁ 14 Μετὰ δὲ τὸ πα- 1 Ὡς οὖν ἔγνω ὁ  
 Ἰησοῦς], ὅτι Ἰωάννης ραδοθῆναι τὸν Ἰωάν- κύριος, ὅτι ἤκουσαν οἱ  
 παρεδόθη, ἀνεχώρη- νην, ἦλθεν ὁ Ἰησοῦς Φαρισαῖοι, ὅτι Ἰησοῦς  
 σεν εἰς τὴν Γαλιλαίαν. εἰς τὴν Γαλιλαίαν, πλεονας μαθητὰς ποι-

<sup>a</sup> 23. *Alii*: Σαλήμ *Al.* Σαλλεῖμ  
 ρους <sup>d</sup> 36. *Alii*: μενεῖ

<sup>b</sup> 25. Ἰουδαίων

<sup>c</sup> 34. *Alii*: μέ-

LUKE IV. 14.

JOHN. IV.

- 14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ εἰ καὶ βαπτίζει, ἢ Ἰωάννης· (καί-  
 δυνάμει τοῦ πνεύματος εἰς τὴν Γα- 2 τοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπ-  
 λιλαιαν· καὶ φήμη ἐξῆλθε καθ' ὅλης τιζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ·)  
 τῆς περιχώρου περὶ αὐτοῦ. 3 ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλ-  
 θε πάλιν εἰς τὴν Γαλιλαίαν.
- 4 5 Ἦδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. Ἐρχεται οὖν εἰς πόλιν  
 τῆς Σαμαρείας λεγομένην Συχάρ,<sup>a</sup> πλησίον τοῦ χωρίου ὃ<sup>b</sup> ἔδωκεν Ἰακώβ  
 6 Ἰωσήφ τῷ υἱῷ αὐτοῦ. Ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. Ὁ οὖν Ἰησοῦς  
 κεκοπιακῶς ἐκ τῆς ὁδοπορίας, ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὥσει  
 7 ἕκτη. Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας, ἀντλήσαι ὕδωρ. Λέγει αὐ-  
 8 τῇ ὁ Ἰησοῦς· Δός μοι πιεῖν. Ὅι γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς  
 τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι. Λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις·  
 9 Πῶς σὺ, Ἰουδαῖος ὢν, παρ' ἐμοῦ πιεῖν αἰτεῖς, οὗσης γυναικὸς Σαμαρεί-  
 10 τιδος; (Ὅν γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις.) Ἀπεκρίθη Ἰησοῦς  
 καὶ εἶπεν αὐτῇ· Εἰ ᾔδεις τὴν δωρεάν τοῦ Θεοῦ, καὶ τίς ἐστιν ὁ λέγων σοι·  
 11 Δός μοι πιεῖν· σὺ ἂν ᾔτησας αὐτόν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν. Ἄγει  
 αὐτῷ ἡ γυνή· Κύριε, οὔτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν  
 12 οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν  
 ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμμα-  
 13 τα αὐτοῦ; Ἄπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τοῦ ὕδα-  
 14 τος τούτου, διψήσει πάλιν· ὃς δ' ἂν πίη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐ-  
 τῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ, γενήσεται  
 15 ἐν αὐτῷ πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον. Λέγει πρὸς αὐτόν ἡ  
 γυνή· Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἔρχωμαι ἐνθάδε ἀν-  
 16 τλεῖν. Λέγει αὐτῇ ὁ Ἰησοῦς· Ὑπάγε, φώνησον τὸν ἄνδρα σου, καὶ ἔλθε  
 17 ἐνθάδε. Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν· Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰη-  
 18 σοῦς· Καλῶς εἶπας· Ὅτι ἄνδρα οὐκ ἔχω. Πέντε γὰρ ἄνδρας ἔσχες·  
 19 καὶ νῦν ὃν ἔχεις, οὐκ ἔστι σου ἀνὴρ· τοῦτο ἀληθὲς εἰρηκας. Λέγει αὐτῷ  
 20 ἡ γυνή· Κύριε, θεωρῶ, ὅτι προφήτης εἶ σὺ. Ὅι πατέρες ἡμῶν ἐν τῷ ὄρει  
 τούτῳ<sup>b</sup> προσεκύνησαν· καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος  
 21 ὁπου δεῖ προσκυνεῖν. Λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι, πίστευσόν μοι, ὅτι  
 ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ, οὔτε ἐν Ἱεροσολύμοις προσ-  
 22 κυνήσετε τῷ πατρὶ. Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσ-  
 23 κυνούμεν ὃ οἶδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. Ἀλλ'  
 ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ ἁληθινοὶ προσκυνῆται προσκυνή-  
 24 ζῃται τοὺς προσκυνούντας αὐτόν. Πνεῦμα ὁ Θεός· καὶ τοὺς προσκυνούν-  
 25 τας αὐτόν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν· Λέγει αὐτῷ ἡ γυνή·  
 Οἶδα, ὅτι Μεσσίας ἔρχεται· (ὁ λεγόμενος Χριστός·) ὅταν ἔλθῃ ἐκεῖ-

<sup>a</sup> 5. Συχάρ<sup>b</sup> 5. Αἰὶ : οὗ\*<sup>c</sup> 20. ἐν τούτῳ τῷ ὄρει



## JOHN IV.

26 νος, ἀναγγελεῖ ἡμῖν πάντα. Λέγει αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμι,  
 27 ὁ λαλῶν σοι. Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύ-  
 μαζον,<sup>a</sup> ὅτι μετὰ γυναικὸς ἐλάλει. Οὐδαὶς μέντοι εἶπε· Τί ζητεῖς; ἢ, τί  
 28 λαλεῖς μετ' αὐτῆς; Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνή, καὶ ἀπῆλθεν  
 29 εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις· Δεῦτε, ἴδετε ἄνθρωπον, ὃς εἶπέ  
 30 μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός; Ἐξῆλθον [οὖν] ἐκ  
 31 τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν. Ἐν [δὲ] τῷ μεταξὺ ἡρώτων αὐ-  
 32 τὸν οἱ μαθηταὶ, λέγοντες· Ραββὶ, φάγε. Ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ  
 33 βρωσὶν ἔχω φαγεῖν, ἣν ὑμεῖς οὐκ οἴδατε. Ἐλεγον οὖν οἱ μαθηταὶ πρὸς  
 34 ἀλλήλους· Μήτις ἠνεγκεν αὐτῷ φαγεῖν; Ἁ λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐ-  
 μὸν βρωμὰ ἐστίν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω  
 35 αὐτοῦ τὸ ἔργον. Οὐχ ὑμεῖς λέγετε, ὅτι ἔτι τετράμηνός<sup>b</sup> ἐστί, καὶ ὁ θερισ-  
 μὸς ἔρχεται; Ἰδοὺ, λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεά-  
 36 σασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμὸν ἤδη. Ὁ<sup>c</sup> θερίζων μισθὸν  
 λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων ὁμοῦ  
 37 χαίρῃ, καὶ ὁ θερίζων. Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός, “ὅτι  
 38 ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων.” Ἐγὼ ἀπέστειλα ὑμᾶς θε-  
 ρίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασι, καὶ ὑμεῖς εἰς τὸν κόπον  
 39 αὐτῶν εἰσεληλύθατε. Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν  
 εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς, μαρτυρούσης·  
 40 “Ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα. Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμα-  
 ρεῖται, ἡρώτων αὐτὸν μείναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.  
 41 42 Καὶ πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ. Τῇ τε γυναικὶ  
 ἔλεγον· Ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόα-  
 μεν, καὶ οἶδαμεν, ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.

§ 24. In Galilee Jesus exercises his public ministry; in Cana he  
 heals the son of king Herod's officer, who lay sick at Capernaum.

## JOHN IV. 43—54.

43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν.

MATTHE. IV. 17.

MARK I. 14, 15.

17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρῦσ- 14 —κηρῦσων τὸ εὐαγγέλιον τῆς βα-  
 σειν, καὶ λέγειν· Μετανοεῖτε· ἡγ- 15 σιλείας τοῦ Θεοῦ, καὶ λέγων· Ὅτι  
 γικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. πεπλήρωται ὁ καιρὸς, καὶ ἤγγικεν  
 ἡ βασιλεία τοῦ Θεοῦ· μετανοεῖτε,  
 καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.

<sup>a</sup> 27. ἐθαύμασαν<sup>b</sup> 35. τετράμηνον<sup>c</sup> 36. Καὶ ὁ



## JOHN IV.

44 Αὐτὸς γάρ Ἰησοῦς ἐμαρτύρησεν, ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν  
 45 οὐκ ἔχει. Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι,  
 πάντα ἐωρακότες ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γάρ  
 46 ἦλθον εἰς τὴν ἑορτήν. Ἦλθεν οὖν [ὁ Ἰησοῦς] πάλιν εἰς τὴν Κανᾶ τῆς  
 Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. Καὶ ἦν τις βασιλικὸς, οὗ ὁ υἱὸς  
 47 ἦσθένει, ἐν Καπερναούμ. Οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας  
 εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς αὐτὸν, καὶ ἠρώτα αὐτὸν, ἵνα καταβῇ, καὶ  
 48 ἰάσῃται αὐτοῦ τὸν υἱόν· ἡμελλε γάρ ἀποθνήσκειν. Εἶπεν οὖν ὁ Ἰησοῦς  
 49 πρὸς αὐτόν· Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε. Λέγει  
 πρὸς αὐτόν ὁ βασιλικὸς· Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον  
 50 μου. Ἄγει αὐτῷ ὁ Ἰησοῦς· Πορεύου· ὁ υἱὸς σου ζῇ. Καὶ ἐπίστευσεν ὁ  
 51 ἄνθρωπος τῷ λόγῳ, ὃν εἶπεν αὐτῷ Ἰησοῦς· καὶ ἐπορεύετο. Ἦδη δὲ αὐτοῦ  
 καταβαίνοντος, οἱ δοῦλοι αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν, λέγον-  
 52 τες· Ὅτι ὁ παῖς σου ζῇ. Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν, ἐν ᾗ κομ-  
 ψότερον ἔσχε. Καὶ εἶπον αὐτῷ· Ὅτι χθὲς ὥραν ἐβδόμην ἀφῆκεν αὐτόν  
 53 ὁ πυρετός. Ἐγὼ οὖν ὁ πατήρ, ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ  
 Ἰησοῦς· Ὅτι ὁ υἱὸς σου ζῇ. Καὶ ἐπίστευσεν αὐτός, καὶ ἡ οἰκία αὐτοῦ  
 54 ὅλη. Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς  
 Ἰουδαίας εἰς τὴν Γαλιλαίαν.

§ 25. Jesus goes to Nazareth, where he preserves his life by miracle ;  
 and then fixes his dwelling at Capernaum.

## LUKE IV. 15—31.

15 Καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάν-  
 16 των. Καὶ ἦλθεν εἰς τὴν Ναζαρετ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε, κατὰ  
 τὸ εἰωθὸς αὐτοῦ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν· καὶ ἀν-  
 17 ἔστη ἀναγνῶναι. Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἠσαΐου τοῦ προφήτου·  
 18 καὶ ἀναπτύξας τὸ βιβλίον, εὔρε τὸν τόπον οὗ ἦν γεγραμμένον· “Πνεῦμα  
 κυρίου ἐπ’ ἐμέ· οὗ ἔνεκεν<sup>a</sup> ἔχρισέ με εὐαγγελίσασθαι<sup>b</sup> πτωχοῖς, ἀπέσταλκέ  
 με [ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν,] κηρύττειν αἰχμαλώτοις  
 19 ἄφεςιν, καὶ τυφοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφῆσει, ἡ  
 20 κηρύττειν ἐν αὐτῷ κυρίου δεκτόν.” Καὶ πτύξας τὸ βιβλίον, ἀποδοὺς τῷ  
 ὑπηρέτῃ, ἐκάθισεν· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτε-  
 21 νίζοντες αὐτῷ. Ἠρξάτο δὲ λέγειν πρὸς αὐτούς· Ὅτι σήμερον πεπλήρωται  
 22 ἡ γραφή αὕτη ἐν τοῖς ὠσὶν ὑμῶν. Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ  
 ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ στόμα-  
 23 τος αὐτοῦ, καὶ ἔλεγον· Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ; Καὶ εἶπε πρὸς  
 αὐτοὺς· Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· “Ἰατρὲ, θεράπευσον

<sup>a</sup> 18. ἔνεκεν<sup>b</sup> 18. εὐαγγελίζεσθαι

## LUKE IV.

σεαυτὸν” ὅσα ἠκούσαμεν γενόμενα εἰς<sup>a</sup> Καπερναοὺμ, ποιήσον καὶ ὧδε  
 24 ἐν τῇ πατρίδι σου. Εἶπε δέ· Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης  
 25 δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. Ἐπ’ ἀληθείας δὲ λέγω ὑμῖν, πολλὰ  
 χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραήλ, ὅτε ἐκλείσθη ὁ οὐρα-  
 νὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὥς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν·  
 26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδω-  
 27 νος, πρὸς γυναικα χήραν. Καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ  
 προφήτου ἐν τῷ Ἰσραήλ· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Νεεμὰν ὁ  
 28 Σύρος. Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες  
 29 ταῦτα. Καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἕξω τῆς πόλεως· καὶ ἤγαγον αὐ-  
 τὸν ἕως ὁφρύος<sup>b</sup> τοῦ ὄρους, ἐφ’ οὗ ἡ πόλις αὐτῶν ὠκοδόμητο, ὥστε<sup>c</sup> κατα-  
 30 31 κρημνίσαι αὐτόν· αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν, ἐπορεύετο. Καὶ

## MATTH. IV.

κατήλθεν εἰς Καπερναοὺμ, πόλιν

13 Καὶ καταλιπὼν τὴν Ναζαρέτ, τῆς Γαλιλαίας·  
 ἐλθὼν κατώκησεν εἰς Καπερναοὺμ  
 14 τὴν παραθαλασσίαν, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλεὶμ· ἵνα πληρωθῇ  
 15 τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου, λέγοντος· “ Ἢ Ζαβουλὼν καὶ γῆ  
 Νεφθαλεὶμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν,  
 16 ὁ λαὸς ὁ καθήμενος ἐν σκότει, εἶδε φῶς μέγα· καὶ τοῖς καθημένοις ἐν χώ-  
 ρα καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς.”

§ 26. The call of Simon and Andrew, and likewise of James and John; with the miracle which preceded it.

## LUKE V. 1—11.

1 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον  
 τοῦ Θεοῦ, καὶ αὐτὸς  
 MATTH. IV. MARK I.  
 18 Περιπατῶν δὲ [ὁ 16 Περιπατῶν δὲ<sup>d</sup> παρὰ τὴν θάλασσαν τῆς λίμνης Γεννησαρέτ·  
 Ἰησοῦς] παρὰ τὴν τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε Σί- 2 καὶ εἶδε δύο πλοῖα  
 ἑστῶτα παρὰ τὴν λίμ-  
 νην· οἱ δὲ ἄλλοις ἀπο-  
 βάντες ἀπ’ αὐτῶν,  
 ἀπέπλυναν τὰ δίκτυα.  
 3 Ἐμβὰς δὲ εἰς ἓν τῶν  
 πλοίων, ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς  
 ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ  
 4 πλοίου τοὺς ὄχλους. Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε

<sup>a</sup> 23. ἐν τῇ Καπερναοὺμ Ἀλλί: ἐν Καπερναοὺμ

<sup>c</sup> 29. εἰς τὸ

<sup>b</sup> 29. τῆς ὁφρύος

<sup>d</sup> 16. Ἀλλί: Καὶ παράγων\*

<sup>e</sup> 16. Ἀλλί: τοῦ Σίμωνος, Ἀλλί: αὐτοῦ τοῦ Σίμωνος,\*

## LUKE V.

πρὸς τὸν Σίμων· Ἐπανάγαγε εἰς τὸ βάρη, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγρην. Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν 5 αὐτῷ· Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς κοπιῶσαντες, οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματι σου χαλάσω τὸ δίκτυον.

MATTH. IV.

MARK I.

6 Καὶ τοῦτο ποιήσαντες,

18 βάλλοντας ἀμφίβλη-  
στον εἰς τὴν θά-  
λασσαν ἦσαν γὰρ  
ἄλιεῖς.

16 ἀμφιβάλλοντας<sup>a</sup> ἀμ-  
φίβληστον ἐν τῇ  
θαλάσσῃ· ἦσαν γὰρ  
ἄλιεῖς.

συνέκλεισαν πλήθος  
ἰχθύων<sup>b</sup> πολὺ· διεῖ-  
ρήγνυτο δὲ τὸ δίκτυον  
7 αὐτῶν, καὶ κατένευσαν

τοῖς μετόχοις τοῖς ἐν τῷ ἐτέρῳ πλοίῳ, τοῦ ἐλθόντος συλ-  
λαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἔπλησαν ἀμφοτέρω τὰ

8 πλοῖα, ὥστε βυθίζεσθαι αὐτά. Ἰδὼν δὲ Σίμων Πέτρος,  
προσέπεσε τοῖς γόνυσι τοῦ Ἰησοῦ, λέγων· Ἐξελθε ἀπ'

9 ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι, κύριε. Θάμβος γὰρ

MATTH. IV.

MARK I.

περιέσχεν αὐτὸν καὶ

πάντας τοὺς σὺν αὐ-

τῷ, ἐπὶ τῇ ἄγρᾳ τῶν

ἰχθύων, ἧ συνέλαβον·

10 ὁμοίως δὲ καὶ Ἰάκω-

βον καὶ Ἰωάννην,

νιούς Ζεβεδαίου, οἱ

ἦσαν κοινωνοὶ τῷ

Σίμωνι. Καὶ εἶπε

πρὸς τὸν Σίμονα ὁ

Ἰησοῦς· Μὴ φοβοῦ·

ἀπὸ τοῦ νῦν ἀνθρώ-

πους ἔσῃ ζωογρῶν.

19 Καὶ λέγει αὐτοῖς· 17 Καὶ εἶπεν αὐτοῖς ὁ  
Δεῦτε ὀπίσω μου,  
καὶ ποιήσω ὑμᾶς ἁ-

20 λιεῖς ἀνθρώπων. Οἱ  
δὲ εὐθέως ἀφέντες 18 ἀνθρώπων. Καὶ

τὰ δίκτυα, ἠκολού-  
θησαν αὐτῷ. Καὶ 19 λούθησαν αὐτῷ. Καὶ

προβὰς ἐκεῖθεν, εἶδεν 20 προβὰς ἐκεῖθεν ὀλί-

ἄλλους, δύο ἀδελ-  
φοὺς, Ἰάκωβον τὸν 21 φροῦς, Ἰάκωβον τὸν

τοῦ Ζεβεδαίου, καὶ 22 τοῦ Ζεβεδαίου, καὶ

Ἰωάννην τὸν ἀδελφὸν 23 αὐτοῦ, ἐν τῷ πλοίῳ

μετὰ Ζεβεδαίου τοῦ 24 πατρὸς αὐτῶν, κατ-

αρτίζοντας τὰ δίκτυα 25 αὐτῶν· καὶ ἐκάλεσεν

26 αὐτούς. Οἱ δὲ εὐ-  
θέως ἀφέντες τὸ 27 πλοῖον καὶ τὸν πατέ-

ρα αὐτῶν, ἠκολούθη-  
σαν αὐτῷ.

17 Καὶ εἶπεν αὐτοῖς ὁ  
Ἰησοῦς· Δεῦτε ὀπί-

σω μου, καὶ ποιήσω  
ὑμᾶς γενέσθαι ἄλιεῖς

18 ἀνθρώπων. Καὶ  
εὐθέως ἀφέντες τὰ

δίκτυα αὐτῶν, ἠκο-  
λούθησαν αὐτῷ. Καὶ

19 λούθησαν αὐτῷ. Καὶ  
προβὰς ἐκεῖθεν ὀλί-

20 γον, εἶδεν Ἰάκωβον  
τὸν τοῦ Ζεβεδαίου,

καὶ Ἰωάννην τὸν  
ἀδελφὸν αὐτοῦ, καὶ

21 αὐτούς ἐν τῷ πλοίῳ  
καταρτίζοντας τὰ

22 δίκτυα· καὶ εὐθέως  
ἐκάλεσεν αὐτούς. Καὶ

23 ἀφέντες τὸν πατέρα  
αὐτῶν Ζεβεδαῖον ἐν

24 τῷ πλοίῳ μετὰ τῶν  
μισθωτῶν, ἀπῆλθον

25 ὀπίσω αὐτοῦ.

<sup>a</sup> 16 βάλλοντας<sup>b</sup> 6. ἰχθύων πλήθος



§ 27. Jesus in the synagogue at Capernaum heals a demoniac.

MARK I. 21—28.

LUKE IV. 31—37.

- 21 *Καὶ εἰσπορεύονται εἰς Καπερ-  
ναοὺμ· καὶ εὐθέως τοῖς σάββα-*  
22 *σιν εἰσελθὼν εἰς τὴν συναγωγὴν,  
ἐδίδασκε. Καὶ ἐξεπλήσσοντο  
ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ  
διδάσκων αὐτοὺς ὡς ἐξουσίαν  
ἔχων, καὶ οὐχ ὡς οἱ γραμ-*  
23 *ματεῖς. Καὶ ἦν ἐν τῇ συν-*  
*αγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύ-*  
*ματι ἀκαθάρτι, καὶ ἀνέκραξε,*  
24 *λέγων· Ἐα, τί ἡμῖν καὶ σοί,  
Ἰησοῦ Ναζαρητέ; Ἦλθες ἀπο-*  
*λέσαι ἡμᾶς· οἶδά σε τίς εἶ, ὁ ἅγιος*  
25 *τοῦ θεοῦ· Καὶ ἐπετίμησεν αὐτῷ ὁ*  
*Ἰησοῦς, λέγων· Φιμώθητι, καὶ*  
26 *ἔξελθε ἐξ αὐτοῦ. Καὶ σπαράξαν*  
*αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ*  
*κράξαν φωνῇ μεγάλῃ, ἔξηλθεν ἐξ*  
27 *αὐτοῦ. Καὶ ἐθαμβήθησαν πάντες,  
ὥστε σιᾶν πρὸς αὐτοὺς, λέγον-*  
*τας· Τί ἐστι τοῦτο; τίς ἡ διδαχὴ*  
*ἡ καινὴ αὕτη; ὅτι κατ' ἐξουσίαν*  
*καὶ τοῖς πνεύμασι<sup>a</sup> τοῖς ἀκαθάρ-*  
*τοις ἐπιτάσσει, καὶ ὑπακούουσιν*  
28 *αὐτῷ. Ἐξῆλθε δὲ ἡ ἀκοή αὐτοῦ*  
*εὐθὺς εἰς ὅλην τὴν περιχώρον τῆς*  
*Γαλιλαίας.*
- 31 *Καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς*  
32 *σάββασι. Καὶ ἐξεπλήσσοντο ἐπὶ*  
*τῇ διδαχῇ αὐτοῦ· ὅτι ἐν ἐξουσίᾳ*  
*ἦν ὁ λόγος αὐτοῦ.*
- 33 *Καὶ ἐν τῇ*  
*συναγωγῇ ἦν ἄνθρωπος ἔχων*  
*πνεῦμα δαιμονίου ἀκαθάρτου, καὶ*  
34 *ἀνέκραξε φωνῇ μεγάλῃ, λέγων·*  
*Ἐα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζα-*  
*ρητέ; Ἦλθες ἀπολέσαι ἡμᾶς· οἶδά*  
35 *σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. Καὶ ἐπε-*  
*τίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων· Φι-*  
*μώθητι, καὶ ἔξελθε ἐξ αὐτοῦ. Καὶ*  
*ᾄψαν αὐτὸν τὸ δαιμόνιον εἰς μέ-*  
*σον,<sup>b</sup> ἔξηλθεν ἀπ' αὐτοῦ, μηδὲν*  
36 *βλάψαν αὐτόν. Καὶ ἐγένετο θάμ-*  
*βος ἐπὶ πάντας· καὶ συνελάλουν*  
*πρὸς ἀλλήλους, λέγοντες· Τίς ὁ*  
*λόγος οὗτος; ὅτι ἐν ἐξουσίᾳ καὶ*  
*δυνάμει ἐπιτάσσει τοῖς ἀκα-*  
*θάρτοις πνεύμασι, καὶ ἐξέρχονται.*  
37 *Καὶ ἐξεπορεύετο ἡχος περὶ αὐτοῦ*  
*εἰς πάντα τόπον τῆς περιχώρου.*

§ 28. Peter's wife's mother, and many others, are healed. Jesus, attended by some of his disciples, teaches and works miracles throughout Galilee.

MATTH. VIII. 14—25.

MARK I. 29—39.

LUKE IV. 38—44.

- 14 *Καὶ ἔλθων ὁ Ἰη-*  
*σοῦς εἰς τὴν οἰκίαν*  
*Πέτρου, εἶδε τὴν πεν-*  
*θεράν αὐτοῦ βεβλη-*  
29 *Καὶ εὐθέως ἐκ τῆς*  
*συναγωγῆς ἐξελθόν-*  
*τες, ἦλθον εἰς τὴν οἰ-*  
*κίαν Σίμωνος καὶ*  
38 *Ἀναστάς δὲ ἐκ τῆς*  
*συναγωγῆς, εἰσῆλθεν*  
*εἰς τὴν οἰκίαν Σίμων-*  
*ος· πενθερά<sup>c</sup> δὲ τοῦ*

<sup>a</sup> 27. τί ἐστι κ.τ.λ. *Valde haec  
variant in Codd.*

<sup>b</sup> 35. εἰς τὸ μέσον

<sup>c</sup> 38. ἡ πενθερά

## MATTH. VIII.

- μένην καὶ πυρέσσουσαν. Καὶ ἤψατο τῆς χειρὸς αὐτῆς, καὶ 15 ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἡγέρθη, καὶ διηκόνει αὐτοῖς.<sup>a</sup>
- 16 Ὁψίας δὲ γενομένης, προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν.
- 17 Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος· “Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.”

MATTH. IV. 23—25.

- 23 Καὶ περιήγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν
- 24 ἐν τῷ λαῷ. Καὶ ἀπῆλθεν ἡ ἀκοή αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βασάνοις συνεχομέ-

## MARK I.

- Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου. 30 Ἦ δὲ πενθερὰ Σίμωνος κατέκειτο πυρεσσουσα· καὶ εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς. Καὶ προσελθὼν ἡγείρεν αὐτήν, κρατήσας τῆς χειρὸς αὐτῆς· καὶ 40 ἀφῆκεν αὐτὴν ὁ πυρετός εὐθέως· καὶ διηκόνει αὐτοῖς.
- 32 Ὁψίας δὲ γενομένης, ὅτε ἔδυ ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας, καὶ τοὺς δαιμονιζομένους· καὶ ἡ πόλις ὅλη ἐπισυνήγαγε τὴν ἡμέραν. Καὶ ἐθεράπευσε πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις· καὶ δαιμόνια πολλὰ ἐξέβαλε, καὶ οὐκ ἤφιε λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν. Καὶ 35 πρῶτον, ἔννυχον λίαν, ἀναστὰς ἐξῆλθε· καὶ ἀπῆλθεν εἰς ἔρημον τόπον, κακεῖ προσήγχετο. Καὶ κατεδίωξαν αὐτόν ὁ Σίμων, καὶ οἱ μετ’ αὐτοῦ· καὶ εὐρόντες αὐτόν, λέγουσιν αὐ-

## LUKE IV.

- Σίμωνος ἣν συνεχομένην πυρετῷ μεγάλῳ· καὶ ἠρώτησαν αὐτόν περὶ αὐτῆς. Καὶ ἐπιστάς ἐπάνω αὐτῆς, ἐπειμήσε τῷ πυρετῷ· καὶ ἀφῆκεν αὐτήν. Παρὰ μεσημέριον δὲ τοῦ ἡλίου, πάντες ὅσοι ἔχον ἀσθενοῦντας νόσοις ποικίλαις, ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐν ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιθεῖς, ἐθεράπευσεν αὐτούς.
- 41 Ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα· “Ὅτι σὺ εἶ ὁ Χριστὸς,] ὁ υἱὸς τοῦ θεοῦ.” Καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστόν αὐτὸν εἶναι. Γενομένης δὲ ἡμέρας, ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον· καὶ οἱ ὄχλοι ἐπεξήτουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτόν τοῦ μὴ πορεύεσθαι ἀπ’ αὐτῶν. Ὁ δὲ εἶπε πρὸς αὐτούς· “Ὅτι καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελισασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ.

<sup>a</sup> 15. *Alit*: αὐτῷ.<sup>b</sup> 42. ἐζήτουν



## MATTH. VIII.

νους, καὶ δαιμονιζο-  
 μένους, καὶ σεληνια- 38  
 ζομένους, καὶ παρα-  
 λυτικούς· καὶ ἐθερά-  
 25 πεισεν αὐτούς. Καὶ  
 ἠκολούθησαν αὐτῷ  
 ὄχλοι πολλοὶ ἀπὸ τῆς 39  
 Γαλιλαίας καὶ Δεκα-  
 πόλεως, καὶ Ἱεροσο-  
 λύμων καὶ Ἰουδαίας,  
 καὶ πέραν τοῦ Ἰορ-  
 δάνου.

## MARK I.

τῷ· "Ὅτι πάντες ζη-  
 τοῦσί σε. Καὶ λέγει 44  
 αὐτοῖς· "Αγωμεν εἰς  
 τὰς ἐχομένας κωμο-  
 πόλεις, ἵνα καὶ ἐκεῖ<sup>a</sup>  
 κηρύξω· εἰς τοῦτο  
 γὰρ ἐξελέλθουθα.<sup>b</sup> Καὶ  
 ἦν κηρύσσων εἰς τὰς  
 συναγωγὰς<sup>c</sup> αὐτῶν,  
 εἰς ὅλην τὴν Γαλιλαί-  
 αν, καὶ τὰ δαιμόνια  
 ἐκβάλλων.

## LUKE IV.

ὅτι εἰς τοῦτο ἀπέσταλ-  
 μαί. Καὶ ἦν κηρύσ-  
 σων ἐν ταῖς συνα-  
 γωγαῖς τῆς Γαλιλαίας.

## § 29. Jesus heals a leper.

## MATTH. VIII. 2—4.

2 Καὶ ἰδού, λεπρὸς ἐλ- 40  
 θὼν προσεκύνη αὐ-  
 τῷ, λέγων· Κύριε,  
 ἐάν θέλῃς, δύνασαι  
 με καθαρίσαι.

3 Καὶ ἐκτείνας τὴν χεῖρα,  
 ἥψατο αὐτοῦ ὁ Ἰη-  
 σοῦς, λέγων· Θέλω  
 καθαρίσθῃτι.

Καὶ 42  
 εὐθὺς ἐκαθαρίσθη  
 αὐτοῦ ἡ λέπρα.

4 Καὶ λέγει αὐτῷ ὁ 44  
 Ἰησοῦς· "Ὁρα, μηδενὶ

## MARK I. 40—45.

Καὶ ἔρχεται πρὸς 12  
 αὐτὸν λεπρὸς, παρα-  
 καλῶν αὐτὸν καὶ γο-  
 νυπετῶν αὐτὸν, καὶ  
 λέγων αὐτῷ· "Ὅτι,  
 ἐάν θέλῃς, δύνασαι

41 με καθαρίσαι. "Ὁ  
 δὲ Ἰησοῦς σπλαγχ-  
 νισθεὶς, ἐκτείνας τὴν  
 χεῖρα, ἥψατο αὐτοῦ, 13  
 καὶ λέγει αὐτῷ· Θέ-  
 λω, καθαρίσθῃτι.

Καὶ 42  
 εὐθὺς ἀπῆλθεν ἀπ' αὐ-  
 τοῦ ἡ λέπρα, καὶ  
 43 ἐκαθαρίσθη. Καὶ

ἐμβριμησάμενος αὐ-  
 τῷ, εὐθὺς ἐξέβαλεν  
 αὐτόν,<sup>1</sup> καὶ λέγει αὐ- 14  
 τῷ· "Ὁρα, μηδενὶ

## LUKE V. 12—16.

Καὶ ἐγένετο ἐν τῷ  
 εἶναι αὐτὸν ἐν μιᾷ τῶν  
 πόλεων, καὶ ἰδού, ἄ-  
 νηρ πλήρης λέπρας·  
 καὶ ἰδὼν τὸν Ἰησοῦν,  
 πεσὼν ἐπὶ πρόσωπον,  
 ἐδεήθη αὐτοῦ, λέγων·  
 κύριε, ἐάν θέλῃς, δύ-  
 νασαί με καθαρίσαι.  
 13 Καὶ ἐκτείνας τὴν χεῖ-  
 ρα, ἥψατο αὐτοῦ, εἰ-  
 πών· Θέλω, καθαρί-  
 σθῃτι. Καὶ εὐθὺς ἡ  
 λέπρα ἀπῆλθεν ἀπ' αὐ-  
 τοῦ.

Καὶ αὐτὸς  
 παρήγγειλεν αὐτῷ μη-

<sup>a</sup> 38. ἀκκεῖ.<sup>b</sup> 38.Αἰτί: ἐξῆλθον. Αἰτί:  
ἐλήλυθα.\*<sup>c</sup> 39.

ἐν ταῖς συναγωγαῖς

MATTH. VIII.

εἵπης· ἀλλὰ ὑπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον, ὃ προσέταξε Μωϋσῆς,<sup>a</sup> εἰς μαρτύριον αὐτοῖς.

MARK I.

45 Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ, καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν· ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν πανταχόθεν.

MARK I.

μηδὲν εἶπης· ἀλλ' ὑπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.

LUKE IV.

δενὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.

§ 30. Jesus heals a paralytic.

MARK II. 1—12.

LUKE V. 17—26.

1 Καὶ πάλιν εἰσῆλθεν εἰς Καπερναοὺμ δι' ἡμερῶν· καὶ ἠκούσθη, 2 ὅτι εἰς οἶκόν ἐστι. Καὶ εὐθέως συνήχθησαν πολλοὶ, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον.

MATTH. IX. 2—8.

2 Καὶ ἰδοὺ, προσέφερον αὐτῷ παραλυτικόν, ἐπὶ κλίνης βεβλημένον.

MARK II.

3 Καὶ ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες, αἰσόμενον ὑπὸ τεσσάρων.

4

μὴ δυνάμενοι προσεγγίσειν αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράββατον, ἐφ' ᾧ ὁ παραλυτικὸς

Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας, καὶ Ἱερουσαλὴμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς.

Καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον, ὃς ἦν παραλελυμένος· καὶ ἐξήτουν αὐτὸν εἰσενεγκεῖν, καὶ θεῖναι ἐνώπιον αὐτοῦ. Καὶ μὴ εὐρόντες ποίας<sup>b</sup> ἐισενέγκωσιν αὐτὸν, διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων καθήκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσ-

<sup>a</sup> 4. Μωσῆς,

<sup>b</sup> 19. διὰ ποίας

## MATTH. IX.

## MARK II.

## LUKE V.

Καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἶπε τῷ παραλυτικῷ· Θάρσει, τέκνον· ἀφέωνται σοι αἱ ἁμαρτίαι σου.  
3 Καὶ ἰδὼν, τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς· Οὗτος βλασφημεῖ.

4 Καὶ ἰδὼν<sup>a</sup> ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν· Ἰνὰ τί ὑμεῖς ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; Τί γάρ ἐστιν ἐνκοπώτερον; εἰπεῖν· Ἀφέωνται σου<sup>b</sup> αἱ ἁμαρτίαι; ἢ εἰπεῖν· Ἐγειραι<sup>c</sup> καὶ περιπάτει;

6 Ἰνα δὲ εἰδῇτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας· (τότε λέ-

5 κατέκειτο. Ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, λέγει τῷ παραλυτικῷ· Τέκνον, ἀφέωνται σου αἱ ἁμαρτίαι.<sup>d</sup> Ἦσαν δὲ 21 τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν·

7 Τί οὗτος οὕτω λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ εἷς ὁ 22 θεός; Καὶ εὐθέως ἐπιγνούς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ, ὅτι οὕτως αὐτοὶ διαλογίζονται<sup>e</sup> ἐν ἑαυτοῖς, εἶπεν αὐτοῖς· Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις

9 ὑμῶν; Τί ἐστιν ἐνκοπώτερον; εἰπεῖν τῷ παραλυτικῷ· Ἀφέωνται σου αἱ<sup>f</sup> ἁμαρτίαι; ἢ εἰπεῖν· Ἐγειρε, ἄρῳ<sup>g</sup> σου τὸν κράββατον, καὶ πε-

10 ριπάται; Ἰνα δὲ εἰδῇτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι<sup>h</sup> ἁμαρτίας·

20 θεν τοῦ Ἰησοῦ. Καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν [[αὐτῷ]]· Ἀνθρώπε, ἀφέωνται σοι αἱ ἁμαρτίαι σου.  
21 Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, λέγοντες· Τίς ἐστιν οὗτος, ὃς λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ μόνος ὁ θεός; Ἐπιγνούς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπε πρὸς αὐτούς· Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; Τί ἐστιν ἐνκοπώτερον; εἰπεῖν· Ἀφέωνται σοι αἱ ἁμαρτίαι σου; ἢ εἰπεῖν· Ἐγειρε<sup>i</sup> καὶ περιπάτει;

24 Ἰνα δὲ εἰδῇτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας· (εἶπε τῷ παραλελυμέ-

<sup>a</sup> 4. Ἀλλ' : εἰδὼς\*

<sup>b</sup> 5. σοι

<sup>c</sup> 5. Ἀλλ' : Ἐγειρε \*

<sup>d</sup> 5. σοι αἱ ἁμαρτίαι σου.

<sup>e</sup> 8. οὕτως

διαλογίζ.

<sup>f</sup> 9. σοι

αἱ <sup>g</sup> 9 et 11. Ἐ-

γειραι, καὶ ἄρῳ

<sup>h</sup> 10. ἄφ. ἐπὶ τ. γῆς

<sup>i</sup> 23 et 24. Ἐγειραι

## MATTH. IX.

γει τῷ παραλυτικῷ·)  
Ἐγερθεὶς ἄρῳ σου 11  
τὴν κλίνην, καὶ ὑπα-  
γε εἰς τὸν οἶκόν σου.

7 Καὶ ἐγερθεὶς ἀπῆλ- 12  
θεν εἰς τὸν οἶκον αὐ-  
τοῦ.

8 Ἰδόντες δὲ οἱ  
ὄχλοι ἐθαύμασαν,<sup>a</sup>  
καὶ ἐδόξασαν τὸν θε-  
όν, τὸν δόντα ἔξου-  
σίαν τοιαύτην τοῖς  
ἀνθρώποις.

## MARK II.

(λέγει τῷ παραλυτι-  
κῷ·) Σοὶ λέγω·

Ἐγειρε, ἄρῳ<sup>b</sup> τὸν  
κράββατόν σου, καὶ  
ὑπάγε εἰς τὸν οἶκόν 25

σου. Καὶ ἡγέρθη  
εὐθέως, καὶ ἤρας τὸν  
κράββατον, ἐξῆλθεν  
ἐναντίον πάντων·

ὥστε ἐξίστασθαι 26  
πάντας, καὶ δοξάζειν  
τὸν θεόν, λέγοντας·

Ὅτι οὐδέποτε οὕτως  
εἶδομεν.

## LUKE V.

νῶ·) Σοὶ λέγω· Ἐ-  
γειρε, καὶ ἤρας τὸ  
κλινίδιόν σου, πορεύ-  
ου εἰς τὸν οἶκόν σου.

Καὶ παραχρῆμα ἀνα-  
στάς ἐνόπιον αὐτῶν,  
ἤρας ἐφ' ὃ<sup>c</sup> κατέκειτο,  
ἀπῆλθεν εἰς τὸν οἶκον  
αὐτοῦ, δοξάζων τὸν  
θεόν. Καὶ ἔκστασις

ἔλαβεν ἅπαντας, καὶ  
ἐδόξαζον τὸν θεόν.  
καὶ ἐπλήσθησαν φό-  
βου, λέγοντες· Ὅτι  
εἶδομεν παράδοξα σή-  
μερον.

## § 31. Matthew is called.

## MARK II. 13, 14.

13 Καὶ ἐξῆλθε πάλιν παρα τὴν θάλασσαν· καὶ πᾶς  
ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς.

## MATTH. IX.

14 Καὶ παράγων εἶδε

LUKE V. 27, 28.

9 Καὶ παράγων ὁ  
Ἰησοῦς ἐκείθεν, εἶδεν  
ἄνθρωπον καθήμε-  
νον ἐπὶ τῷ τελώνιον,  
Ματθαῖον λεγόμε-  
νον· καὶ λέγει αὐτῷ·  
Ἀκολούθει μοι. Καὶ  
ἀναστὰς ἠκολούθη-  
σεν αὐτῷ.

Λευὴν τὸν τοῦ Ἀλ-  
φαίου, καθήμενόν  
ἐπὶ τῷ τελώνιον, καὶ  
λέγει αὐτῷ· Ἀκο-  
λούθει μοι. Καὶ ἁ-  
ναστὰς ἠκολούθησεν  
αὐτῷ.

27 Καὶ μετὰ ταῦτα  
ἐξῆλθε, καὶ ἐθεάσατο  
τελώνην, ὀνόματι Λευ-  
ὴν, καθήμενον ἐπὶ τῷ  
τελώνιον· καὶ εἶπεν  
αὐτῷ· Ἀκολούθει μοι.  
28 Καὶ καταλιπὼν ἅπαν-  
τα, ἀναστὰς ἠκολού-  
θησεν αὐτῷ.

<sup>a</sup> 8. *Alit*: ἐφοβήθη-  
σαν,\*

<sup>b</sup> 11. Ἐγειραι, καὶ ἄρῳ

<sup>c</sup> 25. *Alit*: ἐφ' ᾧ.



PART IV.

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THE

TRANSACTIONS OF TWELVE MONTHS, FROM

THE BEGINNING OF

**THE SECOND PASSOVER.**

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§ 32. The healing of an infirm man at Bethesda in Jerusalem.

JOHN. V. 1—47.

1 Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσό-  
 2 λυμα. Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις, ἐπὶ τῇ προβατικῇ,<sup>a</sup> κολυμβήθρα, ἣ  
 3 ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδά,<sup>b</sup> πέντε στοᾶς ἔχουσα. Ἐν ταύταις κατ-  
 4 ἐκειτο πλήθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν [ἐκδεχομένων  
 5 τὴν τοῦ ὕδατος κίνησιν. Ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμ-  
 6 βήθρᾳ, καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ  
 7 ὕδατος, ὑγιὴς ἐγίνετο, ὃν δὴποτε κατείχετο νοσήματι]. Ἦν δὲ τις ἀνθρω-  
 8 πος ἐκεῖ, τριάκοντα καὶ<sup>c</sup> ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ. Τοῦτον ἰδὼν ὁ  
 9 Ἰησοῦς κατακείμενον, καὶ γρούς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ·  
 10 Θέλεις ὑγιὴς γενέσθαι; Ἁπεκρίθη αὐτῷ ὁ ἀσθενῶν· Κύριε, ἀνθρώπον  
 11 οὐκ ἔχω, ἵνα, ὅταν ταραχθῇ τὸ ὕδωρ, βάλλῃ<sup>d</sup> με εἰς τὴν κολυμβήθραν· ἐν ᾧ  
 12 δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει. Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐ-  
 13 γειρε,<sup>e</sup> ἄρον τὸν κράββατόν σου, καὶ περιπάτει. Καὶ εὐθὺς ἐγένετο ὑγιὴς  
 14 ὁ ἀνθρώπος, καὶ ἦρε τὸν κράββατον αὐτοῦ, καὶ περιεπάτει. Ἦν δὲ σάβ-  
 15 βατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ·  
 16 Σάββατόν ἐστιν· οὐκ ἔξεστὶ σοι ἄραι τὸν κράββατον. Ἀπεκρίθη αὐτοῖς·  
 17 Ὁ ποιήσας με ὑγιῆ, ἐκείνός μοι εἶπεν· Ἄρον τὸν κράββατόν σου, καὶ  
 18 περιπάτει. Ἠρώτησαν οὖν αὐτόν· Τίς ἐστιν ὁ ἀνθρώπος ὁ εἰπὼν σοι

<sup>a</sup> 2. *Alīi*: προβατικὴ κολ. et omittunt ἐπὶ τῇ. <sup>b</sup> 2. *Alīi*: Βηθζαθά *Alīi* aliter. <sup>c</sup> 5. καὶ omittunt *alīi*. <sup>d</sup> 7. βάλλῃ <sup>e</sup> 8. Ἐγειραι



## JOHN V.

13 Ἄρον τὸν κράββατόν σου, καὶ περιπάτει; Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν.  
 14 ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὅχλου ὄντος ἐν τῷ τόπῳ. Μετὰ ταῦτα εὗρίσκει  
 αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ· Ἰδε, ὑγιὲς γέγονας· μηκέτι  
 15 ἁμάρτανε, ἵνα μὴ χεῖρον σοὶ τι<sup>α</sup> γένηται. Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγ-  
 16 γειλε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιή. Καὶ διὰ  
 17 τοῦτο ἐδίωκόν τὸν Ἰησοῦν οἱ Ἰουδαῖοι, ὅτι<sup>β</sup> ταῦτα ἐποίει ἐν σαββάτῳ. Ὁ  
 δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· Ὁ πατὴρ μου ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργά-  
 18 ζομαι. Διὰ τοῦτο οὖν μᾶλλον ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ  
 μόνον ἔλυνε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν Θεόν, ἵσον ἑαυτὸν  
 19 ποιεῖν τῷ Θεῷ. Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἀμὴν ἀμὴν λέ-  
 γω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν, ἐὰν μὴ τι βλέπῃ τὸν πα-  
 20 τέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. Ὁ  
 γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυσιν αὐτῷ, ἃ αὐτὸς ποιεῖ· καὶ  
 21 μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. Ὡσπερ γὰρ ὁ  
 πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ· οὕτως καὶ ὁ υἱὸς οὓς θέλει ζω-  
 22 οποιεῖ. Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα· ἀλλὰ τὴν κρίσιν πᾶσαν δέδω-  
 23 κε τῷ υἱῷ· ἵνα πάντες τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα. Ὁ  
 μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.  
 24 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ  
 πέμψαντί με, ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέ-  
 25 βηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται  
 ὥρα, καὶ νῦν ἐστιν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ.  
 26 καὶ οἱ ἀκούσαντες ζήσονται. Ὡσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ·  
 27 οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ. Καὶ ἐξουσίαν ἔδωκεν αὐτῷ  
 28 καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστὶ. Μὴ θαυμάζετε τοῦτο· ὅτι  
 ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ,  
 29 καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ δὲ τὰ  
 30 φαῦλα πράξαντες, εἰς ἀνάστασιν κρίσεως. Οὐ δύναμαι ἐγὼ ποιεῖν ἅπ' ἑ-  
 μαντοῦ οὐδέν. Καθὼς ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δίκαια ἐστίν·  
 ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με [πατρός].  
 31 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαντοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής.  
 32 Ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ· καὶ οἶδα, ὅτι ἀληθής ἐστιν ἡ μαρτυ-  
 33 ρία, ἣν μαρτυρεῖ περὶ ἐμοῦ. Ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ με-  
 34 μαρτύρηκε τῇ ἀληθείᾳ. Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμ-  
 35 βάνω· ἀλλὰ ταῦτα λέγω, ἵνα ὑμεῖς σωθῆτε. Ἐκεῖνος ἦν ὁ λύχνος ὁ και-  
 ρόμενος καὶ φαίνων· ὑμεῖς δὲ ἠθέλησατε ἀγαλλιασθῆναι<sup>ο</sup> πρὸς ὥραν ἐν τῷ  
 36 φωτὶ αὐτοῦ. Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔρ-

<sup>α</sup> 14 χεῖρόν τί σοι <sup>β</sup> 16 Ἰουδαῖοι, καὶ ἐξήτουν αὐτὸν ἀποκτεῖναι, ὅτι e. v. 18.<sup>ο</sup> 35 ἀγαλλιασθῆναι

## JOHN V.

γὰρ ἃ ἔδωκέ μοι ὁ πατήρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ,  
 37 μαρτυρεῖ περὶ ἐμοῦ, ὅτι ὁ πατήρ με ἀπέσταλκε· καὶ ὁ πέμψας με πατήρ αὐτός  
 μεμαρτύρηκε περὶ ἐμοῦ. Οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος  
 38 αὐτοῦ ἑωράκατε. Καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι ὃν  
 39 ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. Ἐρευνᾶτε τὰς γραφάς,  
 ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρ-  
 40 τυροῦσαι περὶ ἐμοῦ· καὶ οὐ θέλετε ἐλθεῖν πρὸς με, ἵνα ζωὴν ἔχητε.  
 41 42 Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω· ἀλλ' ἔγνων ὅτι ὑμεῖς, ὅτι τὴν ἀγάπην  
 43 τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς  
 μου, καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τοῦ ἰδίου, ἐκείνον  
 44 λήψετε. Πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβά-  
 45 νοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε; Μὴ δοκεῖτε,  
 ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν,  
 46 Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. Εἰ γὰρ ἐπιστεύετε Μωϋσῇ, ἐπιστεύετε ἂν  
 47 ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. Εἰ δὲ τοῖς ἐκείνου γραμμασιν οὐ  
 πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύσετε;

§ 33. Jesus vindicates his disciples for plucking ears of corn on the Sabbath.

MATTH. XII. 1—8.

MARK II. 23—28.

LUKE VI. 1—5.

- |   |  |   |
|---|--|---|
| <p>1 Ἐν ἐκείνῳ τῷ και-<br/>ρῷ ἐπορεύθη ὁ Ἰη-<br/>σοῦς τοῖς σάββασιν<br/>διὰ τῶν σπορίμων·<br/>οἱ δὲ μαθηταὶ αὐτοῦ<br/>ἐπείνασαν, καὶ ἤρ-<br/>ξαντο τίλλειν στά-<br/>χους καὶ ἐσθίειν. 24</p>                                    | <p>23 Καὶ ἐγένετο πα-<br/>ραπορεύεσθαι αὐτὸν<br/>ἐν τοῖς σάββασιν διὰ<br/>τῶν σπορίμων, καὶ<br/>ἤρξαντο οἱ μαθηταὶ<br/>αὐτοῦ ὁδὸν ποιεῖν<br/>τίλλοντες τοὺς στά-<br/>χους. Καὶ οἱ Φα-<br/>ρισαῖοι ἔλεγον αὐτῷ·<br/>"Ἴδε, τί ποιοῦσιν ἐν<br/>τοῖς σάββασιν, ὃ οὐκ<br/>ἔξεστι;</p> | <p>1 Ἐγένετο δὲ ἐν σαβ-<br/>βάτῳ δευτεροπρωτῶν<sup>b</sup><br/>διαπορεύεσθαι αὐτὸν<br/>διὰ τῶν σπορίμων·<br/>καὶ ἔτιλλον οἱ μαθη-<br/>ταὶ αὐτοῦ τοὺς στά-<br/>χους, καὶ ἤσθιον, ψώ-<br/>χοντες ταῖς χερσίν.<br/>2 Τινὲς δὲ τῶν Φαρι-<br/>σαίων εἶπον αὐτοῖς·<br/>Τί ποιεῖτε ὃ οὐκ ἔξε-<br/>στι ποιεῖν ἐν τοῖς σάβ-<br/>3 βασιν; Καὶ ἀποκρι-<br/>θεὶς πρὸς αὐτοὺς εἶπεν<br/>ὁ Ἰησοῦς· Οὐδὲ τοῦ-<br/>το ἀγέγνωτε ὃ ἐποίησε<br/>Δαυὶδ, ὁπότε ἐπείνα-</p> |
| <p>3 Οἱ δὲ Φαρισαῖοι<br/>ιδόντες, εἶπον αὐτῷ·<br/>Ἰδοὺ, οἱ μαθηταὶ<br/>σου ποιοῦσιν ὃ οὐκ<br/>ἔξεστι ποιεῖν ἐν σαβ-<br/>3 βάτῳ. Ὁ δὲ εἶπεν<br/>αὐτοῖς· Οὐκ ἀγέ-<br/>γνωτε τί ἐποίησε Δα-<br/>υὶδ, ὅτε ἐπείνασε,<sup>a</sup></p> | <p>25 Καὶ αὐτὸς<br/>ἔλεγεν αὐτοῖς· Οὐδέ-<br/>ποτε ἀγέγνωτε, τί ἐ-<br/>ποίησε Δαυὶδ, ὅτε</p>  |   |

<sup>a</sup> 3. ἐπείνασεν αὐτὸς, καὶ

<sup>b</sup> 1. δευτεροπρωτῶν qui-  
dam omittunt.

MATTH. XII.

MARK II.

LUKE VI.

καὶ οἱ μετ' αὐτοῦ;  
4 πῶς εἰσῆλθεν εἰς τὸν  
οἶκον τοῦ Θεοῦ, καὶ 26  
τοὺς ἄρτους τῆς προ-  
θέσεως ἔφαγεν, οὐδ'  
οὐκ ἐξὸν ἦν αὐτῷ  
φαγεῖν, οὐδὲ τοῖς μετ'  
αὐτοῦ, εἰ μὴ τοῖς ἱε-  
5 ρεῦσι μόνοις; Ἦ οὐκ  
ἀνέγνωτε ἐν τῷ νόμῳ,  
ὅτι τοῖς σάββασιν οἱ  
ἱερεῖς ἐν τῷ ἱεροῦ τὸ  
σάββατον βεβηλοῦσι, 27  
καὶ ἀναίτιοι εἰσι;  
6 λέγω δὲ ὑμῖν, ὅτι  
τοῦ ἱεροῦ μεῖζον<sup>a</sup> ἐσ-  
7 τιν ᾧδε. Εἰ δὲ ἐ-  
γνώκετε, τί ἐστίν·  
“Ἐλεον θέλω, καὶ οὐ  
θυσίαν” οὐκ ἄν κατ-  
εδικάσατε τοὺς ἄν- 28  
8 αῖτους. Κύριός γάρ  
ἐστι τοῦ<sup>b</sup> σαββάτου  
ὁ υἱὸς τοῦ ἀνθρώπου.

χρεῖαν ἔσχε, καὶ ἐπέ-  
νασεν αὐτὸς καὶ οἱ 4  
μετ' αὐτοῦ; πῶς εἰσ-  
ῆλθεν εἰς τὸν οἶκον  
τοῦ Θεοῦ, ἐπὶ Ἀβιά-  
θου τοῦ ἀρχιερέως,<sup>c</sup>  
καὶ τοὺς ἄρτους τῆς  
προθέσεως ἔφαγεν,  
οὓς οὐκ ἔξεστι φα-  
γεῖν εἰ μὴ τοῖς ἱερεῦ-  
σι, καὶ ἔδωκε καὶ  
τοῖς σὺν αὐτῷ οὖσι;  
Καὶ ἔλεγεν αὐτοῖς·  
Τὸ σάββατον διὰ τὸν  
ἄνθρωπον ἐγένετο,  
οὐχ ὁ ἄνθρωπος διὰ  
τὸ σάββατον.

ᾧστε  
κύριός ἐστιν ὁ υἱὸς  
τοῦ ἀνθρώπου καὶ  
τοῦ σαββάτου.

σεν αὐτὸς καὶ οἱ μετ'  
4 αὐτοῦ ὄντες; ὥς εἰσ-  
ῆλθεν εἰς τὸν οἶκον τοῦ  
Θεοῦ, καὶ τοὺς ἄρτους  
τῆς προθέσεως ἔλαβε,  
καὶ ἔφαγε, καὶ ἔδωκε  
καὶ τοῖς μετ' αὐτοῦ,  
οὓς οὐκ ἔξεστι φαγεῖν  
εἰ μὴ μόνοις τοῖς ἱε-  
5 ρεῖς; Καὶ ἔλεγεν αὐ-  
τοῖς·

§ 34. Jesus heals a man with a withered hand, on the Sabbath; withdraws himself from the Pharisees, and heals many.

MATTH. XII. 9—21.

MARK III. 1—12.

LUKE VI. 6—11.

9 Καὶ μεταβάς ἐκεῖ-  
θεν, ἦλθεν εἰς τὴν  
συναγωγὴν αὐτῶν.  
10 Καὶ ἰδὼν, ἄνθρωπος  
ἦν τὴν χεῖρα ἔχων  
ξηράν. Καὶ ἐπρω-  
τήσαν αὐτὸν, λέγον-  
τες· Εἰ ἔξεστι τοῖς

1 Καὶ εἰσῆλθε πάλιν  
εἰς τὴν συναγωγὴν·  
καὶ ἦν ἐκεῖ ἄνθρω-  
πος ἐξηραμμένην ἔ-  
2 χων τὴν χεῖρα. Καὶ  
παρετήρουν αὐτὸν, εἰ  
τοῖς σάββασιν θερα-  
πεύσει αὐτὸν, ἵνα

6 Ἐγένετο δὲ καὶ ἐν ἐ-  
τέρῳ σαββάτῳ εἰσελ-  
θεῖν αὐτὸν εἰς τὴν συ-  
ναγωγὴν, καὶ διδά-  
σκειν· καὶ ἦν ἐκεῖ ἄν-  
θρωπος, καὶ ἡ χεὶρ  
αὐτοῦ ἡ δεξιὰ ἦν ξη-  
7 ρά. Παρετήρουν δὲ ἃ

<sup>a</sup> 6. *Alit*: μεῖζον

<sup>b</sup> 8. ἐστι καὶ τοῦ.

<sup>c</sup> 26. ἐπὶ Ἀβι. τ. ἀρ-  
χιερ. *quidam* om-  
mittunt.

<sup>d</sup> 7. δὲ αὐτὸν

## MATTH. XII.

- σάββασιν θεραπεύ-  
ειν; ἵνα κατηγορή-  
11 σωσιν αὐτοῦ. Ὁ δὲ  
εἶπεν αὐτοῖς· Τίς  
ἔσται ἐξ ὑμῶν ἄν-  
θρωπος, ὃς ἐξεῖ πρό-  
βατον ἐν, καὶ ἐὰν ἐμ-  
πέση τοῦτο τοῖς σάβ-  
βασιν εἰς βόθυνον,  
οὐχὶ κρατήσῃ αὐτό,  
12 καὶ ἐγερεῖ; Πόσῳ  
οὖν διαφέρει ἄνθρω-  
πος προβάτου; Ἰσ-  
τε ἐξεστί τοῖς σάβ-  
βασιν καλῶς ποιεῖν.  
13 Τότε λέγει τῷ ἄν-  
θρώπῳ· Ἐκτεινον  
τὴν χεῖρά σου. Καὶ  
ἐξέτεινε· καὶ ἀπο-  
κατεστάθη ὑγιής, ὡς  
14 ἡ ἄλλη. Οἱ δὲ Φα-  
ρισαῖοι συμβούλιον  
ἔλαβον κατ' αὐτοῦ  
ἐξελεθόντες, ὅπως αὐ-  
τὸν ἀπολέσωσιν.  
15 Ὁ δὲ Ἰησοῦς γνούς  
ἀνεχώρησεν ἐκεῖθεν·  
καὶ ἠκολούθησαν  
αὐτῷ ὄχλοι πολλοί·  
καὶ ἐθεράπευσεν αὐ-  
16 τοὺς πάντας, καὶ ἐπετίμησεν αὐ-  
τοῖς, ἵνα μὴ φανερὸν αὐτὸν ποιή-  
17 σωσιν· ὅπως πληρωθῇ τὸ ῥηθὲν  
διὰ Ἡσαΐου τοῦ προφήτου, λέγον-  
18 τος· “Ἰδοὺ, ὁ παῖς μου, ὃν ἠρέ-  
τισα, ὁ ἀγαπητός μου, εἰς ὃν εὐδό-  
κησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦ-

## MARK III.

- κατηγορήσωσιν αὐ-  
3 τοῦ. Καὶ λέγει τῷ  
ἀνθρώπῳ τῷ ἐξη-  
ραμμένῳ ἔχοντι τὴν  
χεῖρα· Ἐγειρε<sup>a</sup> εἰς τὸ  
4 μέσον. Καὶ λέγει  
αὐτοῖς· Ἐξεστί τοῖς  
σάββασιν ἀγαθο-  
ποιῆσαι, ἢ κακοποι-  
ῆσαι; ψυχὴν σῶσαι,  
ἢ ἀποκτεῖναι; Οἱ δὲ  
5 ἐσιώπων. Καὶ πε-  
ριβλεψάμενος αὐτοὺς  
μετ' ὀργῆς, συλλυ-  
πούμενος ἐπὶ τῇ πω-  
ρώσει τῆς καρδίας  
αὐτῶν, λέγει τῷ ἄν-  
θρώπῳ· Ἐκτεινον  
τὴν χεῖρά σου. Καὶ 10  
ἐξέτεινε· καὶ ἀποκα-  
τεστάθη ἡ χεὶρ αὐτοῦ  
[[ὑγιής, ὡς ἡ ἄλλη]].  
6 Καὶ ἐξελεθόντες οἱ  
Φαρισαῖοι, εὐθέως  
μετὰ τῶν Ἡρωδιανῶν  
συμβούλιον ἐποίουν 11  
κατ' αὐτοῦ, ὅπως  
αὐτὸν ἀπολέσωσι.  
7 Καὶ ὁ Ἰησοῦς με-  
τὰ τῶν μαθητῶν αὐ-

## LUKE VI.

- οἱ γραμματεῖς καὶ οἱ  
Φαρισαῖοι, εἰ ἐν τῷ  
σαββάτῳ θεραπεύσει·  
ἵνα εὕρωσι κατηγορίαν  
8 αὐτοῦ. Αὐτὸς δὲ ἤ-  
δει τοὺς διαλογισμοὺς  
αὐτῶν, καὶ εἶπε τῷ  
ἀνθρώπῳ τῷ ξηρῶν  
ἔχοντι τὴν χεῖρα· Ἐ-  
γειρε<sup>c</sup> καὶ στήθι εἰς τὸ  
μέσον. Ὁ δὲ ἀναστὰς  
9 ἔστη. Εἶπεν οὖν ὁ  
Ἰησοῦς πρὸς αὐτούς·  
Ἐπερωτήσω ὑμᾶς· Τί  
ἐξεστί τοῖς σάββασιν;  
ἀγαθοποιῆσαι, ἢ κα-  
κοποιῆσαι; ψυχὴν  
σῶσαι, ἢ ἀποκτεῖναι;<sup>d</sup>  
10 Καὶ περιβλεψάμενος  
πάντας αὐτούς, εἶπεν  
αὐτῷ·<sup>e</sup> Ἐκτεινον τὴν  
χεῖρά σου. Ὁ δὲ ἐποίη-  
σεν [[οὕτως]] καὶ ἀποκ-  
ατεστάθη ἡ χεὶρ αὐτοῦ  
[[ὑγιής]] ὡς ἡ ἄλλη.  
11 Αὐτοὶ δὲ ἐπλήσθησαν  
ἀνοίας· καὶ διελάουν  
πρὸς ἀλλήλους, τί ἂν  
ποιήσειαν τῷ Ἰησοῦ.

<sup>a</sup> 3. Ἐγειραι<sup>b</sup> 7. ἀνεχ. μετὰ τ. μαθ.  
α. πρὸς<sup>c</sup> 8. Ἐγειραι<sup>d</sup> 9. ἀπολέσαι;<sup>e</sup> 10. εἶπε τῷ ἀνθρώπῳ.



MATTH. XII.

MARK III.

μά μου ἐπ' αὐτόν, καὶ κρίσιν  
19 τοῖς ἔθνεσιν ἀπαγγελεῖ. Οὐκ  
ἐρίσει, οὐδὲ κραυγάζει, οὐδὲ ἀ-  
κούσει τις ἐν ταῖς πλατείαις τὴν  
20 φωνὴν αὐτοῦ· κάλαμον συντε-  
τριμμένον οὐ κατεάξει, καὶ λίνον  
τυφόμενον οὐ σβέσει· ἕως ἄν ἐκβάλῃ  
21 εἰς νῆκος τὴν κρίσιν. Καὶ τῷ<sup>a</sup>  
ὀνόματι αὐτοῦ ἔθνη ἐλπιούσι."

πλήθος πολὺν, ἀκούσαντες ὅσα  
9 ἐποίη, ἦλθον πρὸς αὐτόν. Καὶ  
εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοι-  
ῤιον προσκαρτερῇ αὐτῷ, διὰ τὸν  
ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν.  
10 Πολλοὺς γὰρ ἐθεράπευσεν, ὥστε  
ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἄψων-  
11 ται, ὅσοι εἶχον μάστιγας· καὶ τὰ  
πνεύματα τὰ ἀκάθαρτα, ὅταν αὐ-  
τόν ἐθεώρει, προσέπιπτεν αὐτῷ, καὶ ἔκραζε, λέγοντα·  
12 "Οτι σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ·<sup>1</sup> καὶ πολλὰ ἐπετίμα αὐτοῖς,  
ἵνα μὴ φανερόν αὐτόν<sup>b</sup> ποιήσωσι.

§ 35. Jesus retires to the mountain, calls his disciples to him, chooses the Twelve, is followed by a great multitude, heals many.

MARK III. 13—19.

LUKE VI. 12—19.

13 Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ  
προσκαλεῖται οὓς ἠθέλεν αὐτός·  
14 καὶ ἀπῆλθον πρὸς αὐτόν. Καὶ ἐ-  
ποίησε δώδεκα, ἵνα ὧσι μετ' αὐ-  
τοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κη-  
15 ρύσσειν, καὶ ἔχιν ἐξουσίαν θερα-  
πεύειν τὰς νόσους, καὶ ἐκβάλλειν  
16 τὰ δαιμόνια. Καὶ ἐπέθηκε τῷ

12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύ-  
ταις, ἐξῆλθεν εἰς τὸ ὄρος προσεύ-  
ξασθαι· καὶ ἦν διανυκτερεύων ἐν  
13 τῇ προσευχῇ τοῦ Θεοῦ. Καὶ ὅτε ἐγέν-  
ετο ἡμέρα, προσεφώνησε τοὺς μαθη-  
τάς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ' αὐ-  
τῶν δώδεκα, οὓς καὶ ἀποστόλους ὠν-  
14 ὀμασε· Σίμωνα, ὃν καὶ

MATTH. X. 2—4.

Σίμωνι ὄνομα Πέ-  
17 τρον· καὶ Ἰάκωβον  
τὸν τοῦ Ζεβεδαίου,  
καὶ Ἰωάννην τὸν ἀ-  
δελφὸν τοῦ Ἰακώ-  
βου· (καὶ ἐπέθηκεν  
15 ἵνα αὐτοῖς ὀνόματα Βο-  
ανεργές, ὃ ἐστίν, υἱοὶ  
18 βροντῆς·) καὶ Ἀν-  
δρέαν, καὶ Φίλιππον,  
καὶ Βαρθολομαῖον,  
καὶ Ματθαῖον, καὶ  
Θωμᾶν, καὶ Ἰάκωβον  
τὸν τοῦ Ἀλφαίου,

ἠνάμασε Πέτρον, καὶ  
Ἀνδρέαν τὸν ἀδελφὸν  
αὐτοῦ, Ἰάκωβον καὶ  
Ἰωάννην, Φίλιππον  
καὶ Βαρθολομαῖον,  
καὶ Ματθαῖον καὶ Θω-  
μᾶν, Ἰάκωβον τὸν  
τοῦ Ἀλφαίου καὶ Σί-  
μωνα τὸν καλούμενον  
ζηλωτὴν, Ἰούδαν Ἰα-  
κώβου καὶ Ἰούδαν  
Ἰσκαριώτην, ὃς καὶ  
17 ἐγένετο προδότης· καὶ  
καταβὰς μετ' αὐτῶν,

<sup>a</sup> 21. Καὶ ἐν τῷ

<sup>b</sup> 12. αὐτόν φανερόν

## MATTH. X.

ὁ τοῦ Ἀλφαίου, καὶ  
Λεββαῖος ὁ ἐπικλη-  
4 θείς Θαδδαῖος· Σί-  
μων ὁ κανανίτης,<sup>a</sup> καὶ  
Ἰούδας ὁ Ἰσκαριώ-  
της, ὁ καὶ παραδούς  
αὐτόν.

## MARK III.

καὶ Θαδδαῖον, καὶ Σί-  
μωνα τὸν κανανίτην,<sup>b</sup>  
19 καὶ Ἰούδαν Ἰσκαρι-  
ώτην, ὃς καὶ παρέδω-  
κεν αὐτόν.

## LUKE VI.

ἔστη ἐπὶ τόπον πεδι-  
νοῦ· καὶ ὄχλος μαθη-  
τῶν αὐτοῦ, καὶ πλη-  
θος πολὺ τοῦ λαοῦ  
ἀπὸ πάσης τῆς Ἰου-  
δαίας καὶ Ἱερουσα-  
λήμ, καὶ τῆς παραλί-  
ου Τύρου καὶ Σιδῶνος, οἱ ἦλθον ἀκοῦσαι αὐτοῦ, καὶ

18 ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ὀχλούμενοι ἀπὸ  
19 πνευμάτων ἀκαθάρτων· καὶ ἐθεραπεύοντο. Καὶ πᾶς ὁ  
ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ  
ἐξήρχετο, καὶ ἴατο πάντα.

## § 36. The Sermon on the Mount.

## MATTH. V. 1—48.

## LUKE VI. 20—26.

1 Ἰδὼν δὲ τοὺς ὄχλους, ἀνέβη  
εἰς τὸ ὄρος· καὶ καθίσαντος αὐ-  
τοῦ, προσῆλθον αὐτῷ οἱ μαθη-  
2 ται αὐτοῦ. Καὶ ἀνοίξας τὸ στόμα  
αὐτοῦ, ἐδίδασκεν αὐτοὺς, λέγων·  
3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι  
ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν  
4 οὐρανῶν. Μακάριοι οἱ πενθοῦν-  
τες· ὅτι αὐτοὶ παρακληθήσονται.  
5 Μακάριοι οἱ πραεῖς· ὅτι αὐτοὶ  
6 κληρονομήσουσι τὴν γῆν. Μα-  
κάριοι οἱ πεινῶντες καὶ διψῶντες  
τὴν δικαιοσύνην· ὅτι αὐτοὶ  
7 χορτασθήσονται. Μακάριοι  
οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλεηθή-  
8 σονται. Μακάριοι οἱ καθά-  
ροι τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν  
9 ὄψονται. Μακάριοι οἱ εἰρηνο-  
ποιοί· ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθή-  
10 σονται. Μακάριοι οἱ δεδιωγμέ-  
νοι ἕνεκεν δικαιοσύνης· ὅτι αὐτῶν  
11 ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. Μακάριοί ἐστε, ὅταν ὀνειδι-

Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλ-  
μοὺς αὐτοῦ εἰς τοὺς μαθητάς αὐ-  
τοῦ, ἔλεγε· Μακάριοι οἱ πτωχοί·  
ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ  
Θεοῦ.

Μακάριοι οἱ πεινῶντες  
νῦν· ὅτι χορτασθήσεσθε. Μακά-  
ριοι οἱ κλαίοντες νῦν· ὅτι γελά-  
22 σετε. Μακάριοι ἐστε, ὅταν μισή-  
σωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν  
ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίωσι,  
καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς  
πονηρὸν, ἕνεκα τοῦ υἱοῦ τοῦ ἄν-  
23 θρώπου. Χάρητε ἐν ἐκείνῃ τῇ ἡμέ-  
ρᾳ, καὶ σικκῆσατε· ἰδοὺ γὰρ, ὁ  
μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ·  
κατὰ ταῦτα γὰρ ἐποιοῦν τοῖς  
προφῆταις οἱ πατέρες αὐτῶν.  
24 Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις· ὅτι  
ἀπέχετε τὴν παράκλησιν ὑμῶν.  
25 Οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι· ὅτι

<sup>a</sup> 4. Κανανίτης<sup>b</sup> 18. Κανανίτην<sup>c</sup> 18. ὑπὸ

## MATTH. V.

## LUKE VI.

- σωσιν ὑμᾶς καὶ διώξωσι, καὶ εἴ-  
 πωσι πᾶν πονηρὸν ῥῆμα καθ' ὑ-  
 μῶν, ψευδομένοι, ἕνεκεν ἐμοῦ. 26 Οὐαὶ,<sup>a</sup> ὅταν καλῶς ὑμᾶς εἴπωσι οἱ  
 12 Χαίrete καὶ ἀγαλλιᾶσθε· ὅτι ὁ μι-  
 σθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς·  
 οὕτω γὰρ ἐδίωξαν τοὺς προφήτας  
 13 τοὺς πρὸ ὑμῶν. Ὑμεῖς ἐστε τὸ ἄλας τῆς γῆς. Ἐὰν δὲ τὸ ἄλας μω-  
 ρανθῇ, ἐν τίνι ἁλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῇ ἡνα ἔξω,  
 14 καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου.  
 15 Οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη. <sup>1</sup> Οὐδὲ καίουσιν λύχνον,  
 καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶ-  
 16 σι τοῖς ἐν τῇ οἰκίᾳ. Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώ-  
 πων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν  
 17 ἐν τοῖς οὐρανοῖς. Μὴ νομίσητε, ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ  
 18 τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. Ἀμὴν γὰρ λέγω  
 ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἴωτα ἐν ἡ μία κεραία οὐ μὴ παρ-  
 19 ἔλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. Ὅς ἐὰν οὖν λύσῃ μίαν  
 τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους,  
 ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν ὅς δ' ἂν ποιήσῃ καὶ  
 20 διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. Λέγω γὰρ  
 ὑμῖν, ὅτι ἐὰν μὴ περισσέυσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέ-  
 ων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.  
 21 Ἠκούσατε, ὅτι ἐρῶθή τοῖς ἀρχαίοις· “Οὐ φονεύσεις·” ὅς δ' ἂν φονεύσῃ,  
 22 ἔνοχος ἔσται τῇ κρίσει.” Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ  
 ἀδελφῷ αὐτοῦ εἰκῇ,<sup>c</sup> ἔνοχος ἔσται τῇ κρίσει· ὅς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐ-  
 τοῦ, ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὅς δ' ἂν εἴπῃ, μωρὲ, ἔνοχος ἔσται  
 23 εἰς τὴν γέενναν τοῦ πυρός. Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ  
 24 θυσιαστήριον, καὶ ἐκεῖ μνησθῇς, ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ· ἄφες  
 ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπάγε, πρῶτον διαλ-  
 25 λάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου. Ἰσθι  
 εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ, ἕως ὅτου εἴ ἐν τῇ ὁδῷ μετ' αὐτοῦ· μήποτε  
 σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτὴς σε παραδῶ τῷ ὑπηρέτῃ,  
 26 καὶ εἰς φυλακὴν βληθῇς. Ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν,  
 27 ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην. Ἠκούσατε, ὅτι ἐρῶθή  
 28 [τοῖς ἀρχαίοις]· “Οὐ μοιχεύσεις.” Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς  
 ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν,<sup>d</sup> ἤδη ἐμοίχευσεν  
 29 αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. Εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκαν-  
 δαλίζει σε, ἔξελε αὐτόν, καὶ βάλε ἀπὸ σοῦ· συμφέρει γὰρ σοι, ἵνα ἀπ-

<sup>c</sup> 22. εἰκῇ a quibusdam omittitur.<sup>d</sup> 28. αὐτῆς<sup>a</sup> 26. Οὐαὶ ὑμῖν,<sup>b</sup> 26. πάντες οἱ ἄνθρωποι.

## MATTH. V.

- 30 *ὀλῃται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.*  
*Καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν, καὶ βάλε ἀπὸ σοῦ·*  
 31 *συμφέρει γάρ σοι, ἵνα ἀπόλῃται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά*  
 32 *σου βληθῇ εἰς γέενναν.* Ἐρῶν δὲ, “ὅτι ὃς ἂν ἀπολύσῃ τὴν γυ-  
 33 *ναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.”* Ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὃς ἂν ἀ-  
 34 *πολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοι-*  
 35 *χεῖσθαι· καὶ ὃς ἐὰν ἀποκελυμένην γαμήσῃ, μοιχεύεται.* Πάλιν ἠκού-  
 36 *σατε ὅτι ἐρῶν τοῖς ἀρχαίοις· “Οὐκ ἐπιιορήσεις· ἀποδώσεις δὲ τῷ*  
 37 *κυρίῳ τοὺς ὄρκους σου.”* Ἐγὼ δὲ λέγω ὑμῖν, μὴ ὁμόσαι ὅλως, μήτε ἐν τῷ  
 38 *οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ· μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν*  
 39 *ἐστὶ τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγά-*  
 40 *λου βασιλέως· μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι μίαν*  
 41 *τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι.* Ἔστω δὲ ὁ λόγος ὑμῶν, ναὶ ναὶ,  
 42 *οὐ οὐ· τὸ δὲ περισσὸν τούτων, ἐκ τοῦ πονηροῦ ἐστίν.* Ἦκού-  
 43 *σατε, ὅτι ἐρῶν· “Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀ-*  
 44 *δόντος.”* Ἐγὼ δὲ λέγω ὑμῖν, μὴ  
 45 *ἀντιστῆναι τῷ πονηρῷ· ἀλλ’ ὅσ-*  
 46 *τις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου* 29 *Τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα,*  
 47 *σιαγόνα, στρέψον αὐτῷ καὶ τὴν*  
 48 *ἄλλην· καὶ τῷ θέλοντί σοι κριθῆ-*  
 49 *ναι, καὶ τὸν χιτῶνά σου λαβεῖν,*  
 50 *ἄφες αὐτῷ καὶ τὸ ἱμάτιον· καὶ*  
 51 *ὅστις σε ἄγγραφέσει μίλιον ἐν,*  
 52 *ὑπάγε μετ’ αὐτοῦ δύο.* Τῷ αἰ- 30 *Παντὶ δὲ τῷ αἰτοῦντί σε, δίδου·*  
 53 *τοῦντί σε δίδου· καὶ τὸν θέ-*  
 54 *λοντα ἀπὸ σοῦ δανείσασθαι, μὴ*  
 55 *ἀπαίτει.*  
 56 *ἀποστραφῆς· Ἦκούσατε, ὅτι ἐρ-*  
 57 *ῶν· “Ἀγαπήσεις τὸν πλησίον*  
 58 *σου, καὶ μισήσεις τὸν ἐχθρόν*  
 59 *σου.”* Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε 27 *Ἀλλ’ ὑμῖν λέγω τοῖς ἀκούουσιν·*  
 60 *τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς*  
 61 *καταρωμένους ὑμᾶς, καλῶς ποιεῖτε* 28 *Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν· κα-*  
 62 *τοῖς μισοῦσιν<sup>a</sup> ὑμᾶς, καὶ προσεύ-*  
 63 *χεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑ-*  
 64 *μᾶς καὶ διωκόντων ὑμᾶς· ὅπως*  
 65 *γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ*  
 66 *ἐν οὐρανοῖς· ὅτι τὸν ἥλιον αὐτοῦ*  
 67 *ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγα-*  
 68 *θοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ*

## LUKE VI. 27—36.

<sup>a</sup> 44. τοὺς μισοῦντας<sup>b</sup> 28. Ἀλλ’ ὑμῖν λέγω τοῖς ἀκούουσιν· \*<sup>c</sup> 28. καὶ προσεύχεσθε



## MATTH. V. VI.

## LUKE VI.

46 ἀδίκους. Ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς<sup>a</sup> ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ<sup>b</sup> οὕτω ποιοῦσιν;

Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι. Καὶ ἐὰν ἀγαθοποιήτε τοὺς ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι.

34 Καὶ ἐὰν δανείζητε παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσι τὰ ἴσα. Πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανείζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολλός, καὶ ἔσεσθε υἱοὶ ὑψίστου·<sup>c</sup> ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς.

48 Ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥς- 36 Γίνεσθε οὖν οἰκτίρμονες, καθὼς καὶ περ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστί.

VI. 1 οὐρᾶν οἱς τέλειος ἐστί. Προσ-

ἔχετε τὴν δικαιοσύνην<sup>d</sup> ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ 2 ὑμῶν τῷ ἐν τοῖς οὐρᾶν οἰς. Ὅταν οὖν ποιῆς ἐλεημοσύνην, μὴ σαλπίζης ἔμπροσθεν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ὁμίαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. Ἀμὴν λέγω ὑμῖν, 3 ἀπέχουσι τὸν μισθὸν αὐτῶν. Σοῦ δὲ ποιοῦντος ἐλεημοσύνην, μὴ γνώτω 4 ἡ ἀριστερά σου, τί ποιεῖ ἡ δεξιὰ σου· ὅπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι 5 ἐν τῷ φανερῷ.<sup>e</sup> Καὶ ὅταν προσεύχη, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταὶ· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις. Ἀμὴν λέγω ὑμῖν, 6 ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. Σὺ δὲ ὅταν προσεύχη, εἰσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν τῷ φανερῷ. Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἐθνικοί· δο- 8 κοῦσι γὰρ, ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. Μὴ οὖν ὁμοιωθῆτε αὐτοῖς. Οἶδε γὰρ ὁ πατὴρ ὑμῶν, ὃν χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς 9 αἰτῆσαι αὐτόν. Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πατέρα ἡμῶν ὁ ἐν τοῖς 10 οὐρᾶν οἰς, ἁγιασθήτω τὸ ὄνομά σου·<sup>1</sup> ἔλθέτω ἡ βασιλεία σου· γενηθήτω 11 τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐ-

<sup>a</sup> 47. *Alii*: φίλους<sup>b</sup> 47. τελῶναι<sup>c</sup> 35. τοῦ ὑψίστου·<sup>d</sup> 1. ἐλεημοσύνην<sup>e</sup> 4, 6. ἐν τῷ φανερῷ *alii* vs. 4,\* *alii* vs. 6, *alii* utroque in commate omittunt. Cf. vs. 18.

## MATTH. VI.

- 12 πούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὥς καὶ  
 13 ἡμεῖς ἀφίμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασ-  
 μόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. [“Ὅτι σοῦ ἐστὶν ἡ βασιλεία,  
 14 καὶ ἡ δύναμις, καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.”] Ἐὰν γὰρ ἀφῇτε  
 τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν  
 15 ὁ οὐράνιος· ἐὰν δὲ μὴ ἀφῇτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν,  
 16 οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. “Ὅταν δὲ νη-  
 στεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταί, σκυθρωποί. Ἀφανίζουσι γὰρ  
 τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες. Ἀμήν  
 17 λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. Σὺ δὲ νηστεύων, ἄλειψαί  
 18 σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι· ὅπως μὴ φανῇς τοῖς ἀν-  
 θρώποις νηστεύων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατὴρ  
 19 σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι [ἐν τῷ φανερῷ]. Μὴ  
 20 θησανρίζετε ὑμῖν θησανρούς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρῶσις ἀφανίζει,  
 καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσι· θησανρίζετε δὲ ὑμῖν θησαν-  
 21 ροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται  
 οὐ διορύσσουσιν οὐδὲ κλέπτουσιν. “Ὅπου γὰρ ἐστὶν ὁ θησανρὸς ὑμῶν,<sup>a</sup>  
 22 ἐκεῖ ἔσται καὶ ἡ καρδιά ὑμῶν.<sup>a</sup> Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός.  
 Ἐὰν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται·  
 23 ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Εἰ  
 24 οὖν τὸ φῶς τὸ ἐν σοὶ, σκότος ἐστὶ, τὸ σκότος πόσον. Οὐδεὶς δύναται δυ-  
 σί κυρίοις δουλεῦν· ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ  
 ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. Οὐ δύνασθε θεῷ δουλεῖν  
 25 καὶ μαμωνᾷ.<sup>b</sup> Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φά-  
 γητε καὶ τί πίητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσθησθε. Οὐχὶ ἡ ψυχὴ  
 26 πλεῖον ἐστὶ τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; Εὐμβλέψατε εἰς τὰ  
 πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν  
 εἰς ἀποθήκας· καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά. Οὐχ ὑμεῖς  
 27 μᾶλλον διαφέρετε αὐτῶν; Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι  
 28 ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; Καὶ περὶ ἐνδύματος τί μεριμνᾶτε;  
 Καταμάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει·  
 29 λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὥς  
 30 ἐν τούτων. Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα καὶ αὔριον εἰς κλί-  
 βανον βαλλόμενον, ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς,  
 31 ὀλιγόπιστοι; Μὴ οὖν μεριμνήσητε, λέγοντες· Τί φάγωμεν, ἢ τί πίωμεν,  
 32 ἢ τί περιβαλῶμεθα; Πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ. Οἶδε γὰρ ὁ πα-  
 33 τὴρ ὑμῶν ὁ οὐράνιος, ὅτι χρήζετε τούτων ἀπάντων. Ζητεῖτε δὲ πρῶτον  
 τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ· καὶ ταῦτα πάντα

<sup>a</sup> 21. *Alit*: σοῦ, *bis*.<sup>b</sup> 24. *μαμωνᾶ*.

## MATTH. VI, VII.

34 προστεθήσεται ὑμῖν. Μὴ οὖν μεριμνήσητε εἰς τὴν αὐριον· ἡ γὰρ αὐριον μεριμνήσει τὰ ἑαυτῆς.<sup>a</sup>

<sup>a</sup> Ἀρχετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

LUKE VI. 37—49.

VII. 1 Μὴ κρίνετε, ἵνα μὴ κριθῆτε. 37 Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. Ἀπολύνετε, καὶ ἀπολυθήσεσθε· δίδετε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν, πεπιεσμένον καὶ σσεαλευμένον καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν. Τῷ γὰρ αὐτῷ μέτρῳ ὃ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν· 39 Εἴτε δὲ παραβολὴν αὐτοῖς· Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφοτέρω εἰς βόθυνον πεσοῦνται; Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ· κατηρητισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; 42 ἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου· Ἀδελφε, ἄφες, ἐκβάλλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου· αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; Ἐποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου.

2 Ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν. Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου· Ἄφες, ἐκβάλλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; Ἐποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. Μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ, μηδὲ βάλλετε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων· μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς. Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρήσετε· κρούετε, καὶ ἀνοίγεται ὑμῖν. Πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὕρισκει· καὶ τῷ κρούοντι ἀνοίγεται. Ἡ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ; Εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς, δώσει ἀγαθὰ τοῖς

<sup>a</sup> 34. τὰ ἑαυτῆς. *Alit*: ἑαυτῆς. *Alit*: ἑαυτῆς.\*

<sup>b</sup> 2. ἀντιμετρηθήσεται



## MATTH. VII.

## LUKE VI.

- 12 αἰτοῦσιν αὐτόν. Πάντα οὖν 31 Καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑ-  
 ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν μῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε  
 οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποι- αὐτοῖς ὁμοίως.  
 εἴτε αὐτοῖς· οὗτος γὰρ ἐστὶν ὁ νό-  
 13 μος καὶ οἱ προφῆται. Εἰσέλθετε διὰ τῆς στε-  
 νῆς πύλης· ὅτι πλατεῖα ἡ πύλη, καὶ εὐρύχωρος ἡ  
 ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰ-  
 14 σιν οἱ εἰσερχόμενοι δι' αὐτῆς. Τί<sup>α</sup> στενὴ ἡ πύλη,  
 καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν· καὶ  
 15 ὀλίγοι εἰσὶν εὐρίσκοντες αὐτήν. Προσέχετε δὲ ἀπὸ  
 τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύ-  
 μασι προβάτων, ἔσωθεν δὲ εἰσι λύ-  
 16 κοι ἄρπαγες. Ἀπὸ τῶν καρπῶν αὐ- 44 Ἐκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου  
 τῶν ἐπιγνώσασθε αὐτούς. Μήτι καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἁ-  
 συλλέγουσιν ἀπὸ ἁκανθῶν στα- κανθῶν συλλέγουσι σῦκα, οὐδὲ ἐκ  
 φυλῆν, ἢ ἀπὸ τριβόλων σῦκα; βάτου τρυγῶσι σταφυλὴν.  
 17 Οὕτω πᾶν δένδρον ἀγαθὸν καρ-  
 ποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν  
 δένδρον καρποὺς πονηροὺς ποιεῖ·  
 18 Οὐ δύναται δένδρον ἀγαθὸν καρ- 43 Οὐ γὰρ ἐστὶ δένδρον καλὸν, ποιοῦν  
 ποὺς πονηροὺς ποιεῖν, οὐδὲ δέν- καρπὸν σαπρὸν· οὐδὲ δένδρον σα-  
 δρον σαπρὸν καρποὺς καλοὺς ποι- πρὸν, ποιοῦν καρπὸν καλόν.  
 19 εἶν. Πᾶν δένδρον μὴ ποιοῦν 45 Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ  
 καρπὸν καλόν, ἐκκόπτεται, καὶ εἰς θησανροῦ τῆς καρδίας αὐτοῦ προ-  
 20 πῦρ βάλλεται. Ἀραγε ἀπὸ τῶν φέρει τὸ ἀγαθόν· καὶ ὁ πονηρὸς  
 καρπῶν αὐτῶν ἐπιγνώσασθε αὐ- ἄνθρωπος ἐκ τοῦ πονηροῦ θησαν-  
 21 τούς. Οὐ πᾶς ὁ λέγων μοι, ροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ  
 κύριε, κύριε, εἰσελεύσεται εἰς τὴν πονηρόν· ἐκ γὰρ τοῦ περισσεύμα-  
 βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ τος τῆς καρδίας λαλεῖ τὸ στόμα αὐ-  
 22 ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ.  
 τοῦ ἐν οὐρανοῖς. Πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· Κύριε,  
 κύριε, οὐ τῷ σῷ ὀνόματι προεφη-  
 τεύσαμεν, καὶ τῷ σῷ ὀνόματι δαι-  
 μόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνό-  
 ματι δυνάμεις πολλὰς ἐποιήσαμεν;  
 23 Καὶ τότε ὁμολογήσω αὐτοῖς· Ὁ- 46 Τί δέ με καλεῖτε, κύριε, κύριε· καὶ  
 τι οὐδέποτε ἔγνων ὑμᾶς· ἀποχω-

<sup>a</sup> 14. Ὅτι Alii: Καὶ



## MATTH. VII.

## LUKE VI.

- 24 ρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν. Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους, καὶ ποιεῖ αὐτοὺς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ὠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν.
- 25 Καὶ κατέβη ἡ βροχή, καὶ ἦλθον οἱ πόταμοι, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ· καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους, καὶ μὴ ποιῶν αὐτοὺς, ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ὠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον.
- 27 Καὶ κατέβη ἡ βροχή, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ· καὶ ἔπεσε, καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.
- 28 Καὶ ἐγένετο, ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσαντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ.
- 29 Ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.

VIII. 1 Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.

## § 37. The servant of the Centurion is healed.

## MATTH. VIII. 5—13.

## LUKE VII. 1—10.

- 5 Εἰσελθόντι δὲ αὐτῷ<sup>a</sup> εἰς Καπερναοὺμ, προσῆλθεν αὐτῷ ἑκατόνταρχος, παρακαλῶν αὐτόν, καὶ λέγων· Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ ἐλθὼν θεράπευσω αὐτόν. Καὶ ἀποκριθεὶς

- 1 Ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναοὺμ.
- 2 Ἐκατοντάρχου δὲ τινος δοῦλος κακῶς ἔχων, ἤμελλε τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος.
- 3 Ακούσας δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλε πρὸς αὐτόν πρεσβυτέρους τῶν Ἰουδαίων, ἔρω-

<sup>a</sup> 5. τῷ Ἰησοῦ

## MATTH. VIII.

- ὁ εκατόνταρχος ἔφη· Κύριε, οὐκ εἰμι ἱκανός, ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγῳ,<sup>a</sup> καὶ ἰαθήσεται ὁ παῖς μου.
- 9 Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἑξουσίαν, ἔχων ὑπ' ἑμαυτὸν στρατιώτας· καὶ λέγω τούτῳ, πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, ποιήσον τοῦτο, καὶ ποιεῖ.
- 10 Ἀκούσας δὲ ὁ Ἰησοῦς, ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν· Ἀμήν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραήλ
- 11 ἦλ τοσαύτην πίστιν εὔρον. Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἤξουσιν, καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
- 13 Καὶ εἶπεν ὁ Ἰησοῦς τῷ εκατοντάρχη·<sup>b</sup> Ὁπάγε, καὶ ὥς ἐπίστευσας γεννηθήτω σοι. Καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

## LUKE VII.

- τῶν αὐτῶν, ὅπως ἐλθῶν διασώσῃ
- 4 τὸν δοῦλον αὐτοῦ. Οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρακάλουν αὐτὸν σπουδαίως, λέγοντες·
- ἽΟτι ἄξιός ἐστιν, ὃ παραέξῃ<sup>c</sup> τοῦτο·
- 5 ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ὠκοδόμησεν ἡμῖν.
- 6 Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. Ἦδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψε πρὸς αὐτὸν ὁ εκατόνταρχος φίλους λέγων αὐτῷ· Κύριε, μὴ σκύλλου· οὐ γὰρ εἰμι ἱκανός, ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς· διὸ οὐδὲ ἑμαυτὸν ἠξίωσα πρὸς σε ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.
- 8 Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἑξουσίαν τασσόμενος, ἔχων ὑπ' ἑμαυτὸν στρατιώτας· καὶ λέγω τούτῳ· Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ· Ἐρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου· Ποιήσον τοῦτο,
- 9 καὶ ποιεῖ. Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς, ἐθαύμασεν αὐτόν· καὶ στραφεὶς, τῷ ἀκολουθοῦντι αὐτῷ ὀχλῷ εἶπε· Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον.
- 10 Καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον, εὔρον τὸν ἀσθενοῦντα δοῦλον ὑγιαίνοντα.

§ 38. The widow's son is raised from the dead at Nain.

## LUKE VII. 11—17.

- 11 Καὶ ἐγένετο ἐν τῇ ἐξῆς,<sup>d</sup> ἐπορεύετο εἰς πόλιν καλουμένην Ναὶν· καὶ συν-
- 12 ἐπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοί, καὶ ὄχλος πολὺς. Ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ, ἐξεκομίζετο τεθνηκώς, υἱὸς μονογενῆς

<sup>a</sup> 8. λόγον

<sup>b</sup> 13. εκατοντάρχη·

<sup>c</sup> 4. παραέξει Ἀλλί : παρεξείς

<sup>d</sup> 11. Ἀλλί : τῷ ἐξῆς \*

## LUKE VII.

τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ χήρα·<sup>a</sup> καὶ ὄχλος τῆς πόλεως ἱκανὸς [ἦν] σὺν  
 13 αὐτῇ. Καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ·  
 14 Μὴ κλαῖε. Καὶ προσελθὼν ἤψατο τῆς σοροῦ· οἱ δὲ βιασάζοντες ἔστη-  
 15 σαν. Καὶ εἶπε· Νεανίσκε, σοὶ λέγω, ἐγέσθητι.<sup>1</sup> Καὶ ἀνεκάθισεν ὁ νεκ-  
 16 ρὸς, καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. Ἐλαβε δὲ  
 17 ἐγήγερται ἐν ἡμῖν, καὶ ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. Καὶ ἐξήλ-  
 θεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περι-  
 χώρῳ.

§ 39. Jesus' answer to the disciples sent by John the Baptist.

MATTH. XI. 2—19.

LUKE VII. 18—35.

- 2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ 18 Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ  
 δεσμοτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, μαθηταὶ αὐτοῦ περὶ πάντων τού-  
 19 πέμψας δύο τῶν μαθητῶν αὐτοῦ, των. Καὶ προσκαλεσάμενος δύο  
 3 εἶπεν αὐτῷ· Σὺ εἶ ὁ ἐρχόμενος, τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάν-  
 ἡ ἕτερον προσδοκῶμεν; νης, ἔπεμψε πρὸς τὸν Ἰησοῦν,  
 20 προσδοκῶμεν; λέγων· Σὺ εἶ ὁ ἐρχόμενος, ἡ ἄλλον  
 ἀνδρες, εἶπον· Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς  
 πρὸς σε, λέγων· Σὺ εἶ ὁ ἐρχόμενος, ἡ ἄλλον προσδοκῶμεν;  
 21 Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ  
 μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς  
 22 ἐχαρίσατο τὸ βλέπειν. Καὶ ἀπο-  
 4 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν κριθεὶς [ὁ Ἰησοῦς] εἶπεν αὐτοῖς·  
 αὐτοῖς· Πορευθέντες ἀπαγγέilate Πορευθέντες ἀπαγγέilate Ἰωάννῃ  
 5 τε· τυφλοὶ ἀναβλέπουσι, καὶ χω- αἱ εἰδετε καὶ ἡκούσατε· ὅτι τυ-  
 λοὶ περιπατοῦσι, λεπροὶ καθαρί- φλοὶ ἀναβλέπουσι, χωλοὶ περιπα-  
 6 ζονται, καὶ κωφοὶ ἀκούουσι, νεκ- τοῦσι, λεπροὶ καθαρίζονται, κωφοὶ  
 7 ροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγ- ἀκούουσι, νεκροὶ ἐγείρονται, πτω-  
 23 γελίζονται· καὶ μακάριός ἐστιν, χοὶ εὐαγγελίζονται· καὶ μακάριός  
 24 ὅς ἐάν μὴ σκανδαλισθῇ ἐν ἐ- ἐστιν, ὃς ἐάν μὴ σκανδαλισθῇ ἐν ἐ-  
 25 μοί. Ἀπελθόντων δὲ τῶν ἀγ- μοί. Ἀπελθόντων δὲ τῶν ἀγ-  
 7 γέλων Ἰωάννου, ἤρξατο λέγειν γέλων Ἰωάννου, ἤρξατο λέγειν  
 περὶ Ἰωάννου· Τί ἐξήλθατε εἰς πρὸς τοὺς ὄχλους περὶ Ἰωάννου·  
 τὴν ἔρημον θεάσασθαι; κάλαμον Τί ἐξήλθατε<sup>c</sup> εἰς τὴν ἔρημον θεά-  
 σασθαι; κάλαμον ὑπὸ ἀνέμου

<sup>a</sup> 12. αὕτη χήρα. *Alit*: αὐτῇ χήρα·

<sup>b</sup> 16. ἅπαντας

<sup>c</sup> 24, 25, 26. ἐξεληλύθατε.

## MATTH. XI.

- 8 ὑπὸ ἀνέμον σαλευόμενον; Ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; Ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες, ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν.
- 9 Ἀλλὰ τί ἐξήλθετε ἰδεῖν; προφήτην; Ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου· Οὗτος γάρ ἐστι, περὶ οὗ γέγραπται· “Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.” Ἀμήν λέγω ὑμῖν, οὐκ ἐγγίγεται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, μείζων αὐτοῦ ἐστιν.
- 12 Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι, ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιάσται ἀρπάζουσιν αὐτήν. Πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν. Καὶ εἰ θέλετε δεῖξασθαι, αὐτός ἐστιν Ἰλίας ὁ μέλλων ἔρχεσθαι. Ὁ ἔχων ὦτα ἀκούειν, ἀκούετω.
- 16 Τίτι δὲ ὁμοιώσω τὴν γενεάν ταύτην; Ὁμοία ἐστὶ παιδίῳ<sup>a</sup> ἐν ἀγοραῖς καθημένοις καὶ προσφωνοῦσι τοῖς ἐταίροις αὐτῶν, καὶ λέγουσιν·
- 17 Ἡὐλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκόψασθε. Ἦλθε γὰρ Ἰωάννης, μήτε ἐσθίων μήτε πίνων· καὶ λέγουσι· Δαιμόνιον ἔχει. Ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου, ἐσθίων καὶ πίνων· καὶ λέγουσιν· Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν.

## LUKE VII.

- 25 σαλευόμενον; Ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; Ἰδοὺ, οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες, ἐν τοῖς βασιλείοις εἰσίν.
- 26 Ἀλλὰ τί ἐξήλθετε ἰδεῖν; προφήτην; Ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου· Οὗτός ἐστι, περὶ οὗ γέγραπται· “Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.” Λέγω γὰρ ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου τοῦ βαπτιστοῦ οὐδεὶς ἐστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ, μείζων αὐτοῦ ἐστι. (Καὶ πᾶς ὁ λαὸς ἀκούσας, καὶ οἱ τελῶναι, ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου· οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπὲρ αὐτοῦ.)
- 31 Τίτι οὖν<sup>b</sup> ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; καὶ τίτι εἰσὶν ὅμοιοι; Ὁμοιοὶ εἰσι παιδίῳ<sup>c</sup> τοῖς ἐν ἀγοραῖς καθημένοις, καὶ προσφωνοῦσιν ἀλλήλοις, καὶ λέγουσιν· Ἡὐλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε· Ἐλήλυθε γὰρ Ἰωάννης ὁ βαπτιστής, μήτε ἄρτον ἐσθίων μήτε οἶνον πίνων· καὶ λέγετε· Δαιμόνιον ἔχει. Ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου, ἐσθίων καὶ πίνων· καὶ λέγετε· Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν<sup>c</sup> καὶ

<sup>a</sup> 16. παιδαρίῳ<sup>b</sup> 31. Εἶπε δὲ ὁ κύριος· Τίτι οὖν<sup>c</sup> 34. τελωνῶν φίλος



## MATTH. XI.

Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν 35 ἁμαρτωλῶν. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.

## LUKE VII.

§ 40. Jesus' reflections in consequence of his appeal to his mighty works.

## MATTH. XI. 20—30.

- 20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις  
 21 αὐτοῦ, ὅτι οὐ μετενόησαν. Οὐαὶ σοι, Χοραζὶν.<sup>a</sup> οὐαὶ σοι, Βηθσαϊδά.<sup>b</sup>  
 ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πά-  
 22 λαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. Πλὴν λέγω ὑμῖν. Τύρῳ καὶ  
 23 Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν. Καὶ σὺ, Καπερνα-  
 οὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἄδου καταβιβασθήσῃ. ὅτι εἰ ἐν  
 Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν σοὶ, ἔμειναν ἂν μέχρι τῆς  
 24 σήμερον. Πλὴν λέγω ὑμῖν, ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέ-  
 ρᾳ κρίσεως, ἢ σοί.  
 25 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν. Ἐξομολογοῦμαι σοι,  
 πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν  
 26 καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπιόις. Ναὶ, ὁ πατήρ, ὅτι οὕτως  
 27 ἐγένετο εὐδοκία ἔμπροσθέν σου. Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός  
 μου. καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ. οὐδὲ τὸν πατέρα  
 τὶς ἐπιγινώσκει, εἰ μὴ ὁ υἱός, καὶ ὃς ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.  
 28 Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι. κἀγὼ ἀναπαύσω  
 29 ὑμᾶς. ἆρατε τὸν ζυγόν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραῖός  
 εἰμι, καὶ ταπεινὸς τῇ καρδίᾳ. καὶ εὐρήσετε ἀνάπαισιν ταῖς ψυχαῖς ὑμῶν.  
 30 Ὁ γὰρ ζυγός μου χρηστός, καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

§ 41. A woman who had been a sinner is publicly reassured of forgiveness by Jesus, sitting at meat with a Pharisee.

## LUKE VII. 36—50.

- 36 Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγῃ μετ' αὐτοῦ. καὶ εἰς-  
 37 ἐλθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου, ἀνεκλίθη. Καὶ ἰδοὺ, γυνὴ ἐν τῇ  
 πόλει, ἣτις ἦν ἁμαρτωλὸς, ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φα-  
 38 ρισαίου, κομίσασα ἀλάβαστρον μύρου,<sup>1</sup> καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας  
 αὐτοῦ,<sup>c</sup> κλαίουσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι. καὶ  
 ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ,

<sup>a</sup> 21. *Alit*: Χοραζάιν *Alit*: Χωραζίν *s.* χώρα Ζίν

<sup>b</sup> 21. Βηθσαϊδάν.

<sup>c</sup> 38. π. τ. πόδας αὐτοῦ ὀπίσω

## LUKE VII.

39 καὶ ἤλειψε τῷ μύρῳ. Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτόν, εἶπεν ἐν ἑαυτῷ, λέγων· Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνή, ἣτις ἄπτεται αὐτοῦ· ὅτι ἁμαρτωλὸς ἐστι. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν. Ὁ δὲ φησι· Διδάσκαλε, εἰπέ. Δύο χρεωφειλέται ἦσαν δανειστῇ τινι· ὁ εἰς ὧφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. Μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο. Τίς οὖν αὐτῶν, εἶπε, πλεῖον αὐτόν ἀγαπήσει; Ἄποκριθεὶς δὲ ὁ Σίμων εἶπεν· Ὑπολαμβάνω, ὅτι ὃ τὸ πλεῖον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ· Ὁρθῶς ἔκρινας. Καὶ στραφεὶς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη· Βλέπεις ταύτην τὴν γυναῖκα; Εἰσῆλθόν σου εἰς τὴν οἰκίαν· ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκτυλοις ἐξοξέει μου τοὺς πόδας, καὶ ταῖς θοῖξιν [τῆς κεφαλῆς] αὐτῆς ἐξέμαξε. Φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ, ἀφ' ἧς εἰσῆλθον, οὐ διελίπε καταφιλοῦσά μου τοὺς πόδας. Ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἠλειψέ μου τοὺς πόδας. Οὗ χάριν, λέγω σοι, ἀφεῶνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησε πολὺ· ὃ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. Εἶπε δὲ αὐτῇ· Ἀφεῶνται σου αἱ ἁμαρτίαι. Καὶ ἠρξάντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· Τίς οὗτός ἐστιν, ὃς καὶ ἁμαρτίας ἀφίησιν; Εἶπε δὲ πρὸς τὴν γυναῖκα· Ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

§ 42. During Jesus' second circuit through Galilee, he heals a demoniac; and the Scribes and Pharisees blaspheme the Holy Spirit.

MATTH. IX. 35.

MARK VI. 6.

LUKE VIII. 1—3.

35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν [ἐν τῷ λαῷ].

36 Καὶ περιῆγε τὰς κώμας κύκλῳ, διδάσκων.

37 Καὶ ἐγένετο ἐν τῷ καιρῷ, καὶ αὐτὸς διώδευε κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ, καὶ γυναῖκες τινες, αἱ ἦσαν τετραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαιμόνια ἐπὶ ἑπτὰ ἐξεληλύθει, καὶ

38 Καὶ ἔρχονται εἰς οἶκον· καὶ συνέρχεται πάντῃ ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν. Καὶ ἀκούσαντες οἱ παρ' αὐτοῦ, ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γάρ· Ὅτι ἐξέστη. Καὶ

39 Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος, τυφλὸς καὶ κωφός· ὁ ὅτι ἐξέστη. Καὶ

<sup>a</sup> 45. *Alit*: εἰσῆλθον

## MATTH. XII.

καὶ ἐθεράπευσεν αὐ-  
 τὸν, ὥστε τὸν τυφλὸν  
 καὶ κωφὸν καὶ λαλεῖν  
 23 καὶ βλέπειν. Καὶ ἐξί-  
 σταντο πάντες οἱ ὄχ-  
 λοι, καὶ ἔλεγον· Μήτι  
 οὗτός ἐστιν ὁ υἱὸς Δα-  
 24 υῖδ; Οἱ δὲ Φαρισαῖοι  
 ἀκούσαντες, εἶπον·  
 Οὗτος οὐκ ἐκβάλλει τὰ  
 δαιμόνια, εἰ μὴ ἐν τῷ  
 Βεελζεβοῦλ, ἄρχοντι  
 25 τῶν δαιμονίων. Εἰ-  
 δὼς δὲ ὁ Ἰησοῦς τὰς  
 ἐνθυμήσεις αὐτῶν,  
 εἶπεν αὐτοῖς· Πᾶσα  
 βασιλεία μερισθεῖσα  
 καθ' ἑαυτῆς, ἐρη-  
 μοῦται· καὶ πᾶσα  
 πόλις ἢ οἰκία μερισ-  
 θεῖσα καθ' ἑαυτῆς,  
 26 οὐ σταθίσειται. Καὶ  
 εἰ ὁ σατανᾶς τὸν σα-  
 τανᾶν ἐκβάλλει, ἐφ'  
 ἑαυτὸν ἐμερισθῇ·  
 πῶς οὖν σταθίσειται  
 ἡ βασιλεία αὐτοῦ;  
 27 Καὶ εἰ ἐγὼ ἐν Βεελζεβοῦλ ἐκβάλλω  
 τὰ δαιμόνια, οἱ υἱοὶ ἱμῶν ἐν τίνι  
 ἐκβάλλουσι; Διὰ τοῦτο αὐτοὶ  
 28 ἱμῶν ἔσονται κριταί. Εἰ δὲ ἐν  
 πνεύματι Θεοῦ ἐγὼ<sup>a</sup> ἐκβάλλω  
 τὰ δαιμόνια, ἄρα  
 ἐφ' ὑμᾶς ἡ βασιλεία  
 29 τοῦ Θεοῦ. Ἡ πῶς  
 δύναται τις εἰσελθεῖν  
 εἰς τὴν οἰκίαν τοῦ  
 ἰσχυροῦ, καὶ τὰ  
 σκεύη αὐτοῦ διαρπά-

## MARK III.

οἱ γραμματεῖς οἱ ἀπὸ  
 Ἱεροσολύμων κατα-  
 βάντες, ἔλεγον· Ὁ-  
 τι Βεελζεβοῦλ ἔχει·  
 καὶ· Ὅτι ἐν τῷ ἄρ-  
 χοντι τῶν δαιμονίων  
 ἐκβάλλει τὰ δαιμό-  
 23 νια. Καὶ προσκα-  
 λεσάμενος αὐτοὺς, ἐν  
 παραβολαῖς ἔλεγεν  
 αὐτοῖς· Πῶς δύ-  
 νатаι σατανᾶς σα-  
 τανᾶν ἐκβάλλειν;  
 24 Καὶ ἐὰν βασιλεία ἐφ'  
 ἑαυτὴν μερισθῇ, οὐ  
 δύναται σταθῆναι ἢ  
 25 βασιλεία ἐκείνη· καὶ  
 ἐὰν οἰκία ἐφ' ἑαυτὴν  
 μερισθῇ, οὐ δύναται  
 σταθῆναι ἢ οἰκία ἐ-  
 26 κείνη· καὶ εἰ ὁ σα-  
 τανᾶς ἀνέστη ἐφ' ἑ-  
 αυτὸν καὶ μεμέρισ-  
 ται, οὐ δύναται στα-  
 θῆναι, ἀλλὰ τέλος  
 ἔχει.

## MARK III.

27 Οὐδεὶς<sup>b</sup> δύναται τὰ  
 σκεύη τοῦ ἰσχυροῦ,  
 εἰσελθὼν εἰς τὴν οἰ-  
 κίαν αὐτοῦ, διαρ-

## LUKE VIII.

Ἰωάννα, γυνὴ Χουζᾶ  
 ἐπιτρόπου Ἰερῶδου,  
 καὶ Σουσάννα, καὶ ἑ-  
 τεραι πολλαὶ, αἵτινες  
 διηκόνουν αὐτῷ ἀπὸ  
 τῶν ὑπαρχόντων αὐ-  
 ταῖς.

## LUKE XI. 14—23.

Καὶ ἦν ἐκβάλλων  
 δαιμόνιον, καὶ αὐτὸ  
 ἦν κωφόν· ἐγένετο δὲ  
 τοῦ δαιμονίου ἐξελ-  
 θόντος, ἐλάλησεν ὁ  
 κωφός· καὶ ἐθαύμα-  
 15 σαν οἱ ὄχλοι. Τινὲς δὲ  
 ἐξ αὐτῶν εἶπον· Ἐν  
 Βεελζεβοῦλ, ἄρχοντι<sup>c</sup>  
 τῶν δαιμονίων, ἐκβάλ-  
 λει τὰ δαιμόνια.—  
 17 Αὐτός δὲ εἰδὼς αὐτῶν  
 τὰ διανοήματα, εἶπεν  
 αὐτοῖς· Πᾶσα βασι-  
 λεία ἐφ' ἑαυτὴν διαμε-  
 ρισθεῖσα, ἐρημοῦται,  
 καὶ οἶκος ἐπὶ οἶκον πίπ-

18 τει. Εἰ δὲ καὶ ὁ σατα-  
 νᾶς ἐφ' ἑαυτὸν διεμερίσθῃ, πῶς στα-  
 θήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέ-  
 γετε, ἐν Βεελζεβοῦλ ἐκβάλλειν με τὰ  
 19 δαιμόνια. Εἰ δὲ ἐγὼ ἐν Βεελζε-  
 βοῦλ ἐκβάλλω τὰ δαιμόνια,  
 οἱ υἱοὶ ἱμῶν ἐν τίνι ἐκβάλ-  
 λουσι; Διὰ τοῦτο  
 20 κριταὶ ἱμῶν αὐτοὶ  
 ἔσονται. Εἰ δὲ ἐν  
 δακτύλῳ Θεοῦ ἐκβάλ-  
 λω τὰ δαιμόνια, ἄρα  
 ἔφθασεν ἐφ' ὑμᾶς ἡ

<sup>a</sup> 28. ἐγὼ ἐν πν. Θεοῦ<sup>b</sup> 27. Οὐ δύναται οὐδεὶς<sup>c</sup> 15. Αἱ: τῷ ἄρχοντι.

## MATTH. XII.

σαι, ἐὰν μὴ πρῶτον  
δήσῃ τὸν ἰσχυρόν;  
καὶ τότε τὴν οἰκίαν  
αὐτοῦ διαρπάσει.

30 Ὁ μὴ ὦν μετ' ἐμοῦ,  
κατ' ἐμοῦ ἐστι· καὶ 28  
ὁ μὴ συνάγων μετ'  
ἐμοῦ, σκορπίζει.

31 Διὰ τοῦτο λέγω ὑμῖν·  
Πᾶσα ἁμαρτία καὶ  
βλασφημία ἀφεθή-  
σεται τοῖς ἀνθρώ-  
ποις· ἡ δὲ τοῦ πνεύ-

ματος βλασφημία  
οὐκ ἀφεθήσεται τοῖς

32 ἀνθρώποις. Καὶ ὅς  
ἂν εἴπῃ λόγον κατὰ  
τοῦ υἱοῦ τοῦ ἀνθρώ-  
που, ἀφεθήσεται αὐ-  
τῷ· ὅς δ' ἂν εἴπῃ  
κατὰ τοῦ πνεύματος

τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε  
33 ἐν τῷ μέλλοντι. Ἡ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐ-  
τοῦ καλόν· ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ  
34 σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκειται. Γεννήματα ἐχιδ-  
νων· πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύ-  
35 ματος τῆς καρδίας τὸ στόμα λαλεῖ. Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ  
θησαυροῦ [τῆς καρδίας] ἐκβάλλει τὰ ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος  
36 ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. Λέγω δὲ ὑμῖν, ὅτι πᾶν  
ῥῆμα ἀργόν,<sup>a</sup> ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ  
37 λόγον ἐν ἡμέρᾳ κρίσεως. Ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν  
λόγων σου καταδικασθήσῃ.

§ 43. The Scribes and Pharisees are reproved for seeking a sign.

MATTH. XII. 38—45.

38 Τότε ἀπεκρίθησαν τινες τῶν  
γραμματέων καὶ Φαρισαίων, λέ-

## MARK III.

πάσαι, ἐὰν μὴ πρῶ-  
τον τὸν ἰσχυρόν δή-  
σῃ· καὶ τότε τὴν οἰ-  
κίαν αὐτοῦ διαρπά-  
σει.

Ἀμὴν λέγω ὑ-  
μῖν, ὅτι πάντα ἁφε-  
θήσεται τὰ ἁμαρτή-  
ματα τοῖς υἱοῖς τῶν  
ἀνθρώπων, καὶ αἱ  
βλασφημίαι<sup>b</sup> ὅσας  
ἂν βλασφημήσωσιν·

29 ὅς δ' ἂν βλασφημή-  
σῃ εἰς τὸ πνεῦμα τὸ  
ἅγιον, οὐκ ἔχει ἁφε-  
σιν εἰς τὸν αἰῶνα,  
ἀλλ' ἔνοχός ἐστιν αἰ-  
30ωνίου κρίσεως.<sup>c</sup> Ὅτι  
ἐλεγον· Πνεῦμα  
ἀκάθαρτον ἔχει.

## LUKE XI.

βασίλεια τοῦ Θεοῦ.

21 Ὅταν ὁ ἰσχυρὸς καθ-  
ωπλισμένος φυλάσ-  
σῃ τὴν ἑαυτοῦ αὐλήν,  
ἐν εἰρήνῃ ἐστὶ τὰ ὑπ-

22 ἄρχοντα αὐτοῦ· ἐπ-  
ὰν δὲ ὁ ἰσχυρότερος  
αὐτοῦ ἐπελθὼν νική-  
σῃ αὐτὸν, τὴν παν-  
οπλίαν αὐτοῦ αἰρεῖ,  
ἐφ' ἣ ἐπεποιθεῖ, καὶ  
τὰ σκεῦλα αὐτοῦ δια-

23 δίδωσιν. Ὁ μὴ ὦν  
μετ' ἐμοῦ, κατ' ἐμοῦ  
ἐστι· καὶ ὁ μὴ συνά-  
γων μετ' ἐμοῦ, σκορ-  
πίζει.

<sup>a</sup> 36. *Alit*: πονηρὸν  
*Alit* omittunt.

<sup>b</sup> 28. καὶ βλασφημίαι

<sup>c</sup> 29. *Alit*: κολάσεις.  
*Alit*: ἁμαρτίας s.  
ἁμαρτήματος.\*



## MATTH. XII.

## LUKE XI.

γοντες· Διδάσκαλε, θέλομεν ἀπὸ 29  
39 σου σημεῖον ἰδεῖν. Ὁ δὲ ἀποκρι-  
θεὶς εἶπεν αὐτοῖς· Γενεὰ πονηρὰ  
καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ  
σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ  
τὸ σημεῖον Ἰωῆ τοῦ προφήτου.

40 Ὡσπερ γὰρ ἦν Ἰωῆς ἐν τῇ κοι-  
λίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ  
τρεῖς νύκτας· οὕτως ἔσται ὁ υἱὸς  
τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς  
γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

41 Ἄνδρες Νινευῖται ἀναστήσονται ἐν  
τῇ κρίσει μετὰ τῆς γενεᾶς ταύ-  
της, καὶ κατακρινοῦσιν αὐτήν· ὅτι  
μετενόησαν εἰς τὸ κήρυγμα Ἰωῆ·

42 καὶ ἰδοὺ, πλεῖον Ἰωῆ ὧδε. Βα-  
σίλισσα Νότου ἐγεροθήσεται ἐν τῇ  
κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ  
κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ  
τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν  
σοφίαν Σολομῶνος· καὶ ἰδοὺ,  
πλεῖον Σολομῶνος ὧδε.

33 Οὐδεὶς δὲ λύχνον ἄψας, εἰς κρυπτὴν<sup>a</sup> τίθησιν, οὐδὲ ὑπὸ τὸν  
μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ

34 φέγγος βλέπωσιν. Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλ-  
μός· ὅταν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ  
σῶμά σου φωτεινόν ἐστιν· ἐπὶ δὲ πονηρὸς ᾖ, καὶ τὸ

35 σῶμά σου σκοτεινόν. Σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοί,

36 σκότος ἐστί. Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον  
τὸ μέρος σκοτεινόν, ἔσται φωτεινόν ὅλον, ὡς ὅταν ὁ λύχνος

τῇ ἀστρατῇ φωτίζῃ σε.

43 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ  
ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι'  
ἀνύδρων τόπων, ζητοῦν ἀνάπαυ-  
44 σιν, καὶ οὐχ εὐρίσκει. Τότε λέγει·

Ἐπιστρέψω εἰς τὸν οἶκόν μου,  
ὅθεν ἐξῆλθον. Καὶ ἐλθὼν εὐρί-  
σκει σχολάζοντα, σεσαρωμένον καὶ

Τῶν δὲ ὄχλων ἐπαθροισομένων, ἤρ-  
ξατο λέγειν· Ἡ γενεὰ αὕτη πο-  
νηρὰ ἐστι· σημεῖον ἐπιζητεῖ· καὶ  
σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ  
τὸ σημεῖον Ἰωῆ [τοῦ προφήτου].

30 Καθὼς γὰρ ἐγένετο Ἰωῆς σημεῖον  
τοῖς Νινευῖταις, οὕτως ἔσται καὶ ὁ  
υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύ-  
τη.

32 Ἄνδρες Νινευῖ ἀναστήσονται ἐν τῇ  
κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ  
κατακρινοῦσιν αὐτήν· ὅτι με-  
τενόησαν εἰς τὸ κήρυγμα Ἰωῆ·  
καὶ ἰδοὺ, πλεῖον Ἰωῆ ὧδε.

31 Βασίλισσα Νότου ἐγεροθήσεται ἐν  
τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γε-  
νεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς·  
ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς  
ἀκοῦσαι τὴν σοφίαν Σολομῶνος·  
καὶ ἰδοὺ, πλεῖον Σολομῶνος ὧδε.—

44 Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλ-  
θῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται  
δι' ἀνύδρων τόπων, ζητοῦν ἀνά-  
παυσιν· καὶ μὴ εὐρίσκει,

λέγει·

Ἐπιστρέψω εἰς τὸν οἶκόν μου, ὅ-  
θεν ἐξῆλθον. Καὶ ἐλθὼν εὐρίσκει  
σεσαρωμένον καὶ κεκοσμημένον.

<sup>a</sup> 33. *Alit*: κρύπτην \* *Alit*: κρυπτόν

## MATTH. XII.

45 κεκοσμημένον. Τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ, ἐπὶ ἑτέρα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.

## LUKE XI.

26 Τότε πορεύεται καὶ παραλαμβάνει ἐπὶ ἑτέρα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.

§ 44. Who are truly blessed.

## LUKE XI. 27, 28.

27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου, εἶπεν αὐτῷ· Μακαρία ἡ κοιλία ἡ βασιτάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας. Αὐτὸς δὲ εἶπε· Μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ, καὶ φυλάσσοντες.<sup>a</sup>

§ 45. Jesus regards his true disciples as his nearest relations.

## MATTH. XII. 46—50. MARK III. 31—35. LUKE VIII. 19—21.

46 Ἐπὶ δὲ αὐτοῦ λαλοῦν- 31 Ἐρχονται οὖν ἡ μή- 19 Παρεγένοντο δὲ  
τος τοῖς ὄχλοις, ἰδοὺ, τηρ αὐτοῦ καὶ οἱ ἀ- πρὸς αὐτὸν ἡ μήτηρ  
ἡ μήτηρ καὶ οἱ ἀδελ- δελφοὶ αὐτοῦ·<sup>b</sup> καὶ καὶ οἱ ἀδελφοὶ αὐτοῦ·  
φοὶ αὐτοῦ εἰστίγκει- ἔξω ἐστῶτες ἀπέστη- καὶ οὐκ ἠδύναντο συν-  
σαν ἔξω, ζητοῦντες λαν πρὸς αὐτόν, φω- τυχεῖν αὐτῷ, διὰ τὸν  
47 αὐτῷ λαλῆσαι. Εἰ- 32 νοῦντες αὐτόν. Καὶ 20 ὄχλον. Καὶ ἀπηγγέ-  
πε δὲ τις αὐτῷ· Ἰ- ἐκάθητο ὄχλος περὶ λη αὐτῷ, λεγόντων·  
δοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστῆκασιν  
48 σοι λαλῆσαι. Ὁ δὲ 33 σε. Καὶ ἀπεκρίθη 21 Ὁ δὲ ἀποκριθεὶς εἶπε  
ἀποκριθεὶς εἶπε τῷ εἰπόντι αὐτῷ· Τίς ἔστιν ἡ μήτηρ μου;  
καὶ τίνες εἰσὶν οἱ ἀ- 34 οἱ ἀδελφοί μου; Καὶ περιβλεψάμενος κύ-  
49 δελφοί μου; Καὶ ἐκ- κλω τοὺς περὶ αὐτόν  
τείνας τὴν χεῖρα αὐ- καθημένους, λέγει·  
τοῦ ἐπὶ τοὺς μαθη- Ἰδε ἡ μήτηρ μου,  
τάς αὐτοῦ, εἶπεν· καὶ οἱ ἀδελφοί μου.

<sup>a</sup> 28. φυλάσσοντες αὐτόν.

<sup>b</sup> 31. οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ·

<sup>c</sup> 32. Ἄλλῃ : καὶ αἱ ἀδελφαὶ σου ἔξω \*

## MATTH. XII.

## MARK III.

## LUKE VIII.

- 50 "Ὅστις γὰρ ἂν ποιή- 35 "Ὅς γὰρ ἂν ποιήσῃ Μήτηρ  
ση τὸ θέλημα τοῦ τοῦ θέλημα τοῦ Θεοῦ, μου καὶ ἀδελφοί μου,  
πατρός μου τοῦ ἐν οὗτος ἀδελφός μου, οὗτοί εἰσιν οἱ τὸν λό-  
οὐρανοῖς, αὐτός μου καὶ ἀδελφὴ μου, καὶ γον τοῦ Θεοῦ ἀκούον-  
ἀδελφός καὶ ἀδελφὴ μήτηρ ἐστί. τες καὶ ποιοῦντες.<sup>a</sup>  
καὶ μήτηρ ἐστίν.

§ 46. Jesus sitting at meat with a Pharisee, denounces woes against the Pharisees, Scribes, and teachers of the law.

## LUKE XI. 37—54.

- 37 Ἐν δὲ τῷ λαλῆσαι, ἤρῳα αὐτὸν Φαρισαῖός τις ὅπως ἀριστήσῃ παρ'  
38 αὐτοῦ. Εἰσελθὼν δὲ ἀνέπεσεν. Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν, ὅτι οὐ πρῶ-  
39 τον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. Εἶπε δὲ ὁ κύριος πρὸς αὐτόν· Νῦν ὑμεῖς οἱ  
Φαρισαῖοι τὸ ἔσωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε· τὸ δὲ  
40 ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. Ἄφρονες· οὐχ ὁ ποιήσας τὸ  
41 ἔσωθεν, καὶ τὸ ἔσωθεν ἐποίησε; Πλὴν τὰ ἐνόντια δότε ἐλεημοσύνην· καὶ  
42 ἰδοὺ, πάντα καθαρὰ ὑμῖν ἐστίν. Ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις· ὅτι  
ἀποδεκατοῦτε τὸ ἡδύοσμον, καὶ τὸ πῆγανον, καὶ πᾶν λάχανον· καὶ παρ-  
έρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ. Ταῦτα δὲ<sup>b</sup> ἔδει ποιῆσαι,  
43 ἀκκέῖναι μὴ ἀφίεναι. Οὐαὶ ὑμῖν τοῖς Φαρισαίοις· ὅτι ἀγαπᾶτε τὴν πρω-  
τοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς.  
44 Οὐαὶ ὑμῖν·<sup>c</sup> ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ<sup>d</sup> περι-  
45 πατοῦντες ἐπάνω, οὐκ οἶδασιν. Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέ-  
46 γει αὐτῷ· Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. Ὁ δὲ εἶπε·  
Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ· ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσ-  
βάστιακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσπαύετε τοῖς φορτίοις.  
47 Οὐαὶ ὑμῖν· ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑ-  
48 μῶν ἀπέκτειναν αὐτούς. Ἄρα μαρτυρεῖτε καὶ σιννευδοκεῖτε τοῖς ἔργοις τῶν  
πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐ-  
49 τῶν τὰ μνημεῖα. Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν· Ἀποστελῶ εἰς  
αὐτοὺς προφῆτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώ-  
50 ξουσιν· ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν, τὸ ἐκχυνόμενον ἀπο  
51 καταβολῆς κόσμου, ἀπὸ τῆς γενεᾶς ταύτης· ἀπὸ τοῦ αἵματος Ἀβελ ἕως  
τοῦ αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ  
52 οἴκου. Ναί, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.<sup>1</sup> Οἱ αὖ  
ὑμῖν τοῖς νομικοῖς· ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλ-

<sup>b</sup> 42. *Alii* om. δέ<sup>d</sup> 44. *Alii* om. οἱ \*<sup>c</sup> 44. ὑμῖν, γραμματεῖς καὶ  
Φαρισαῖοι, ὑποκριταί·  
(cf. v. 45).<sup>a</sup> 21. ποιοῦντες αὐτόν.

## LUKE XI.

53 *Θατε,*<sup>a</sup> *καὶ τοὺς εἰσερχομένους ἐκωλύσατε. Λέγοντος δὲ αὐτοῦ ταῦτα*  
*πρὸς αὐτοὺς, ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ*  
 54 *ἀποστοματίζειν αὐτὸν περὶ πλειόνων, ἑνεδρεύοντες αὐτόν,*<sup>b</sup> *ζητοῦντες θε-*  
*ρεῦσαι τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.*

§ 47. Jesus instructs his disciples and the multitude.

## LUKE XII. 1—59.

1 *Ἐν οἷς ἐπισυναχθεῖσων τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν*  
*ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον· Προσέχετε*  
 2 *ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἣτις ἐστὶν ὑπόκρισις. Οὐδὲν δὲ*  
*συγκεκαλυμμένον ἐστὶν, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτόν, ὃ οὐ γνω-*  
 3 *σθήσεται. Ἄνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται·*  
*καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δω-*  
 4 *μάτων. Λέγω δὲ ὑμῖν τοῖς φίλοις μου· Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτει-*  
*νόντων<sup>c</sup> τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἔχόντων περισσότερόν τι ποιῆσαι.*  
 5 *Ἐποδείξω δὲ ὑμῖν τίνα φοβηθῆτε. Φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι, ἐ-*  
 6 *ξουσὶαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν· ναί, λέγω ὑμῖν, τοῦτον φοβή-*  
 7 *θητε. Οὐχὶ πέντε στρούθια πωλεῖται ἄσσαρίων δύο; καὶ ἐν ἑξ αὐτῶν*  
 8 *οὐκ ἔστιν ἐπιλεησμένον ἐνώπιον τοῦ Θεοῦ· ἀλλὰ καὶ αἱ τρίχες τῆς κεφα-*  
 9 *λῆς ὑμῶν πᾶσαι ἡριθμῆνται. Μὴ οὖν φοβεῖσθε· πολλῶν<sup>d</sup> στρούθιων*  
 10 *διαφέρετε. Λέγω δὲ ὑμῖν· Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν*  
 11 *τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν*  
 12 *τῶν ἀγγέλων τοῦ Θεοῦ· ὃ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων,*  
 13 *ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ. Καὶ πᾶς ὃς ἐρεῖ λόγον*  
 14 *εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα*  
 15 *βλασφημήσαντι οὐκ ἀφεθήσεται. Ὅταν δὲ προσφέρωσιν<sup>e</sup> ὑμᾶς ἐπὶ τὰς*  
 16 *συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε πῶς ἢ τί ἀπο-*  
 17 *λογήσησθε, ἢ τί εἴπητε· τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ*  
 18 *ᾧρᾳ, ἣ δὲ εἰπείν.*  
 19 *Εἶπε δὲ τις αὐτῷ ἐκ τοῦ ὄχλου· Διδάσκαλε, εἰπέ τῷ ἀδελφῷ μου μερι-*  
 20 *σασθαι μετ' ἐμοῦ τὴν κληρονομίαν. Ὁ δὲ εἶπεν αὐτῷ· Ἀνθρώπε, τίς*  
 21 *με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς; Εἶπε δὲ πρὸς αὐτούς·*  
 22 *Ὅρατε καὶ φυλάσσετε ἀπὸ τῆς<sup>f</sup> πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν*  
 23 *τινὶ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ. Εἶπε δὲ παραβολὴν*  
 24 *πρὸς αὐτούς, λέγων· Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα·<sup>1</sup> καὶ*  
 25 *διελογίζετο ἐν ἑαυτῷ, λέγων· Τί ποιήσω; ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς*  
 26 *καρπούς μου. Καὶ εἶπε· Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας, καὶ*

<sup>a</sup> 52. εἰσῆλθετε <sup>b</sup> 54. καὶ ζητοῦντες <sup>c</sup> 4. ἀποκτενόντων s. ἀποκτεννόντων

<sup>d</sup> 7. Ἀλλί: πολλῶ <sup>e</sup> 11. Ἀλλί: εἰσφέρωσιν \* <sup>f</sup> 15. Ἀλλί: πάσης \*



## LUKE XII.

19 μείζονας οἰκοδομήσω· καὶ συναΐξω ἐκεῖ πάντα τὰ γενήματά<sup>α</sup> μου, καὶ τὰ ἀ-  
 20 γαθὰ μου· <sup>1</sup> καὶ ἐρῶ τῇ ψυχῇ μου· ὦ ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς  
 21 ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. Εἶπε δὲ αὐτῷ ὁ Θεός· Ὁ  
 22 φρον· ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμα-  
 23 σας, τίνοι ἔσται; Οὕτως ὁ Θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν.  
 24 Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε  
 25 τῇ ψυχῇ ὑμῶν, τί φάγητε· μηδὲ τῷ σώματι, τί ἐνδύσθησθε. Ἡ ψυχὴ πλεῖ-  
 26 ὢν ἐστὶ τῆς τροφῆς· καὶ τὸ σῶμα τοῦ ἐνδύματος. Κατανοήσατε τοὺς κό-  
 27 ρακας, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν· οἷς οὐκ ἔστι ταμεῖον, οὐδὲ  
 28 ἀποθήκη· καὶ ὁ Θεὸς τρέφει αὐτούς. Πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν  
 29 πετεινῶν. Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν  
 30 αὐτοῦ πῆχυν ἓνα; Εἰ οὖν οὔτε ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν  
 31 μεριμνᾶτε; <sup>1</sup> Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει.  
 32 Λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν  
 33 τούτων. Εἰ δὲ τὸν χόρτον ἐν τῷ ἄγρῳ, σήμερον ὄντα καὶ αὖριον εἰς κλί-  
 34 βανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσσι, πόσῳ μᾶλλον ὑμεῖς, ὀλιγό-  
 35 πιστοι. Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε, ἢ τί πίητε· καὶ μὴ μετεωρίζε-  
 36 σθε. Ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ πατήρ  
 37 οἶδεν, ὅτι χρῄζετε τούτων. Πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ· καὶ  
 38 ταῦτα πάντα προστεθήσεται ὑμῖν. Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι  
 39 εὐδόκησεν ὁ πατήρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. Πωλήσατε τὰ ὑπ-  
 40 ἄρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην. Ποιήσατε ἑαυτοῖς βαλλάντια<sup>β</sup> μὴ  
 41 παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ  
 42 ἐγγίζει, οὐδὲ σὴς διαφθείρει. Ὅπου γάρ ἐστιν ὁ Θησαυρὸς ὑμῶν, ἐκεῖ καὶ  
 43 ἡ καρδιά ὑμῶν ἔσται. Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι,  
 44 καὶ οἱ λύχνοι καιόμενοι· καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν  
 45 κύριον ἑαυτῶν, πότε ἀναλύσει ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος,  
 46 εὐθέως ἀνοίξωσιν αὐτῷ. Μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος  
 47 εὐρήσει γρηγοροῦντας. Ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται, καὶ ἀνακλινεῖ αὐ-  
 48 τοὺς καὶ παρελθὼν διακονήσει αὐτοῖς. Καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ,  
 49 καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὖρη οὕτω· μακάριοί εἰσιν οἱ δοῦλοι ἐκεῖνοι.  
 50 Τοῦτο δὲ γινώσκετε, ὅτι εἰ ἥδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτῃς ἔρ-  
 51 χεται, ἐγρηγόρησεν ἄν, καὶ οὐκ ἂν ἀφῆκε διορυγῆναι τὸν οἶκον αὐτοῦ.  
 52 Καὶ ὑμεῖς οὖν γίνεσθε ἔτοιμοι· ὅτι ἡ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώ-  
 53 που ἔρχεται. Εἶπε δὲ αὐτῷ ὁ Πέτρος· Κύριε, πρὸς ἡμᾶς τὴν παρα-  
 54 βολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας; <sup>1</sup> Εἶπε δὲ ὁ κύριος· Τίς ἄρα ἐσ-  
 55 τὴν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς Θε-  
 56 ραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον; Μακάριος ὁ δοῦλος

<sup>a</sup> 18. γενήματα<sup>b</sup> 33. Ἀλλί: βαλλάντια \*

## LUKE XII.

44 ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως. Ἀληθῶς λέγω  
 45 ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. Ἐάν δὲ  
 εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου ἔρχε-  
 σθαι· καὶ ἄρξεται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ  
 46 πίνειν καὶ μεθύσκεσθαι· ἥξει ὁ κύριος τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ ἣ οὐ  
 προσδοκᾷ, καὶ ἐν ᾧρᾳ ἣ οὐ γινώσκει· καὶ διχοτομήσει αὐτόν, καὶ τὸ μέ-  
 47 ρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνούς τὸ θέ-  
 λημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἐτοιμάσας, μηδὲ ποιήσας πρὸς τὸ θέλημα  
 48 αὐτοῦ, δαρήσεται πολλάς· ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν, δαρή-  
 σεται ὀλίγας. Παντὶ δὲ ᾧ ἐδόθη πολὺν, πολὺν ζητηθήσεται παρ' αὐτοῦ· καὶ ᾧ  
 49 παρέθεντο πολὺν, περισσότερον αἰτήσουσιν αὐτόν. Πῦρ ἦλθον βα-  
 50 λεῖν εἰς τὴν γῆν· καὶ τί θέλω, εἰ ἤδη ἀνήφθῃ. Βάπτισμα δὲ ἔχω βαπτί-  
 51 σθῆναι· καὶ πῶς συνέχομαι, ἕως οὗ τελεσθῇ. Δοκεῖτε, ὅτι εἰρήνην παρ-  
 52 εγενόμην δοῦναι ἐν τῇ γῇ; Οὐχὶ, λέγω ὑμῖν, ἀλλ' ἡ διαμερισμὸν.<sup>1</sup> Ἔσον-  
 ται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶ,  
 53 καὶ δύο ἐπὶ τρισί. Διαμερισθήσεται πατὴρ ἐφ' υἱῶν, καὶ υἱὸς ἐπὶ πατρί·  
 μήτηρ ἐπὶ θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρὶ· πενθερά ἐπὶ τὴν νύμφην αὐ-  
 τῆς, καὶ νύμφη ἐπὶ τὴν πενθεράν αὐτῆς.  
 54 Ἔλεγε δὲ καὶ τοῖς ὄχλοις· Ὅταν ἴδῃτε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ  
 55 δυσμῶν, εὐθέως λέγετε· Ὁμβρος ἔρχεται· καὶ γίνεται οὕτω.<sup>1</sup> Καὶ ὅταν  
 56 ἴδῃτε πνέοντα, λέγετε· Ὅτι καύσων ἔσται· καὶ γίνεται. Ἐποκριταί·  
 τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν· τὸν δὲ καιρὸν  
 57 τοῦτον πῶς οὐ δοκιμάζετε; Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δι-  
 58 καιον; Ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ  
 δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ· μήποτε κατασύρῃ σε πρὸς τὸν κρι-  
 τήν, καὶ ὁ κριτὴς σε παραδῷ τῷ πρῶκτορι, καὶ ὁ πρῶκτος σε βύλη<sup>2</sup> εἰς φυ-  
 59 λακὴν. Λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ καὶ τὸ ἔσχατον λεπτὸν  
 ἀποδῷς.

§ 48. The calamities of certain Galileans a warning to the Jews.

## LUKE XIII. 1—9.

1 Παῖσαν δὲ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γα-  
 2 λιλαιῶν, ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν. Καὶ ἀποκριθεὶς  
 ὁ Ἰησοῦς εἶπεν αὐτοῖς· Δοκεῖτε, ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ  
 3 πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν; Οὐχὶ, λέγω  
 4 ὑμῖν· ἀλλ' ἐάν μὴ μετανοήτε, πάντες ὥσαύτως ἀπολεισθε. Ἦ ἐκεῖνοι οἱ  
 δέκα καὶ ὀκτὼ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωάμ, καὶ ἀπέκτεινεν αὐ-

<sup>2</sup> 58. βάλλη

## LUKE XIII.

τούς, δοκεῖτε, ὅτι οὗτοι ὀφείλονται ἐγένοντο παρὰ πάντας ἀνθρώπους τούς  
 5 κατοικοῦντας ἐν Ἱερουσαλὴμ; Οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοῇτε,  
 6 πάντες ὁμοίως ἀπολείσθε. Ἐλέγε δὲ ταύτην τὴν παραβολήν· Συ-  
 κὴν εἶχε τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην· καὶ ἦλθε ζητῶν καρπὸν<sup>α</sup>  
 7 ἐν αὐτῇ, καὶ οὐχ εὔρεν. Εἶπε δὲ πρὸς τὸν ἀμπελουργόν· Ἴδού τρία  
 8 αὐτήν· ἵνατί καὶ τὴν γῆν καταργεῖ; Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· Κύ-  
 9 κόπρια·<sup>β</sup> ἃ καὶ μὲν ποιήσῃ καρπόν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐ-  
 τήν.

§ 49. Parables. The reason why Jesus used them. An explanation of one.

## MATTH. XIII. 1—52.

## MARK IV. 1—34.

1 Ἐν δὲ τῇ ἡμέρᾳ ἐξεληθὼν ὁ  
 Ἰησοῦς ἀπὸ τῆς οἰκίας, ἐκάθητο  
 2 παρὰ τὴν θάλασσαν· καὶ συν-  
 ἤχθησαν πρὸς αὐτὸν ὄχλοι πολλοί,  
 ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα  
 καθῆσθαι· καὶ πᾶς  
 ὁ ὄχλος ἐπὶ τὸν αἰ-  
 3 γιαλὸν εἰστήκει. Καὶ  
 ἐλάλησεν αὐτοῖς πολ-  
 λά ἐν παραβολαῖς,  
 λέγων·

Ἴδού, ἐξῆλθεν ὁ σπείρων  
 4 τοῦ σπείρειν. Καὶ  
 ἐν τῷ σπείρειν αὐτὸν  
 ἃ μὲν ἔπεσε παρὰ  
 τὴν ὁδόν· καὶ ἦλθε  
 τὰ πετεινά, καὶ κατ-  
 5 ἔφαγεν αὐτά. Ἄλ-  
 λα δὲ ἔπεσεν ἐπὶ τὰ  
 πετρῶδη, ὅπου οὐκ  
 εἶχε γῆν πολλήν· καὶ  
 εὐθέως ἐξανέτειλε, διὰ  
 τὸ μὴ ἔχειν βάθος

1 Καὶ πάλιν ἤρξατο διδάσκειν  
 παρὰ τὴν θάλασσαν· καὶ συνήχ-  
 2 θη πρὸς αὐτὸν ὄχλος πολὺς, ὥστε  
 αὐτὸν ἐμβάντα εἰς τὸ πλοῖον, καθῆ-  
 σθαι ἐν τῇ θαλάσσῃ· καὶ πᾶς ὁ  
 ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς  
 2 γῆς ἦν. Καὶ ἐδίδα-  
 σκεν αὐτοὺς ἐν πα-  
 ραβολαῖς πολλά, καὶ  
 3 ἔλεγεν αὐτοῖς ἐν τῇ  
 διδαχῇ αὐτοῦ·  
 3 Ἄκούετε· Ἴδού, ἐξ-  
 ἦλθεν ὁ σπείρων τοῦ  
 4 σπεῖραι. Καὶ ἐγένε-  
 το ἐν τῷ σπείρειν, ὃ  
 μὲν ἔπεσε παρὰ τὴν  
 ὁδόν· καὶ ἦλθε τὰ  
 πετεινά [τοῦ οὐρα-  
 5 νοῦ], καὶ κατέφαγεν  
 αὐτό. Ἄλλο δὲ ἔπε-  
 σεν ἐπὶ τὸ πετρῶδες,  
 ὅπου οὐκ εἶχε γῆν  
 πολλήν· καὶ εὐθέως  
 ἐξανέτειλε, διὰ τὸ μὴ

## LUKE VIII. 4—18.

4 Συνιόντος δὲ ὄχλου  
 πολλοῦ, καὶ τῶν κα-  
 τὰ πόλιν ἐπιπορευ-  
 ομένων πρὸς αὐτὸν,  
 εἶπε διὰ παραβολῆς·  
 5 Ἐξῆλθεν ὁ σπείρων  
 τοῦ σπεῖραι τὸν σπό-  
 ρον αὐτοῦ· καὶ ἐν τῷ  
 σπείρειν αὐτὸν, ὃ μὲν  
 ἔπεσε παρὰ τὴν ὁδόν·  
 καὶ κατεπατήθη, καὶ τὰ  
 πετεινά τοῦ οὐρανοῦ  
 6 κατέφαγεν αὐτό. Καὶ  
 ἕτερον ἔπεσεν ἐπὶ τὴν  
 πέτραν· καὶ φυνέ-  
 ξηράνθη, διὰ τὸ μὴ ἔ-

<sup>α</sup> 6. καρπὸν ζητῶν<sup>β</sup> 8. κοπρίαν·

## MATTH. XIII.

6 γῆς· ἡλίου δὲ ἀνα-  
τείλαντος, ἐκανμα-  
τίσθη· καὶ διὰ τὸ  
μὴ ἔχειν ῥίζαν, ἐξη-  
7 ράνθη. Ἄλλα δὲ ἔ-  
πεςεν ἐπὶ τὰς ἀκάν-  
θας· καὶ ἀνέβησαν αἱ  
ἀκανθαι, καὶ ἀπέπνι-  
8 ξαν αὐτά. Ἄλλα δὲ  
ἔπεςεν ἐπὶ τὴν γῆν  
τὴν καλήν· καὶ ἐ-  
δίδου καρπὸν, ὃ μὲν  
ἐκατὸν, ὃ δὲ ἐξήκοντα,  
ὃ δὲ τριάκοντα.

9 Ὁ ἔχων ὦτα ἀκούειν,  
ἀκουέτω.

10 Καὶ προσελθόντες οἱ  
μαθηταί, εἶπον  
αὐτῷ· Διὰ τί ἐν πα-  
ραβολαῖς λαλεῖς αὐ-

11 τοῖς; Ὁ δὲ ἀπο-  
κριθεὶς εἶπεν αὐτοῖς·  
Ὅτι ὑμῖν δέδοται  
γινῶναι τὰ μυστήρια  
τῆς βασιλείας τῶν  
οὐρανῶν· ἐκείνοις

12 δὲ οὐ δέδοται. Ὅσ-  
τις γὰρ ἔχει, δοθήσε-  
ται αὐτῷ, καὶ περισ-  
σευθήσεται· ὅστις  
δὲ οὐκ ἔχει, καὶ ὃ ἔ-  
χει, ἀρθήσεται ἀπ'

13 αὐτοῦ. Διὰ τοῦτο  
ἐν παραβολαῖς αὐ-

## MARK IV.

6 ἔχειν βάθος γῆς· ἡ-  
λίου δὲ ἀνατείλαντος  
ἐκανματίσθη, καὶ διὰ  
τὸ μὴ ἔχειν ῥίζαν,  
7 ἐξηράνθη. Καὶ ἄλ-  
λο ἔπεςεν εἰς ἀκάν-  
θας· καὶ ἀνέβησαν  
αἱ ἀκανθαι, καὶ συν-  
ἐπνιξαν αὐτό, καὶ  
καρπὸν οὐκ ἔδωκε.

8 Καὶ ἄλλο ἔπεςεν εἰς  
τὴν γῆν τὴν καλήν·  
καὶ ἐδίδου καρπὸν  
ἀναβαίνοντα καὶ αὐ-  
ξάνοντα, καὶ ἔφερεν  
ἐν τριάκοντα, καὶ ἐν  
ἐξήκοντα, καὶ ἐν ἐκα-  
τόν. Καὶ ἔλεγεν

9 [[αὐτοῖς]]· Ὁ ἔχων  
ὦτα ἀκούειν, ἀκουέ-  
τω.

10 Ὅτε δὲ ἐγένετο  
καταμόνας, ἠρώτη-  
σαν αὐτὸν οἱ περὶ  
αὐτόν, σὺν τοῖς δώ-  
δεκα, τὴν παραβο-  
λήν. Καὶ ἔλεγεν αὐ-  
11 τοῖς· Ὅτι δέδοται  
γινῶναι τὸ μυστήριον  
τῆς βασιλείας τοῦ  
θεοῦ· ἐκείνοις δὲ  
τοῖς ἔξω ἐν παραβο-  
λαῖς τὰ πάντα γίνε-  
ται·

12 ἵνα βλέποντες  
βλέπωσι, καὶ μὴ ἴδω-

## LUKE VIII.

χειν ἱκμάδα.

Καὶ ἔτε-  
ρον ἔπεςεν ἐν μέσῳ  
τῶν ἀκανθῶν· καὶ  
συμφυεῖσαι αἱ ἀκαν-  
θαι ἀπέπνιξαν αὐτό.

8 Καὶ ἔτερον ἔπεςεν εἰς<sup>α</sup>  
τὴν γῆν τὴν ἀγαθὴν·  
καὶ φυνὲν ἐποίησε καρ-  
πὸν ἑκατονταπλασί-  
ονα.

Ταῦτα λέγων,  
ἐφώνησεν· Ὁ ἔχων ὦτα  
ἀκούειν, ἀκουέτω.

9 Ἐπηρώτων δὲ αὐ-  
τὸν οἱ μαθηταί αὐ-  
τοῦ, λέγοντες, τίς εἴη  
10 ἡ παραβολὴ αὕτη; Ὁ  
δὲ εἶπεν· Ὅτι ὑμῖν δέ-  
δοται γινῶναι τὰ μυσ-  
τήρια τῆς βασιλείας  
τοῦ θεοῦ· τοῖς δὲ  
λοιποῖς ἐν παραβο-  
λαῖς·



## MATTH. XIII.

## MARK IV.

## LUKE VIII.

- τοῖς λαοῖς, ὅτι βλέποντες οὐ βλέπουσι, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιῶσι. Καὶ ἀναπληροῦται αὐτοῖς<sup>a</sup> ἡ προφητεία Ἠσαΐου ἡ λέγουσα· “ Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι,<sup>b</sup> καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι<sup>c</sup> αὐτούς.” Ὁμοίων δὲ μακάριοι οἱ ὀφθαλμοὶ, ὅτι βλέπουσι· καὶ τὰ ὅσα ἔμωον, ὅτι ἀκούει. Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφητῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκούσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν. Ἔμεις οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπειρόντος. Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας, καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς, καὶ ἄρπάξει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς. Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ ἐνθὺς μετὰ χαρᾶς λαμβάνων αὐτὸν, σι· καὶ ἀκούοντες ἀκούωσι, καὶ μὴ συνιῶσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα.
- 14 15 16 17 Καὶ λέγει αὐτοῖς· Οὐκ οἴδατε τὴν παραβολὴν ταύτην; καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε; 11 Ἔστι δὲ αὕτη ἡ παραβολή· Ὁ σπόρος, ἐστὶν ὁ λόγος τοῦ Θεοῦ. Οἱ δὲ παρὰ τὴν ὁδὸν, εἰσὶν οἱ ἀκούοντες· εἴτα ἔρχεται ὁ διάβολος, καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστευσάντες σωθῶσιν. Οἱ δὲ ἐπὶ τῆς πέτρας, οἱ ὅταν ἀκούωσι, μετὰ χαρᾶς δέχονται τὸν λόγον· καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οὐ πρὸς καιρὸν

<sup>a</sup> 14. ἐπ' αὐτοῖς<sup>b</sup> 15. συνιῶσι<sup>c</sup> 15. Αἰὶ: ἰάσωμαι

## MATTH. XIII.

21 οὐκ ἔχει δὲ ῥίζαν ἐν  
ἑαυτῷ, ἀλλὰ πρόσ-  
καιρός ἐστι· γε-  
νομένης δὲ θλίψεως ἢ  
διωγμοῦ διὰ τὸν λό-  
γον, εὐθὺς σκανδαλί-  
22 ζεται. Ὁ δὲ εἰς τὰς  
ἀκάνθας σπαρεῖς,  
οὗτός ἐστιν ὁ τὸν λό-  
γον ἀκούων, καὶ ἡ  
μέριμνα τοῦ αἰῶνος  
τούτου καὶ ἡ ἀπάτη  
τοῦ πλούτου συμπνί-  
γει τὸν λόγον· καὶ  
ἄκαρπος γίνεται.

23 Ὁ δὲ ἐπὶ τὴν γῆν τὴν  
καλὴν σπαρεῖς, οὗ-  
τός ἐστιν ὁ τὸν λόγον  
ἀκούων, καὶ συνιῶν·  
ὅς δὴ καρποφορεῖ,  
καὶ ποιεῖ ὁ μὲν ἑκα-  
τόν, ὁ δὲ ἐξήκοντα, ὁ  
δὲ τριάκοντα.

22 λυχρίαν ἐπιτεθῆ· Οὐ γάρ ἐστι  
τι κρυπτόν, ὃ ἐὰν μὴ φανερωθῇ·  
οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα  
23 εἰς φανερόν ἔλθῃ. Εἰ τις ἔχει  
24 ὧτα ἀκούειν, ἀκουέτω. Καὶ  
ἔλεγεν αὐτοῖς· Βλέπετε, τί ἀκού-

## MARK IV.

λαμβάνουσιν αὐτόν·  
17 καὶ οὐκ ἔχουσι ῥίζαν  
ἐν ἑαυτοῖς, ἀλλὰ  
πρόσκαιροί εἰσιν·  
εἴτα γενομένης θλί-  
ψεως ἢ διωγμοῦ διὰ  
τὸν λόγον, εὐθέως  
18 σκανδαλίζονται. Καὶ  
οὗτοί εἰσιν οἱ εἰς τὰς  
ἀκάνθας σπειρόμε-  
νοι, οἱ τὸν <sup>a</sup> λόγον  
19 ἀκούοντες, <sup>1</sup> καὶ αἱ  
μέριμναι τοῦ αἰῶνος  
[τούτου], καὶ ἡ ἀ-  
πάτη τοῦ πλούτου,  
καὶ αἱ περὶ τὰ λοιπὰ  
ἐπιθυμίαι εἰσπορευό-  
μεναι, συμπνίγουσι  
τὸν λόγον, καὶ ἄ-

20 καρπος γίνεται. Καὶ  
οὗτοί εἰσιν οἱ ἐπὶ τὴν  
γῆν τὴν καλὴν σπα-  
ρέντες, οἵτινες ἀκού-  
ουσι τὸν λόγον καὶ  
καρποφοροῦσιν, ἐν  
τριάκοντα, καὶ ἐν ἐξή-  
κοντα, καὶ ἐν ἑκατόν.

21 Καὶ ἔλεγεν αὐτοῖς·  
Μήτι ὁ λύχνος ἔρχε-

## LUKE VIII.

πιστεύουσιν, καὶ ἐν  
καιρῷ πειρασμοῦ ἀφ-  
ίστανται.

Τὸ δὲ εἰς τὰς ἀκάν-  
θας πεσόν, οὗτοί εἰ-  
σιν οἱ ἀκούσαντες, καὶ  
ὑπὸ μεριμνῶν καὶ  
πλούτου καὶ ἡδονῶν  
τοῦ βίου πορευόμενοι  
συμπνίγονται· καὶ οὐ  
τελεσφοροῦσι.

Τὸ δὲ ἐν τῇ καλῇ γῇ,  
οὗτοί εἰσιν, οἵτινες ἐν  
καρδίᾳ καλῇ καὶ ἀ-  
γαθῇ ἀκούσαντες, τὸν  
λόγον κατέχουσι· καὶ  
καρποφοροῦσιν ἐν ὑ-  
πομονῇ.

Οὐδεὶς δὲ λύχνον  
ἄσας, καλύπτει αὐ-  
τὸν σκεύει, ἢ ὑπο-  
κάτω κλίνης τίθησιν·

ἀλλ' ἐπὶ λυχρίας ἐπιτίθησιν, ἵνα οἱ  
εἰσπορευόμενοι βλέπωσι τὸ φῶς.

17 Οὐ γάρ ἐστι κρυπτόν, ὃ οὐ φα-  
νερόν γενήσεται· οὐδὲ ἀπόκρυφον,  
ὃ οὐ γνωσθήσεται καὶ εἰς φανερόν  
18 ἔλθῃ. Βλέπετε οὖν πῶς ἀκούετε·  
ὅς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ·

<sup>a</sup> 18. οὗτοί εἰσιν οἱ τὸν

## MARK IV.

ετε. Ἐν ᾧ μέτρῳ μετρεῖτε, με-  
τρηθήσεται ὑμῖν, καὶ προστεθήσε-  
ται ὑμῖν τοῖς ἀκούουσιν.<sup>a</sup> Ὅς γὰρ  
ἂν ἔχη, δοθήσεται αὐτῷ· καὶ ὅς  
οὐκ ἔχει, καὶ ὃ ἔχει ἀρθηθήσεται ἀπ'  
αὐτοῦ.

## LUKE VIII.

καὶ ὅς ἂν μὴ ἔχη, καὶ ὃ δοκεῖ ἔχειν,  
ἀρθηθήσεται ἀπ' αὐτοῦ.

## MATTH. XIII.

24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων· Ὡμοιωθή ἡ βασιλεία τῶν  
25 οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ. Ἐν δὲ  
τῷ καθεύδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς, καὶ ἔσπειρε ζιζάνια  
26 ἀνὰ μέσον τοῦ σίτου· καὶ ἀπῆλθεν. Ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ  
27 καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια. Προσελθόντες δὲ οἱ δοῦλοι  
τοῦ οἰκοδεσπότου, εἶπον αὐτῷ· Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν  
28 τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια; <sup>b</sup> Ὁ δὲ ἔφη αὐτοῖς· Ἐχθρὸς ἄν-  
θρωπος τοῦτο ἐποίησεν. Οἱ δὲ δοῦλοι εἶπον αὐτῷ· Θέλεις οὖν ἀπελθόν-  
29 τες συλλέξωμεν αὐτά; Ὁ δὲ ἔφη· Οὐ· μήποτε συλλέγοντες τὰ ζιζάνια,  
30 ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον. Ἀφετε συναυξάνεσθαι ἀμφοτέρω μετρί-  
τοῦ θεισμοῦ· καὶ ἐν καιρῷ <sup>c</sup> τοῦ θεισμοῦ ἐρῶ τοῖς θεισισταῖς· Συλλέ-  
ξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτά εἰς δέσμας, πρὸς τὸ κατακαῦσαι  
αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

## MARK IV.

26 Καὶ ἔλεγεν· Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὥς ἐὰν ἄνθρωπος βάλῃ τὸν  
27 σπόρον ἐπὶ τῆς γῆς, καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ  
28 σπόρος βλαστάνῃ, καὶ μὴκύνηται, ὥς οὐκ οἶδεν αὐτός. Αὐτομάτῃ γὰρ ἡ  
γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στά-  
29 χυϊ. Ὅταν δὲ παραδῷ ὁ καρπός, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι  
30 παρέστηκεν ὁ θεισμός. Καὶ

## MATTH. XIII.

31 Ἄλλην παραβολὴν παρέθηκεν αὐ-  
τοῖς, λέγων· Ὡμοία ἐστὶν ἡ βα- 31  
σιλεία τῶν οὐρανῶν κόκκῳ σινά-  
πεως, ὃν λαβὼν ἄνθρωπος ἔσπει-  
32 ρεν ἐν τῷ ἀγρῷ αὐτοῦ. Ὁ μικρό-  
τερον μὲν ἐστὶ πάντων τῶν σπερ- 32  
μάτων· ὅταν δὲ αὐξηθῇ, μεῖζον  
τῶν λαχάνων ἐστὶ, καὶ γίνεται καὶ ποιεῖ κλάδους μεγάλους, ὥστε

<sup>a</sup> 24. καὶ π. ὑ. τ. ἀκούου-  
σιν quidam omittunt.  
Alii om. tantum τοῖς  
ἀκούουσιν.\*

<sup>b</sup> 27. τὰ ζιζάνια

<sup>c</sup> 30. ἐν τῷ καιρῷ

<sup>d</sup> 31. κόκκῳ

## MATTH. XIII.

## LUKE IV.

- δένδρον, ὥστε ἔλθεῖν τὰ πτερινὰ τοῦ οὐρανοῦ, καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ. Ἄλλην 33 παραβολὴν ἐλάλησεν αὐτοῖς· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐξυμώθη ὅλον.
- 34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος· “Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεῦξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.”
- 36 Τότε ἀφίει τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς. Καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες· Φράσον ἡμῖν τὴν παραβολὴν τῶν 37 ζιζανίων τοῦ ἀγροῦ. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὁ σπείρων τὸ καλὸν σπέρμα, ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου· ὁ δὲ ἀγρὸς, ἐστὶν ὁ κόσμος· τὸ 38 δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια, εἰσιν οἱ υἱοὶ τοῦ πονηροῦ· ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ, ἐστὶν ὁ διάβολος· ὁ 39 δὲ θερισμὸς, συντέλεια τοῦ αἰῶνός ἐστιν· οἱ δὲ θερισταὶ, ἄγγελοι εἰσιν.
- 40 Ὡς περ οὖν συλλέγεται τὰ ζιζάνια, καὶ πυρὶ καίεται·<sup>a</sup> οὕτως ἔσται ἐν τῇ 41 συντελείᾳ τοῦ αἰῶνος τούτου. Ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἄγγελους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα 42 καὶ τοὺς ποιοῦντας τὴν ἀνομίαν, καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κἀμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Τότε οἱ δίκαιοι ἐκλήμψουσιν, ὡς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ 43 ἔρων ὅτα ἀκούειν, ἀκοιῶται. Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυροῦ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὗρὼν ἄνθρωπος ἐκρύψε, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν 44 ἀγρὸν ἐκεῖνον. Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπου 45 ἐμπόρῳ, ζητοῦντι καλοὺς μαργαρίτας· ὃς εὗρὼν<sup>b</sup> ἓνα πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακε πάντα ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν. Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σάγγηρ βληθεῖσῃ εἰς τὴν θάλασσαν, 46 καὶ ἐκ παντὸς γένους συναγαγούσῃ· ἣν, ὅτε ἐπληρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλόν, καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἄγγεα, τὰ δὲ σαπρὰ 47 ἔξω ἔβαλον. Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ 48 ἄγγελοι, καὶ ἀφοριοῦσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων,<sup>1</sup> καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κἀμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
- 51 Λέγει αὐτοῖς ὁ Ἰησοῦς· Συνήκατε ταῦτα πάντα; Λέγουσιν αὐτῷ· Ναί,

<sup>a</sup> 40. κατακαίεται·<sup>b</sup> 46. *Alit*: εὗρὼν δὲ *pro* ὃς εὗρὼν \*



## MATTH. XIII.

52 κύριε. Ὁ δὲ εἶπεν αὐτοῖς· Διὰ τοῦτο πᾶς γραμματεὺς, μαθητευθεὶς τῇ βασιλείᾳ<sup>a</sup> τῶν οὐρανῶν, ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

§ 50. Jesus gives commandment to cross the lake. Incidents on the way. A tempest stilled.

MATTH. VIII. 18—27. MARK IV. 35—41. LUKE VIII. 22—25.

18 Ἰδὼν δὲ ὁ Ἰη- 35 Καὶ λέγει αὐτοῖς 22 Καὶ ἐγένετο ἐν μιᾷ  
σοῦς πολλοὺς ὄχ- ἐν ἐκκλησίᾳ τῇ ἡμέρᾳ, τῶν ἡμερῶν, καὶ αὐ-  
λους περὶ αὐτόν, ὀψίας γενομένης· Δι- τὸς ἐνέβη εἰς πλοῖον,  
ἐκέλευσεν ἀπελ- ἐλθωμεν εἰς τὸ πέραν. καὶ οἱ μαθηταὶ αὐτοῦ·  
θεῖν εἰς τὸ πέ- καὶ εἶπε πρὸς αὐτούς·

19 ραν. Καὶ προσ- Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης·

LUKE IX.

57 Ἐγένετο δὲ πορευομένων αὐτῶν  
ἐν τῇ ὁδῷ, εἶπέ τις πρὸς αὐτόν·  
Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ.

20 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Αἱ 58 κύριε. Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς.  
ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ  
πετεινὰ τοῦ οὐρανοῦ κατασκηνώ- τὰ πετεινὰ τοῦ οὐρανοῦ κατασκη-  
σεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ νώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου  
ἔχει, ποῦ τὴν κεφαλὴν κλίνει, οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει,

21 Ἐτερος δὲ τῶν μαθητῶν αὐτοῦ εἶ- 59 Εἶπε δὲ πρὸς ἕτερον· Ἀκολουθε  
πεν αὐτῷ· Κύριε, ἐπίτρεψόν μοι μοι. Ὁ δὲ εἶπε· Κύριε, ἐπίτρε-  
πρῶτον ἀπελθεῖν, καὶ θάψαι τὸν ψόν μοι ἀπελθόντι πρῶτον θάψαι

22 πατέρα μου. Ὁ δὲ Ἰησοῦς εἶπεν 60 τὸν πατέρα μου. Εἶπε δὲ αὐτῷ  
αὐτῷ· Ἀκολούθει μοι, ἄφες τοὺς [ὁ Ἰησοῦς]· Ἄφες τοὺς νεκροὺς  
νεκροὺς θάψαι τοὺς ἐαυτῶν νεκ- θάψαι τοὺς ἐαυτῶν νεκροὺς· σὺ δὲ  
ροὺς. ἀπελθὼν διάγγελλε τὴν βασιλείαν

61 τοῦ θεοῦ. Εἶπε δὲ καὶ ἕτε-

τερος· Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι

62 ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. Εἶπε δὲ πρὸς αὐτόν ὁ  
Ἰησοῦς· Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον,  
καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετός ἐστιν εἰς τὴν βασιλείαν τοῦ  
θεοῦ.

<sup>a</sup> 52. εἰς τὴν βασιλείαν Αἰῶνι : ἐν τῇ βασιλείᾳ

## MATTH. VIII.

- 23 Καὶ ἐμβάντι αὐτῷ 36  
εἰς τὸ πλοῖον, ἤκο-  
λούθησαν αὐτῷ οἱ  
24 μαθηταὶ αὐτοῦ. Καὶ  
ἰδοὺ, σεισμός μέγας  
ἐγένετο ἐν τῇ θαλάσ-  
σῃ, ὥστε τὸ πλοῖον  
καλύπτεσθαι ὑπὸ  
τῶν κυμάτων· αὐτὸς  
25 δὲ ἐκάθευδε. Καὶ  
προσελθόντες οἱ μα-  
θηταὶ [[αὐτοῦ]] ἤγει-  
ραν αὐτὸν, λέγοντες·  
Κύριε· σῶσον ἡμᾶς,  
ἀπολλύμεθα.  
26 Καὶ λέγει αὐτοῖς· Τί  
δειλοί ἐστε, ὀλιγό-  
πιστοι; Τότε ἐγε-  
ρθεὶς ἐπιτίμησε τοῖς  
ἀνέμοις καὶ τῇ θα-  
λάσῃ· καὶ ἐγένετο  
γαλήνη μεγάλη.  
27 Οἱ δὲ ἄνθρωποι ἐ-  
θαύμασαν, λέγοντες·  
Ποταπὸς ἐστιν οὗτος,  
ὅτι καὶ οἱ ἄνεμοι καὶ  
ἡ θάλασσα ὑπακού-  
ουσιν αὐτῷ;

## MARK IV.

- Καὶ ἄφέν- 22  
τες τὸν ὄχλον παρα-  
λαμβάνουσιν αὐτὸν,  
ὥς ἦν ἐν τῷ πλοίῳ·  
καὶ ἄλλα δὲ πλοῖα<sup>a</sup>  
37 ἦν μετ' αὐτοῦ. Καὶ  
γίνεται λαῖλαψ ἀνέ-  
μου μεγάλη· τὰ δὲ  
κύματα ἐπέβαλλεν εἰς  
τὸ πλοῖον, ὥστε αὐτὸ  
38 ἥδη γεμίζεσθαι. Καὶ  
ἦν αὐτὸς ἐπὶ τῇ  
πρύμνῃ, ἐπὶ τὸ προσ-  
κεφάλαιον καθεύδων.  
Καὶ διεγείρουσιν αὐ- 24  
τον, καὶ λέγουσιν αὐ-  
τῷ· Διδάσκαλε· οὐ  
μέλει σοι, ὅτι ἀπολ-  
39 λύμεθα; Καὶ διε-  
γερεῖς ἐπειμήσε τῷ  
ἀνέμῳ, καὶ εἶπε τῇ  
θαλάσῃ· Σιώπα·  
πεφίμωσο. Καὶ ἐκό-  
πασεν ὁ ἄνεμος, καὶ  
ἐγένετο γαλήνη με-  
40 γάλη. Καὶ εἶπεν αὐ-  
τοῖς· Τί δειλοί ἐστε  
οὕτω; πῶς οὐκ ἔχετε  
41 πίστιν; Καὶ ἐφοβή-  
θησαν φόβον μέγαν,  
καὶ ἔλεγον πρὸς ἁλ-  
λήλους· Τίς ἄρα  
οὗτός ἐστιν, ὅτι καὶ  
ὁ ἄνεμος καὶ ἡ θά-  
λασσα ὑπακούουσιν  
αὐτῷ;

## LUKE VIII.

- καὶ ἀνήχθησαν. 22  
Πλεόντων δὲ αὐτῶν,  
ἀφύπνωσε. Καὶ κατέβη  
λαῖλαψ ἀνέμου εἰς τὴν  
λίμνην, καὶ συνεπλη-  
ροῦντο, καὶ ἐκινδύνευ-  
ον.  
24 Προσελθόντες δὲ  
διήγειραν αὐτὸν, λέ-  
γοντες· Ἐπιστάτα·  
ἀπολλύμεθα· Ὁ δὲ  
ἐγερεῖς ἐπειμήσε τῷ  
ἀνέμῳ καὶ τῷ κλύδωνι  
τοῦ ὕδατος· καὶ ἐπαύ-  
σαντο, καὶ ἐγένετο γα-  
λήνη.  
25 Εἶπε δὲ αὐτοῖς·  
Ποῦ ἐστιν ἡ πίστις ὑ-  
μῶν; Φοβηθέντες δὲ  
ἐθαύμασαν, λέγοντες  
πρὸς ἀλλήλους· Τίς  
ἄρα οὗτός ἐστιν, ὅτι  
καὶ τοῖς ἀνέμοις ἐπι-  
τάσσει καὶ τῷ ὕδατι,  
καὶ ὑπακούουσιν αὐ-  
τῷ;

<sup>a</sup> 36. πλοιάρια

## § 51. Jesus heals two demoniacs of Gadara.

MATTH. VIII. 28—34.

MARK V. 1—20.

LUKE VIII. 26—39.

28 Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν, εἰς τὴν χώραν τῶν Γερασηνῶν,<sup>a</sup> ὑπῆντησαν αὐτῷ δύο δαιμονιζόμενοι, ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης.

1 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γαδαρηνῶν.<sup>b</sup> Καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως ἀπῆντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασι.<sup>c</sup> καὶ οὔτε ἄλυσεν οὐδεὶς ἠδύνατο αὐτὸν δῆσαι, 4 ἰδιὰ τὸ αὐτὸν πολλὰ-κίς πέδαις καὶ ἀλύ-

26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν,<sup>c</sup> ἥτις ἐστὶν ἀντιπέραν<sup>f</sup> τῆς Γαλιλαίας. Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπῆντησεν αὐτῷ ἄνθρωπος ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν.

σεσι δεδέσθαι, καὶ διεσπᾶσθαι ὑπὲρ αὐτοῦ τὰς ἀλύσεις, καὶ τὰς πέδας συντετρίφθαι· καὶ οὐδεὶς αὐτὸν ἰσχυε δαμάσαι· καὶ διαπαντός, νυκτὸς καὶ ἡμέρας, ἐν τοῖς μνήμασι καὶ ἐν τοῖς ὄρεσιν<sup>d</sup> ἦν κράζων, καὶ κατὰ τὸν ἑαυτὸν λίθοις. Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν, ἔδραμε,

29 Καὶ ἰδοὺ, ἔκραξαν λέγοντες· Τί ἡμῖν καὶ σοὶ, [Ἰησοῦ,] υἱὲ τοῦ Θεοῦ; Ἠλθες ὧδε πρό καιροῦ βασανίσαι ἡμᾶς;

καὶ προσεκύνησεν αὐτῷ· καὶ κράζας φωνῇ μεγάλῃ, εἶπε· Τί ἐμοὶ καὶ σοὶ, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ὁρκίζω σε τὸν Θεόν, μή με βασανίσῃς. Ἐλε-

28 Ἰδὼν δὲ τὸν Ἰησοῦν, καὶ ἀνακράζας προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπε· Τί ἐμοὶ καὶ σοὶ, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; δεομαί σου, μή με βασαι-

γε γὰρ αὐτῷ· Ἐξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.

29 νίσῃς. Παρήγγελε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ

<sup>a</sup> 28. Γεργεσηνῶν (vel Γεργεσαίων s. Γεργεσιῶν) Alii: Γαδαρηνῶν

<sup>b</sup> 1. Alii: Γερασηνῶν. Alii: Γεργεσηνῶν.

<sup>c</sup> 3. μνημείοις.

<sup>d</sup> 5. ὄρεσι . . μνήμασιν pro μνήμασι . . ὄρεσιν

<sup>e</sup> 26 et 37. Alii: Γερασηνῶν\* Alii:

Γεργεσηνῶν

<sup>f</sup> 26. Alii: ἀντίπερα\*

## MARK V.

## LUKE VIII.

- 9 Καὶ ἐπηρώτα 30 Ἐπηρώτησε δὲ αὐτὸν ὁ Ἰησοῦς, λέ-  
αὐτόν· Τί σοι ὄνομα; Καὶ γων· Τί σοί ἐστιν ὄνομα; Ὁ δὲ  
λέγει αὐτῷ·<sup>a</sup> Λεγεὼν ὄνομά εἶπε· Λεγεὼν· ὅτι δαιμόνια πολ-  
10 μοι· ὅτι πολλοὶ ἔσμεν. Καὶ παρ- 31 λὰ εἰσῆλθεν εἰς αὐτόν. Καὶ  
ἐκάλει αὐτὸν πολλὰ, ἵνα μὴ αὐτοὺς παρακάλει αὐτόν, ἵνα  
ἀποστείλῃ ἔξω τῆς χώρας. μὴ ἐπιτάξῃ αὐτοῖς  
εἰς τὴν ἄβυσσον ἀπελ-

## MATTH. VIII.

## MARK V.

- 30 Ἦν δὲ μακρὰν ἀπ' 11 Ἦν δὲ ἐκεῖ πρὸς 32 θεῖν. Ἦν δὲ ἐκεῖ ἀγέ-  
αὐτῶν ἀγέλη χοίρων αὐτῶ ὄρει· ἀγέλη χοί-  
πολλῶν βοσκομένη. ρων μεγάλη βοσκο-  
31 Οἱ δὲ δαίμονες παρ- 12 μένη. Καὶ παρεκά-  
εκάλουν αὐτόν, λέγον- λεσαν αὐτὸν [πάντες  
τες· Εἰ ἐκβάλλεις ἡ- οἱ δαίμονες,] λέγον-  
μᾶς, ἐπίτρεψον ἡμῖν τες· Πέμψον ἡμᾶς  
ἀπελθεῖν εἰς τὴν ἀγέ- εἰς τοὺς χοίρους, ἵνα  
32 λην τῶν χοίρων. Καὶ εἰς αὐτοὺς εἰσέλθω-  
εἶπεν αὐτοῖς· Ἔπά- 13 μεν. Καὶ ἐπέτρε-  
γετε. Οἱ δὲ ἐξεληθόν- ψεν αὐτοῖς εὐθὺς ὁ  
τες ἀπῆλθον εἰς τοὺς Ἰησοῦς. Καὶ ἐξελ- 33  
χοίρους.<sup>b</sup> Καὶ ἰδοὺ, θόντα τὰ πνεύματα  
ᾠρμησε πᾶσα ἡ ἀγέ- τὰ ἀκάθαρτα εἰσῆλ-  
λη [τῶν χοίρων] κα- θον εἰς τοὺς χοίρους·  
τὰ τοῦ κρημοῦ εἰς καὶ ᾠρμησεν ἡ ἀγέλη  
τὴν θάλασσαν, καὶ ἀπ- κατὰ τοῦ κρημοῦ εἰς  
έθανον ἐν τοῖς ὕδα- τὴν θάλασσαν, (ἦσαν  
σιν. δὲ ὡς δισχίλιοι,) καὶ  
ἐπνίγοντο ἐν τῇ θα-  
33 Οἱ δὲ βόσκοντες 14 λάσση. Οἱ δὲ βόσ- 34  
ἔφυγον, καὶ ἀπελθόν- κοντες αὐτοὺς<sup>d</sup> ἔφυ-  
τες εἰς τὴν πόλιν, ἀπ- γον, καὶ ἀπήγγειλαν<sup>e</sup>

Ἐξεληθόντα  
δὲ τὰ δαιμόνια ἀπὸ  
τοῦ ἀνθρώπου, εἰσῆλ-  
θεν εἰς τοὺς χοίρους·  
καὶ ᾠρμησεν ἡ ἀγέλη  
κατὰ τοῦ κρημοῦ  
εἰς τὴν λίμνην, καὶ  
ἀπεπνίγη.

Ἰδόντες  
δὲ οἱ βόσκοντες τὸ  
γεγενημένον,<sup>f</sup> ἔφυ-

<sup>a</sup> 9. ἀπεκρίθη λέγων·  
pro καὶ λ. α.

<sup>b</sup> 32. τὴν ἀγέλην τῶν  
χοίρων.

<sup>c</sup> 11. τὰ ὄρη

<sup>d</sup> 14. τοὺς χοίρους

<sup>e</sup> 14. ἀνήγγειλαν

<sup>f</sup> 34. *Alit* : τὸ γεγονός  
(e vs. 35.) *Alit*  
omitunt.\*



## MATTH. VIII.

ἤγγειλαν πάντα, καὶ  
τὰ τῶν δαιμονιζομέ-  
νων. Καὶ ἰδοὺ, πᾶ-  
σα ἡ πόλις ἐξῆλθεν 15  
εἰς συνάντησιν τῷ Ἰη-  
σοῦ.

## MARK V.

εἰς τὴν πόλιν καὶ εἰς  
τοὺς ἄγρους. Καὶ  
ἐξῆλθον ἰδεῖν τί ἐστι 35  
τὸ γεγονός. Καὶ  
ἔρχονται πρὸς τὸν  
Ἰησοῦν, καὶ θεω-  
ροῦσι τὸν δαιμονι-  
ζόμενον καθήμενον  
καὶ ἱματισμένον καὶ  
σωφρονοῦντα, τὸν  
ἐσχηκότα τὸν λεγεῶ-  
να· καὶ ἐφοβήθησαν.

16 Καὶ διηγῆσαντο αὐ-  
τοῖς οἱ ἰδόντες, πῶς  
ἐγένετο τῷ δαιμονι-  
ζομένῳ, καὶ περὶ τῶν  
χοίρων. Καὶ ἤρξαν-  
το παρακαλεῖν αὐτὸν  
ἀπελθεῖν ἀπὸ τῶν  
ὀρίων αὐτῶν. Καὶ

καὶ ἰδόντες αὐ-  
τὸν, παρεκάλεσαν, ὅ-  
πως μεταβῇ ἀπὸ τῶν  
ὀρίων αὐτῶν.

ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον, παρ-  
εκάλει αὐτὸν ὁ δαιμονισθεὶς, ἵνα  
19 ἦ μετ' αὐτοῦ. Καὶ οὐκ<sup>c</sup> ἀφῆκεν αὐ-  
τὸν, ἀλλὰ λέγει αὐτῷ· Ὑπαγε εἰς 38  
τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ  
ἀνάγγειλον αὐτοῖς ὅσα σοι ὁ κύρι-  
ος πεποίηκε,<sup>d</sup> καὶ ἠλέησέ σε. Καὶ  
20 ἀπῆλθε, καὶ ἤρξατο κηρύσσειν ἐν 39  
τῇ Δεκαπόλει, ὅσα ἐποίησεν αὐτῷ  
ὁ Ἰησοῦς· καὶ πάντες ἐθαύμαζον.

## LUKE VIII.

γον, καὶ ἀπήγγειλαν<sup>a</sup>  
εἰς τὴν πόλιν καὶ εἰς  
τοὺς ἄγρους. Ἐξῆλ-  
θον δὲ ἰδεῖν τὸ γε-  
γονός· καὶ ἦλθον  
πρὸς τὸν Ἰησοῦν, καὶ  
εὔρον καθήμενον τὸν  
ἄνθρωπον ἀφ' οὗ τα  
δαιμόνια ἐξεληλύθει,  
ἱματισμένον καὶ σω-  
φρονοῦντα, παρὰ  
τοὺς πόδας τοῦ Ἰη-  
σοῦ· καὶ ἐφοβήθη-  
σαν. Ἀπήγγειλαν  
δὲ αὐτοῖς καὶ οἱ ἰδόν-  
τες, πῶς ἐσώθη ὁ  
δαιμονισθεὶς. Καὶ  
ἠρώτησαν αὐτὸν ἅ-  
παν τὸ πλῆθος τῆς  
περιχώρου τῶν Γα-  
δαρηνῶν<sup>b</sup> ἀπελθεῖν

ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλην συν-  
είχοντο· αὐτὸς δὲ ἐμβὰς εἰς τὸ  
πλοῖον, ὑπέστρεψεν. Ἐδέετο δὲ  
αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ  
δαιμόνια, εἶναι σὺν αὐτῷ. Ἀπέ-  
λυσεν δὲ αὐτὸν ὁ Ἰησοῦς, λέγων·  
39 Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ  
διηγοῦ ὅσα ἐποίησέ σοι ὁ θεός.  
Καὶ ἀπῆλθε, καθ' ὅλην τὴν πό-  
λιν κηρύσσωσαν ὅσα ἐποίησεν αὐτῷ  
ὁ Ἰησοῦς.

<sup>c</sup> 19. Ὁ δὲ Ἰησοῦς οὐκ

<sup>d</sup> 19. ἐποίησε

<sup>a</sup> 34. καὶ ἀπελθόντες  
ἀπήγγειλαν

<sup>b</sup> 37. Vide in v. 26

§ 52. Levi's feast. Jesus' consequent discourse. The raising of Jairus' daughter.

MATTH. IX. 1, 10—25.

MARK V. 21.

LUKE VIII. 40.

1 Καὶ ἐμβὰς εἰς τὸ πλοῖον, διεπέρασε, καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.

Καὶ διαπεράσας— 40 τος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτόν· καὶ ἦν παρὰ τὴν θάλασσαν.

Ἐγένετο δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδωκῶντες αὐτόν.

MARK II. 15—22.

LUKE V. 29—39.

10 Καὶ ἐγένετο αὐτοῦ ἀναιμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.

Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοὶ, καὶ ἡκολού-

39 Καὶ ἐποίησε δοχὴν μεγάλην Λευὶς<sup>a</sup> αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος τελωνῶν πολὺς, καὶ ἄλλων, οἱ ἦσαν μετ' αὐτῶν κατακείμενοι.

11 ἰδόντες οἱ Φαρισαῖοι, εἶπον τοῖς μαθηταῖς αὐτοῦ· Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;

Καὶ 16 θησαν αὐτῷ. Καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ· Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ

30 Καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν<sup>b</sup> καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητάς αὐτοῦ, λέγοντες· Διὰ τί μετὰ τῶν τελωνῶν<sup>c</sup> καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;

12 Ὁ δὲ Ἰησοῦς ἀκούσας, εἶπεν αὐτοῖς· Οὐ χρειάν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ'

17 πίνει; Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς· Οὐ χρειάν ἔχουσιν οἱ ἰσχύοντες

31 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτούς· Οὐ χρειάν ἔχουσιν οἱ ὑ-

<sup>a</sup> 29. ὁ Λευὶς

<sup>b</sup> 30. αὐτῶν *alii omittunt.*

<sup>c</sup> 30. μετὰ τελωνῶν

## MATTH. IX.

## MARK II.

## LUKE V.

13 οἱ κακῶς ἔχοντες. Πο-  
ρευθέντες δὲ μάθετε,  
τί ἐστίν· “Ἐλεον θε-  
λω, καὶ οὐ θυσίαν.”  
Οὐ γὰρ ἤλθον καλέ-  
σαι δικαίους, ἀλλ’ ἁ-  
μαρτωλοὺς [εἰς μετά- 18  
νοιαν]. ·

14 Τότε προσέρχονται  
αὐτῷ οἱ μαθηταὶ Ἰω-  
άννου, λέγοντες· Δια-  
τί ἡμεῖς καὶ οἱ Φαρι-  
σαῖοι νηστεύομεν πολ-  
λὰ, οἱ δὲ μαθηταὶ σου

15 οὐ νηστεύουσι; Καὶ 19  
εἶπεν αὐτοῖς ὁ Ἰη-  
σοῦς· Μὴ δύνανται  
οἱ υἱοὶ τοῦ νυμφῶνος  
πενθεῖν, ἐφ’ ὅσον μετ’  
αὐτῶν ἐστὶν ὁ νυμφί-  
ος; Ἐλεύσονται δὲ  
ἡμέραι, ὅταν ἀπαρθῇ  
ἅπ’ αὐτῶν ὁ νυμφίος,  
καὶ τότε νηστεύσουσιν. 20

16 Οὐδεὶς δὲ ἐπιβάλλει 21  
ἐπίβλημα ῥάκους ἀ-  
γνάφου ἐπὶ ἱματίῳ πα-

ἱατροῦ, ἀλλ’ οἱ κα-  
κῶς ἔχοντες. Οὐκ  
ἤλθον καλέσαι δι- 32  
καίους, ἀλλὰ ἁμαρ-  
τωλοὺς [εἰς μετάνοι-  
αν].

Καὶ ἦσαν οἱ μα-  
θηταὶ Ἰωάννου καὶ  
οἱ Φαρισαῖοι<sup>a</sup> νη-  
στεύοντες· καὶ ἔρχον-

ται, καὶ λέγουσιν αὐ- 33  
τῷ· Διατί οἱ μαθη-  
ταὶ Ἰωάννου καὶ  
οἱ τῶν Φαρισαίων  
νηστεύουσιν, οἱ δὲ  
σοὶ μαθηταὶ οὐ

νηστεύουσι; Καὶ εἶ-  
πεν αὐτοῖς ὁ Ἰησοῦς·

Μὴ δύνανται οἱ υἱ- 34  
οὶ τοῦ νυμφῶνος, ἐν  
ᾧ ὁ νυμφίος μετ’  
αὐτῶν ἐστὶ, νηστεύ-  
ειν; Ὅσον χρόνον  
μεθ’ ἐαυτῶν ἔχουσι  
τὸν νυμφίον, οὐ δύ-

νανται νηστεύειν· ἐ- 35  
λεύσονται δὲ ἡμέραι,  
ὅταν ἀπαρθῇ ἅπ’  
αὐτῶν ὁ νυμφίος,  
καὶ τότε νηστεύσου-  
σιν ἐν ἐκείνῃ τῇ ἡμέ-

ρᾷ.<sup>b</sup> Οὐδεὶς<sup>c</sup> ἐπίβλη- 36  
μα ῥάκους ἀγνάφου  
ἐπιρῥάπτει ἐπὶ ἱμα-

γιαίνοντες ἱατροῦ,  
ἀλλ’ οἱ κακῶς ἔχον-  
τες· οὐκ ἐλήλυθα  
καλέσαι δικαίους,  
ἀλλὰ ἁμαρτωλοὺς εἰς  
μετάνοιαν.

Οἱ δὲ εἶπον πρὸς  
αὐτόν· Διατί οἱ μα-  
θηταὶ Ἰωάννου νη-  
στεύουσι πυνά, καὶ  
δεήσεις ποιοῦνται, ὁ-  
μοίως καὶ οἱ τῶν  
Φαρισαίων· οἱ δὲ

σοὶ ἐσθίουσι καὶ

34 πίνουσιν; Ὁ δὲ εἶ-  
πε πρὸς αὐτούς·

Μὴ δύνασθε τοὺς  
υἱοὺς τοῦ νυμφῶ-  
νος, ἐν ᾧ ὁ νυμφίος  
μετ’ αὐτῶν ἐστὶ,  
ποιῆσαι νηστεύειν;

Ἐλεύσονται δὲ ἡμέ-  
ραι, καὶ ὅταν ἀπαρ-  
θῇ ἅπ’ αὐτῶν ὁ  
νυμφίος, τότε νη-  
στεύσουσιν ἐν ἐκεί-  
ναις ταῖς ἡμέραις.

Ἐλεγε δὲ καὶ παρα-  
βολὴν πρὸς αὐτούς·  
“Οτι οὐδεὶς ἐπίβλημα

<sup>a</sup> 18. οἱ τῶν Φαρισαίων

<sup>b</sup> 20. ἐκείναις ταῖς ἡμέ-  
ραις.

<sup>c</sup> 21. Καὶ οὐδεὶς

## MATTH. IX.

λαιῶ· αἶρει γὰρ τὸ  
πλήρωμα αὐτοῦ ἀπὸ  
τοῦ ἱματίου, καὶ χεῖ-  
ρον σχίσμα γίνεται.  
17 Οὐδὲ βάλλουσιν οἶνον 22  
νέον εἰς ἀσκούς πα-  
λαιούς· εἰ δὲ μήγε,  
ῥήγνυνται οἱ ἀσκοί,  
καὶ ὁ οἶνος ἐκχεῖται,  
καὶ οἱ ἀσκοὶ ἀπολοῦν-  
ται· ἀλλὰ βάλλουσιν  
οἶνον νέον εἰς ἀσκούς  
καινοὺς, καὶ ἁμφότε-  
ροι<sup>a</sup> συντηροῦνται.

## MARK II.

τιῷ παλαιῷ· εἰ δὲ μή,  
αἶρει τὸ πλήρωμα αὐ-  
τοῦ τὸ καινὸν τοῦ  
παλαιοῦ, καὶ χεῖρον  
σχίσμα γίνεται. Καὶ  
οὐδεὶς βάλλει οἶνον νέ-  
ον εἰς ἀσκούς παλαι-  
ούς· εἰ δὲ μή, ῥήσ-  
σει ὁ οἶνος ὁ νέος τοὺς  
ἀσκούς, καὶ ὁ οἶνος  
ἐκχεῖται, καὶ οἱ ἀσκοὶ  
ἀπολοῦνται· ἀλλὰ  
οἶνον νέον εἰς ἀσ-  
κούς καινοὺς βλητέον.

## LUKE V.

ἱματίου καινοῦ ἐπι-  
βάλλει ἐπὶ ἱμάτιον  
παλαιόν· εἰ δὲ μήγε,  
καὶ τὸ καινὸν σχίζει,  
καὶ τῷ παλαιῷ οὐ  
συμφωνεῖ τὸ ἀπὸ<sup>c</sup>  
τοῦ καινοῦ. Καὶ  
οὐδεὶς βάλλει οἶνον  
νέον εἰς ἀσκούς πα-  
λαιούς· εἰ δὲ μήγε,  
ῥήξει ὁ νέος οἶνος  
τοὺς ἀσκούς, καὶ αὐ-  
τὸς ἐκχυθήσεται, καὶ  
οἱ ἀσκοὶ ἀπολοῦν-  
38 ται· ἀλλὰ οἶνον

νέον εἰς ἀσκούς καινοὺς βλητέον· καὶ ἁμφότεροι συντηροῦνται.

39 Καὶ οὐδεὶς πινὼν παλαιὸν, εὐθέως θέλει νέον· λέγει γὰρ· Ὁ  
παλαιὸς χρησιότερός ἐστιν.

## MARK V. 22—43.

18 Ταῦτα αὐτοῦ λα- 22  
λοῦντος αὐτοῖς, ἰδοὺ,  
ἄρχων εἰς ἐλθῶν<sup>b</sup>  
προσεκύνει αὐτῷ, λέ-  
γων· Ὅτι ἡ θυγάτηρ  
μου ἄρτι ἐτελεύτησεν·  
ἀλλὰ ἐλθὼν ἐπίθες τὴν  
χεῖρά σου ἐπ' αὐτήν,  
καὶ ζήσεται.

19 Καὶ ἐ- 24  
γεθβείς ὁ Ἰησοῦς ἤκο-  
λούθησεν αὐτῷ, καὶ  
οἱ μαθηταὶ αὐτοῦ.

20 Καὶ ἰδοὺ, γυνὴ αἰμορῶ- 25

Καὶ ἰδοὺ, ἔρχεται εἰς 41  
τῶν ἀρχισυναγῶγων,  
ὀνόματι Ἰάειρος·  
καὶ ἰδὼν αὐτόν, πίπ-  
τει πρὸς τοὺς πόδας  
αὐτοῦ, καὶ παρεκά-  
λει αὐτόν πολλά, λέ-  
γων· Ὅτι τὸ θυγά-  
τριόν μου ἐσχάτως 42  
ἔχει· ἵνα ἐλθὼν ἐπι-  
θῇς αὐτῇ τὰς χεῖρας,  
ὅπως σωθῇ· καὶ ζή-  
σεται. Καὶ ἀπηλθε  
μετ' αὐτοῦ· καὶ ἤκο-  
λούθει αὐτῷ ὄχλος  
πολὺς, καὶ συνέθλι-  
βον αὐτόν. Καὶ 43

## LUKE VIII. 41—56.

Καὶ ἰδοὺ, ἦλθεν 41  
ἄνθρωπος ὃν ὄνομα Ἰά-  
ειρος, καὶ αὐτὸς ἄρ-  
χων τῆς συναγωγῆς  
ὑπῆρχε· καὶ πεσὼν  
παρὰ τοὺς πόδας τοῦ  
Ἰησοῦ, παρεκάλει αὐ-  
τόν εἰσελθεῖν εἰς τὸν  
οἶκον αὐτοῦ· ὅτι  
θυγάτηρ μονογενῆς  
ἦν αὐτῷ ὡς ἐτῶν  
δωδεκα, καὶ αὕτη  
ἀπέθνησκεν. Ἐν  
δὲ τῷ ὑπάγειν αὐ-  
τόν, οἱ ὄχλοι συνέ-  
πινον αὐτόν.

Καὶ

<sup>a</sup> 17. ἁμφότερα

<sup>b</sup> 18. εἰς omittitur. Alii:  
εἰσελθὼν

<sup>c</sup> 36. ἐπίβλημα τὸ ἀπὸ



## MATTH. IX.

## MARK V.

## LUKE VIII.

ῥοοῦσα δώδεκα ἔτη,

γυνή τις οὖσα ἐν ῥύ-  
σει αἵματος ἔτη δώ-

26 δεκα, <sup>1</sup> καὶ πολλὰ πα-  
θοῦσα ὑπὸ πολλῶν  
ιατρῶν, καὶ δαπανή-  
σασα τὰ παρ' αὐ-  
τῆς <sup>2</sup> πάντα, καὶ μη-  
δὲν ὠφεληθεῖσα, ἀλ-  
λὰ μᾶλλον εἰς τὸ χει-

27 ρον ἐλθοῦσα, <sup>1</sup> ἀ-  
κούσασα περὶ τοῦ 44

προσελθοῦσα ὀπισθεν,  
ἤψατο τοῦ κρασπέδου  
τοῦ ἱματίου αὐτοῦ.

21 Ἔλεγε γὰρ ἐν ἑαυτῇ· 28  
Ἐάν μόνον ἄψωμαι

τοῦ ἱματίου αὐτοῦ,

22 σωθήσομαι. Καὶ ἐ-  
σώθη ἡ γυνή ἀπὸ τῆς  
ῥῆρας ἐκείνης.

σώματι, ὅτι ἵαται ἀπο τῆς μάστιγος.

30 Καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγνούς ἐν 45  
ἑαυτῇ τὴν ἐξ αὐτοῦ δύναμιν ἐξελ-  
θοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ,  
ἔλεγε· Τίς μου ἤψατο τῶν ἱματίων;

31 Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐ-  
τοῦ· Βλέπεις τὸν ὄχλον συνθλί-  
βοντά σε· καὶ λέγεις· Τίς μου 46

32 ἤψατο; Καὶ περιεβλέπετο ἰδεῖν τὴν

33 τοῦτο ποιήσασαν. Ἡ δὲ γυνή φο-  
βηθεῖσα καὶ τρέμουσα, εἰδυῖα ὁ γέ- 47  
γονεν ἐπ' αὐτῇ, ἤλθε καὶ προσ-  
έπεσεν αὐτῷ. καὶ εἶπεν αὐτῷ

πᾶσαν τὴν ἀλήθειαν.

22 Ὁ δὲ Ἰησοῦς ἐπιστρα- 34  
φεὶς καὶ ἰδὼν αὐτήν,

34 Ὁ δὲ εἶπεν αὐτῇ·  
Θύγατερ, ἡ πίστις

γυνή οὖσα ἐν ῥύσει  
αἵματος ἀπὸ ἑτῶν

δώδεκα, ἧτις ἰατροῖς <sup>b</sup>  
προσαναλώσασα ὄ-  
λον τὸν βίον, οὐκ  
ἴσχυσεν ὑπ' οὐδενός  
θεραπευθῆναι,

προσ-  
ελθοῦσα ὀπισθεν, ἡ-  
ψατο τοῦ κρασπέδου  
τοῦ ἱματίου αὐτοῦ·

καὶ παραχρῆμα ἔστη  
ἡ ῥύσις τοῦ αἵματος

αὐτῆς. Καὶ εἶπεν ὁ Ἰησοῦς·  
Τίς ὁ ἀψάμενός μου; Ἀρ-  
νουμένων δὲ πάντων, εἶπεν

ὁ Πέτρος καὶ οἱ σὺν αὐτῷ· <sup>c</sup>  
Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε

καὶ ἀποθλίβουσι· καὶ λέγεις· Τίς  
ὁ ἀψάμενός μου; Ὁ δὲ Ἰησοῦς

εἶπεν· Ἠψάτό μού τις· ἐγὼ γὰρ  
ἔγνω δύναμιν ἐξελθοῦσαν ἀπ' ἐ-

μοῦ. Ἰδοῦσα δὲ ἡ γυνή ὅτι οὐκ  
ἔλαθε, τρέμουσα ἤλθε, καὶ προσ-

πεσοῦσα αὐτῷ, δι'  
ἣν αἰτίαν ἤψατο αὐ-

τοῦ, ἀπήγγειλεν αὐ-  
τῷ ἐνώπιον παντός·

<sup>a</sup> 26. παρ' ἑαυτῆς Ἀλλί :  
τὰ ἑαυτῆς

<sup>b</sup> 43. εἰς ἰατροὺς

<sup>c</sup> 45. καὶ οἱ μετ' αὐτοῦ·  
Ἀλλί omitunt.

## MATTH. IX.

εἶπε· Θάρσει, θύγα-  
τερ· ἡ πίστις σου σέ-  
σωκέ σε.

35 Ἐτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ

τοῦ ἄρχισυναγώγου, λέγοντες· Ὅτι 49

ἡ θυγάτηρ σου ἀπέθανε· τί ἔτι

36 σκύλλεις τὸν διδάσκαλον; Ὁ δὲ Ἰη-

σοὺς εὐθέως ἀκούσας τὸν λόγον

λαλούμενον, λέγει τῷ ἄρχισυναγώ-

23 Καὶ ἐλθὼν ὁ Ἰησοῦς  
εἰς τὴν οἰκίαν τοῦ ἄρ-  
χοντος,

24 ὁ λέγει αὐτοῖς· Ἀναχω-  
ρεῖτε· οὐ γὰρ ἀπέ-  
θανε τὸ κοράσιον, ἀλ-  
λὰ καθεύδει. Καὶ  
κατεγέλων αὐτοῦ. 40

25 Ὅτε δὲ ἐξεβλήθη ὁ ὄχ-  
λος, εἰσελθὼν ἐκρά-  
τησε τῆς χειρὸς αὐτῆς·  
καὶ ἤγερεθι τὸ κορά-

26 σιον. Καὶ ἐξῆλθεν  
ἡ φήμη αὕτη εἰς ὅλην  
τὴν γῆν ἐκείνην.

## MARK V.

σου σέσωκέ σε· ὕπα-  
γε εἰς εἰρήνην, καὶ 48  
ἴσθι ὑγιῆς ἀπὸ  
τῆς μάστιγός σου.

γῇ· Μὴ φοβοῦ, μό- 50

38 νον πίστευε. — Καὶ

ἔρχεται εἰς τὸν οἶκον

τοῦ ἄρχισυναγώγου,

37 —Καὶ οὐκ ἀφῆκεν

οὐδέν· αὐτῷ συνα- 51

κολουθῆσαι, εἰ μὴ

Πέτρον καὶ Ἰάκω-

βον καὶ Ἰωάννην τὸν

ἀδελφὸν Ἰακώβου.—

38 καὶ θεωρεῖ θόρυβον,

καὶ <sup>a</sup> κλαίοντας καὶ

ἀλαλάζοντας πολλὰ. 52

Καὶ εἰσελθὼν λέγει

αὐτοῖς· Τί θορυβεῖ-

σθε καὶ κλαίετε; τὸ

παιδίον οὐκ ἀπέθα-

νεν, ἀλλὰ καθεύδει. 53

Καὶ κατεγέλων αὐ-

τοῦ. Ὁ δὲ ἐκβαλὼν 54

πάντας, <sup>b</sup> παραλαμ-

βάνει τὸν πατέρα τοῦ

παιδίου καὶ τὴν μη-

τέρα, καὶ τοὺς μετ'

αὐτοῦ, καὶ εἰσπορεύ-

εται ὅπου ἦν τὸ παι-

δίον [ἀνακείμενον].

## LUKE VIII.

τοῦ λαοῦ, καὶ ὡς ἰά-  
θη παραχρῆμα. Ὁ  
δὲ εἶπεν αὐτῇ· Θάρ-  
σει, θύγατερ· ἡ πίσ-  
τις σου σέσωκέ σε·

Ἐτι

αὐτοῦ λαλοῦντος, ἔρχεται τις πα-

ρὰ τοῦ ἄρχισυναγώγου, λέγων

αὐτῷ· Ὅτι τέθνηκεν ἡ θυγάτηρ

σου· μὴ σκύλλε τὸν

50 διδάσκαλον. Ὁ δὲ Ἰη-

σοὺς ἀκούσας, ἀπε-

κρίθη αὐτῷ, λέγων·

Μὴ φοβοῦ· μόνον

πίστευε, καὶ σωθήσε-

51 ται. Ἐλθὼν <sup>c</sup> δὲ εἰς

τὴν οἰκίαν, οὐκ ἀφῆκεν

εἰσελθεῖν οὐδέν· εἰ

μὴ Πέτρον καὶ Ἰω-

άννην καὶ Ἰακώβον, <sup>d</sup>

καὶ τὸ πατέρα τῆς

παιδὸς καὶ τὴν μη-

τέρα. Ἐκλαίον δὲ

πάντες, καὶ ἐκόπτον-

το αὐτήν· Ὁ δὲ εἶ-

πε· Μὴ κλαίετε· οὐκ

ἀπέθανεν, ἀλλὰ κα-

53 θεύδει. Καὶ κατε-

γέλων αὐτοῦ, εἰδότες

54 ὅτι ἀπέθανεν. Αὐ-

τὸς δὲ ἐκβαλὼν ἔξω

πάντας,

<sup>a</sup> 38. καὶ οὐκ.

<sup>b</sup> 40. ἅπαντας,

<sup>c</sup> 51. Εἰσελθὼν

<sup>d</sup> 51. Ἰακώβον καὶ Ἰωάννην

MARK V.

LUKE VIII.

- 41 Καὶ κρατήσας τῆς χειρὸς τοῦ παι- καὶ κρατή-  
 δίου, λέγει αὐτῇ· Ταλιθὰ κοῦμι· σας τῆς χειρὸς αὐτῆς, ἐφάνησε,  
 ὃ ἔστι μεθερμηνεύμενον· Τὸ κο- 55 λέγων· Ἦ παῖς, ἐγείρου. Καὶ  
 42 ράσιον, σοὶ λέγω, ἔγειρε.<sup>a</sup> Καὶ εὐ- ἐπέστρεψε τὸ πνεῦμα αὐτῆς, καὶ  
 θένως ἀνέστη τὸ κοράσιον, καὶ πε- ἀνέστη παραχρῆμα. Καὶ διέτα-  
 ριεπάτει· ἣν γὰρ ἐτῶν δώδεκα. 56 ξεν αὐτῇ δοθῆναι φαγεῖν· Καὶ  
 Καὶ ἐξέστησαν ἐκίστάσει μεγάλη. ἐξέστησαν οἱ γονεῖς αὐτῆς. Ὁ δὲ  
 43 Καὶ διεστείλατο αὐτοῖς πολλὰ, ἵνα παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν  
 μηδεὶς γινῶ τοῦτο· καὶ εἶπε δοθῆ- τὸ γεγονός.

§ 53. Jesus heals two blind men.

MATTH. IX. 27—31.

- 27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο τυφλοὶ,  
 28 κράζοντες καὶ λέγοντες· Ἐλέησον ἡμᾶς, υἱὲ Δαυὶδ. Ἐλθόντι δὲ εἰς  
 τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πισ-  
 29 τεύετε, ὅτι δύναμαι τοῦτο ποιῆσαι; Αἰχνοῦσιν αὐτῷ· Ναί, κύριε. Τότε  
 ἤψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων· Κατὰ τὴν πίστιν ὑμῶν γενηθήτω  
 30 ὑμῖν. Καὶ ἀνέχθησαν αὐτῶν οἱ ὀφθαλμοί. Καὶ ἐνεβριμήσατο αὐτοῖς  
 31 ὁ Ἰησοῦς, λέγων· Ὁρᾶτε, μηδεὶς γινωσκέτω. Οἱ δὲ ἐξεληθόντες διεφύμι-  
 σαν αὐτὸν ἐν ὁλῇ τῇ γῇ ἐκείνῃ.

§ 54. Jesus casts out a dumb spirit. The Pharisees again blaspheme.  
 [See § 42.]

MATTH. IX. 32—34.

- 32 Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ἄνθρωπον κωφόν, δαι-  
 33 μονιζόμενον. Καὶ ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός. Καὶ  
 34 ἐθαύμασαν οἱ ὄχλοι, λέγοντες· Οὐδέποτε<sup>b</sup> ἐφάνη οὕτως ἐν τῷ Ἰσραήλ. Οἱ  
 δὲ Φαρισαῖοι ἔλεγον· Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαι-  
 μόνια.

§ 55. Jesus revisits Nazareth, and is again rejected there.

MATTH. XIII. 54—58.

MARK VI. 1—6.

- 54 Καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ, 1 Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν  
 εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκολου-  
 θοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.  
 2 Καὶ γενομένου σαββάτου, ἤρξατο ἐν  
 ἐδιδασκεν αὐτοὺς ἐν τῇ συναγωγῇ τῇ συναγωγῇ διδάσκειν· καὶ πολλοὶ

<sup>a</sup> 41. ἔγειραι.

<sup>b</sup> 34. Ὅτι οὐδέποτε

## MATTH. XIII.

αὐτῶν, ὥστε ἐκπλήττεσθαι αὐτούς,  
καὶ λέγειν· Πόθεν τούτῳ ἡ σοφία  
55 αὕτη, καὶ αἱ δυνάμεις; Οὐχ οὗ-  
τός ἐστιν ὁ τοῦ τέκτονος υἱός;  
οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαρι- 3  
άμ; καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκω-  
βος, καὶ Ἰωσήs, καὶ Σίμων, καὶ  
56 Ἰούδας; καὶ αἱ ἀδελφαὶ αὐτοῦ οὐ-  
χὶ πᾶσαι πρὸς ἡμᾶς εἰσι; πόθεν  
57 οὖν τούτῳ ταῦτα πάντα; Καὶ 4  
ἐσκανδαλίζοντο ἐν αὐτῷ. Ὁ δὲ  
Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ ἔστι  
προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πα-  
τριδί αὐτοῦ, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. 5  
58 Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις  
πολλὰς, διὰ τὴν ἀπιστίαν αὐτῶν.

## MARK VI.

ἀκούοντες ἐξεπλήσσοντο, λέγοντες·  
Πόθεν τούτῳ ταῦτα; καὶ τίς ἡ σο-  
φία ἡ δοθεῖσα αὐτῷ; καὶ δυνάμεις<sup>a</sup>  
τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γί-  
νονται. Οὐχ οὗτός ἐστιν ὁ τέκτων,  
ὁ υἱὸς Μαρίας; ἀδελφὸς δὲ Ἰακώ-  
βου, καὶ Ἰωσῆ, καὶ Ἰούδα, καὶ Σί-  
μωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ  
αὐτοῦ ὥδε πρὸς ἡμᾶς; Καὶ ἐσκαν-  
δαλίζοντο ἐν αὐτῷ. Ἐλεγε δὲ αὐ-  
τοῖς ὁ Ἰησοῦς· Ὅτι οὐκ ἔστι προ-  
φήτης ἄτιμος, εἰ μὴ ἐν τῇ πατριδί  
αὐτοῦ, καὶ ἐν τοῖς συγγένεσι καὶ ἐν  
τῇ οἰκίᾳ αὐτοῦ. Καὶ οὐκ ἠδύνατο  
ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ  
ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας,  
6 ἐθεράπευσε. Καὶ ἐθαύμαζε διὰ τὴν  
ἀπιστίαν αὐτῶν.

§ 56. The occasion of sending forth the twelve Apostles to preach and work miracles.

## MATTH. IX. 36—38.

36 Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι<sup>b</sup> καὶ  
37 ἐρῳιμένοι, ὥσει πρόβατα μὴ ἔχοντα ποιμένα. Τότε λέγει τοῖς μαθηταῖς  
38 αὐτοῦ· Ὁ μὲν θειρισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ  
κυρίου τοῦ θηρισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θειρισμὸν αὐτοῦ.

§ 57. The twelve are sent forth, and instructed.

## MATTH. X. 1, 5—42.

1 Καὶ προσκαλεσά-  
μενος τοὺς δώδεκα  
μαθητὰς αὐτοῦ, ἔδω-  
κεν αὐτοῖς ἐξουσίαν  
πνευμάτων ἁκαθάρ-  
των, ὥστε ἐκβάλλειν  
αὐτὰ, καὶ θεραπεύειν

## MARK VI. 7—11.

7 Καὶ προσκαλεῖται  
τοὺς δώδεκα, καὶ ἤρ-  
ξατο αὐτοὺς ἀποστέλ-  
λειν δύο δύο· καὶ  
ἐδίδου αὐτοῖς ἐξου-  
σίαν τῶν πνευμάτων  
τῶν ἁκαθάρτων.

## LUKE IX. 1—5.

1 Συγκαλεσάμενος δὲ  
τοὺς δώδεκα [μαθη-  
τὰς αὐτοῦ], ἔδωκεν  
αὐτοῖς δύναμιν καὶ  
ἐξουσίαν ἐπὶ πάντα  
τὰ δαιμόνια, καὶ  
νόσους θεραπεύειν·

<sup>b</sup> 36. ἐκκελυμένοι

<sup>a</sup> 2. ὅτι καὶ δυνάμεις



## MATTH. X.

## MARK VI.

## LUKE IX.

πᾶσαν νόσον καὶ πᾶ-

5 σαν μαλακίαν.—Τού-  
τους τοὺς δώδεκα ἀ-  
πέστειλεν ὁ Ἰησοῦς,  
παράγγειλας αὐτοῖς,

λέγων· Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν  
6 μὴ εἰσέλθῃτε· πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπο-  
7 λωλότα οἴκου Ἰσραὴλ. Πορευόμενοι δὲ κηρύσσετε, λέγοντες· "Οτι  
8 ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. Ἀσθενοῦντας θεραπεύετε, νε-  
κροὺς ἐγείρετε, <sup>a</sup> λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν  
ἐλάβετε, δωρεὰν δό-

9 τε. Μὴ κτήσῃσθε  
χρυσόν, μηδὲ ἄργυ-  
ρον, μηδὲ χαλκὸν εἰς  
τάς ζώνας ὑμῶν·  
10 μὴ πῆραν εἰς ὁδόν,  
μηδὲ δύο χιτῶνας,  
μηδὲ ὑποδήματα, μη-  
δὲ ῥάβδον.<sup>b</sup> Ἄξιός  
γάρ ὁ ἐργατὴς τῆς  
τροφῆς αὐτοῦ ἐστιν.

11 Εἰς ἣν δ' ἂν πόλιν ἢ  
κώμην εἰσέλθῃτε, ἐξ-  
ετάσατε, τίς ἐν αὐτῇ  
ἄξιός ἐστι· κἀκεῖ  
μεῖνατε, ἕως ἂν ἐξέλ-

12 θῇτε. Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε

13 αὐτήν. Καὶ ἐὰν μὲν ἦ ἡ οἰκία ἁγία, ἐλθέτω ἡ εἰρήνη  
ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ἦ ἁγία, ἡ εἰρήνη ὑμῶν  
πρὸς ὑμᾶς ἐπιστρα-

14 φήτω. Καὶ ὅς ἐάν  
μὴ δέξῃται ὑμᾶς, μη-  
δὲ ἀκούσῃ τοὺς λό-  
γους ὑμῶν, ἐξ-

2 καὶ ἀπίστευεν αὐτοὺς  
κηρύσσειν τὴν βασιλεί-  
αν τοῦ Θεοῦ, καὶ ἰᾶσθαι  
τοὺς ἀσθενοῦντας.

8 Καὶ παρήγγειλεν αὐ-  
τοῖς, ἵνα μηδὲν αἴ-  
ρωσιν εἰς ὁδόν, εἰ μὴ  
ῥάβδον μόνον· μὴ  
πῆραν, μὴ ἄρτον, μὴ  
εἰς τὴν ζώνην χαλκόν·

9 ἀλλ' ὑποδεδμένους  
σανδάλια· καὶ μὴ  
ἐνδύσῃσθε <sup>c</sup> δύο χιτῶ-  
νας. Καὶ ἔλεγεν

αὐτοῖς· "Οπου ἐάν  
εἰσέλθῃτε εἰς οἰκίαν,  
ἐκεῖ μένετε ἕως ἂν ἐξ-  
έλθῃτε ἐκεῖθεν.

3 Καὶ εἶπε πρὸς αὐ-  
τοὺς· Μηδὲν αἵρετε  
εἰς τὴν ὁδόν, μήτε ῥάβ-  
δον,<sup>d</sup> μήτε πῆραν, μή-  
τε ἄρτον, μήτε ἀργύρι-  
ον· μήτε ἀνὰ δύο  
χιτῶμας ἔχιν.

4 Καὶ εἰς ἣν ἂν οἰκίαν  
εἰσέλθῃτε, ἐκεῖ μένετε,  
καὶ ἐκεῖθεν ἐξέρχεσθε.

11 Καὶ ὅσοι ἂν μὴ δέ-  
ξωνται ὑμᾶς, μηδὲ  
ἀκούσωσιν ὑμῶν, ἐκ-  
πορευόμενοι ἐκεῖθεν,

5 Καὶ ὅσοι ἂν μὴ δέ-  
ξωνται <sup>e</sup> ὑμᾶς, ἐξερχό-  
μενοι ἀπὸ τῆς πό-  
λεως ἐκείνης, καὶ τὸν

<sup>a</sup> 8. νεκροὺς ἐγείρετε  
textus recept. po-  
nit post λεπροὺς  
καθαρίζετε. Alii  
omittunt v. ἐ.\*

<sup>b</sup> 10. Alii : ῥάβδους.\*

<sup>c</sup> 9. ἐνδύσασθαι

<sup>d</sup> 3. ῥάβδους

<sup>e</sup> 5. δέξωνται

## MATTH. X.

ερχόμενοι τῆς οἰ-  
κίας ἢ τῆς πόλεως  
ἐκείνης, ἐκτινάξατε  
τὸν κονιορτὸν τῶν  
15 ποδῶν ὑμῶν. Ἀμὴν  
λέγω ὑμῖν, ἀνεκτό-  
τερον ἔσται γῆ Σο-  
δόμων καὶ Γομόρ-  
ρων ἐν ἡμέρᾳ κρί-  
σεως, ἢ τῇ πόλει

- 16 ἐκείνῃ. Ἴδου, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων·  
γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περσιτεραί.  
17 Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσι γὰρ ὑμᾶς εἰς συ-  
18 νήδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· καὶ ἐπὶ  
ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐ-  
19 τοῖς καὶ τοῖς ἔθνεσιν. Ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς  
20 ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τί λαλήσετε·<sup>1</sup> οὐ  
γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν, τὸ λαλοῦν  
21 ἐν ὑμῖν. Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον·  
22 καὶ ἐπανάστησονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. Καὶ  
ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς  
23 τέλος, οὗτος σωθήσεται. Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φύ-  
γετε εἰς τὴν ἄλλην. Ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ  
24 Ἰσραὴλ, ἕως ἃν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν  
25 διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. Ἄρκετόν τῳ μαθητῇ,  
ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. Εἰ  
τὸν οἰκοδεσπότην Βεελζεβοῦλ<sup>a</sup> ἐπεκάλεσαν,<sup>b</sup> πόσῳ μᾶλλον τοὺς οἰκιακούς  
26 αὐτοῦ. Ἄ Μὴ οὖν φοβηθῆτε αὐτούς. Οὐδὲν γὰρ ἔστι κεκαλυμμένον, ὃ  
27 οὐκ ἀποκαλυφθήσεται· καὶ κρυπτόν, ὃ οὐ γνωσθήσεται. Ὁ λέγω ὑμῖν  
ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὐκ ἀκούετε, κηρύξατε ἐπὶ  
28 τῶν δωματίων. Καὶ μὴ φοβεῖσθε<sup>c</sup> ἀπὸ τῶν ἀποκτενόντων<sup>d</sup> τὸ σῶμα, τὴν δὲ  
ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον  
29 καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γένει. Οὐχὶ δύο στρουθία ἄσσαριον  
πωλεῖται; καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς  
30 ὑμῶν· ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσὶ.

## MARK VI.

ἐκτινάξατε τὸν χοῦν  
τὸν ὑποκάτω τῶν πο-  
δῶν ὑμῶν, εἰς μαρτύ-  
ριον αὐτοῖς. [Ἀμὴν  
λέγω ὑμῖν, ἀνεκτότε-  
ρον ἔσται Σοδόμοις  
ἢ Γαμόρροις ἐν ἡμέ-  
ρᾳ κρίσεως, ἢ τῇ  
πόλει ἐκείνῃ.]

## LUKE IX.

κονιορτὸν ἀπὸ τῶν  
ποδῶν ὑμῶν ἀποτι-  
νάξατε, εἰς μαρτύριον  
ἐπ' αὐτούς.

<sup>a</sup> 25. *Alibi hic et alibi*: Βεελζεβοῦλ<sup>b</sup> 25. ἐκάλεσαν<sup>c</sup> 28. φοβηθῆτε<sup>d</sup> 28. ἀποκτενόντων

## MATTH. X.

31 32 Μὴ οὖν φοβηθῆτε· πολλῶν<sup>a</sup> στρουθίων διαφέρετε ὑμεῖς. Πᾶς οὖν  
 ὅστις ὁμολογήσει ἐν ἑμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω αὐτῷ ἐν  
 33 αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς· ὅστις δ' ἂν ἀρνήση-  
 ται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καὶ ἐμπροσθεν τοῦ  
 34 πατρὸς μου τοῦ ἐν οὐρανοῖς. Μὴ νομίσητε, ὅτι ἦλθον βαλεῖν εἰρήνην  
 35 ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. Ἦλθον  
 γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κα-  
 36 τὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς· καὶ  
 37 ἐχθροὶ τοῦ ἀνθρώπου, οἱ οἰκιακοὶ αὐτοῦ. Ὁ φιλῶν πατέρα ἢ μη-  
 τέρα ὑπὲρ ἐμέ, οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα  
 38 ὑπὲρ ἐμέ, οὐκ ἔστι μου ἄξιος. Καὶ ὅς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ,  
 39 καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος. Ὁ εὐρὼν τὴν ψυχὴν αὐτοῦ,  
 ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἑμοῦ, εὕρήσει  
 40 αὐτήν. Ὁ δεχόμενος ὑμᾶς, ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος, δέχεται  
 41 τὸν ἀποστείλαντά με. Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου, μισ-  
 θὸν προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου, μισθὸν  
 42 δικαίου λήψεται. Καὶ ὅς ἐάν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον  
 ψυχροῦ μόνον, εἰς ὄμοιον μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπωλέσῃ τὸν  
 μισθὸν αὐτοῦ.

§ 58. Jesus continues his tour through Galilee.

## MATTH. XI. 1.

1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσειν τοῖς δώδεκα μαθηταῖς  
 αὐτοῦ, μετέβη ἐκεῖθεν, τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν  
 αὐτῶν.

§ 59. The twelve preach repentance, and work miracles, every where.

## MARK VI. 12, 13.

12 Καὶ ἐξελθόντες ἐκήρυσσον, ἵνα με-  
 13 τανοήσωσι· καὶ δαιμόνια πολλὰ  
 ἐξεβάλλον· καὶ ἡλειφον ἐλαίῳ πολ-  
 λούς ἀρρώστους, καὶ ἐθεράπευον.

## LUKE IX. 6.

6 Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς  
 κώμας, εὐαγγελιζόμενοι καὶ θέρα-  
 πεύοντες πανταχοῦ.

<sup>a</sup> 31. *Alit* : πολλῶν

## § 60. The death of John the Baptist.

## MATTH. XIV. 6—12.

6 Γενεσίῳ δὲ ἀγομένων τοῦ Ἡρώ-  
δου,

ὠρχήσατο ἡ θυγάτηρ τῆς  
Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρε-  
σε τῷ Ἡρώδῃ·

7 ὅθεν μεθ' ὅρκου  
ὁμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰ-  
τήσεται.

8 Ἡ δὲ προβιβασθεῖσα  
ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι,  
φησὶν, ὥδε ἐπὶ πίνακι τὴν κεφαλὴν

9 Ἰωάννου τοῦ βαπτιστοῦ. Καὶ  
ἐλυπήθη ὁ βασιλεὺς· διὰ δὲ τοὺς  
ὄρκους, καὶ τοὺς συνανακειμένους,  
ἐκέλευσε δοθῆναι.

10 Καὶ πέμψας  
ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ

11 φυλακῇ. Καὶ ἤνεχθη ἡ κεφαλὴ  
αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ  
κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐ-

12 τῆς. Καὶ προσελθόντες οἱ μαθη-  
ται αὐτοῦ ἦσαν τὸ σῶμα, καὶ ἔθα-  
ψαν αὐτό· καὶ ἐλθόντες ἀπήγγει-  
λαν τῷ Ἰησοῦ.

## MARK VI. 21—29.

21 Καὶ γενομένης ἡμέρας εὐκαίρου,  
ὅτε Ἡρώδης τοῖς γενεαίοις αὐτοῦ  
δεῖπνον ἐποίει τοῖς μεγιστῶσιν αὐ-  
τοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς

22 πρώτοις τῆς Γαλιλαίας, καὶ εἰσελ-  
θούσης τῆς θυγατρὸς αὐτῆς τῆς  
Ἡρωδιάδος, καὶ ὀρχησαμένης, καὶ  
ἄρσεσάσης τῷ Ἡρώδῃ καὶ τοῖς συν-  
ανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ  
κορασίῳ· Αἰτήσόν με ὃ ἐὰν θέλῃς,  
καὶ δώσω σοί·<sup>1</sup> καὶ ὤμοσεν αὐτῇ·

23 Ὅτι ὃ ἐὰν με αἰτήσῃς, δώσω σοί,  
ἕως ἡμίσεος τῆς βασιλείας μου.

24 Ἡ δὲ ἐξελθοῦσα, εἶπε τῇ μητρὶ αὐ-  
τῆς· Τί αἰτήσομαι; Ἡ δὲ εἶπε·  
Τὴν κεφαλὴν Ἰωάννου τοῦ βαπ-

25 τιστοῦ. Καὶ εἰσελθοῦσα εὐθέως  
μετὰ σπουδῆς πρὸς τὸν βασιλεῖα,  
ῆτήσατο, λέγουσα· Θέλω ἵνα μοι  
δῷς ἐξαντῆς ἐπὶ πίνακι τὴν κεφα-

26 λὴν Ἰωάννου τοῦ βαπτιστοῦ. Καὶ  
περίλυπος γινόμενος ὁ βασιλεὺς,  
διὰ τοὺς ὄρκους καὶ τοὺς συνανα-  
κειμένους οὐκ ἠθέλησεν αὐτὴν ἀθε-

27 τῆσαι. Καὶ εὐθέως ἀποστείλας ὁ  
βασιλεὺς σκεκουλάτωρα, ἐπέταξεν

28 ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. Ὁ  
δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν

τῇ φυλακῇ· καὶ ἤνεγκε τὴν κεφαλὴν  
αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐ-  
τὴν τῷ κορασίῳ· καὶ τὸ κοράσιον

29 ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. Καὶ  
ἀκούσαντες οἱ μαθηταὶ αὐτοῦ, ἤλ-  
θον, καὶ ἦσαν τὸ πτώμα αὐτοῦ,  
καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.



§ 61. Herod hears of Jesus' fame and desires to see him.

MATTH. XIV. 1, 2. MARK VI. 14—16. LUKE IX. 7—9.

- 1 Ἐν ἐκείνῳ τῷ 14 Καὶ ἤκουσεν ὁ 7 Ἦκουσε δὲ Ἡρώ-  
καιρῷ ἤκουσεν Ἡρώ- βασιλεὺς Ἡρώδης, δης ὁ τετράρχης τὰ γι-  
δης ὁ τετράρχης τὴν (φανερὸν γὰρ ἐγένετο νόμενα ὑπὲρ αὐτοῦ  
2 ἀκοὴν Ἰησοῦ, καὶ εἶ- το ὄνομα αὐτοῦ,) καὶ πάντα· καὶ διηπόρει,  
πε τοῖς παισὶν αὐτοῦ· ὅτι ἔλεγεν· "Ὅτι Ἰωάν- διὰ τὸ λέγεσθαι ὑπό-  
Οὗτός ἐστιν Ἰωάννης τινων, ὅτι Ἰωάννης  
ὁ βαπτιστής· αὐτὸς ἐγγέρθη, καὶ ἐγγέρηται ἐκ νεκρῶν·  
ἡγέρθη ἀπὸ τῶν νε- διὰ τοῦτο ἐνεργοῦσιν 8 ὑπὸ τινων δὲ, ὅτι  
κρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐν αὐτῷ. Ἰλλίας ἐφάνη· ἄλλων  
αἱ δυνάμεις ἐνεργοῦ- 15 Ἄλλοι ἔλεγον· "Ὅτι δὲ, ὅτι προφήτης εἷς  
σιν ἐν αὐτῷ. Ἰλλίας ἐστίν. Ἄλλοι τῶν ἀρχαίων ἀνέστη.  
δὲ ἔλεγον· "Ὅτι 9 Καὶ εἶπεν Ἡρώδης·  
16 προφήτης ἐστίν, ὡς<sup>a</sup> εἷς τῶν προφητῶν. Ἀκού- Ἰωάννην ἐγὼ ἀπεκε-  
σας δὲ ὁ Ἡρώδης, εἶπεν· "Ὅτι ὃν φάλισα· τίς δὲ ἐσ-  
ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός τιν οὗτος, περὶ οὗ ἐγὼ ἀκούω  
ἐστιν· αὐτὸς<sup>b</sup> ἡγέρθη ἐκ νεκρῶν. τοιαῦτα; Καὶ ἐξήτει ἰδεῖν αὐτόν.

§ 62. The twelve return.

MARK VI. 30, 31.

LUKE IX. 10.

- 30 Καὶ συνάγονται οἱ ἀπόστολοι 10 Καὶ ὑποστρέψαντες οἱ ἀπόστο-  
πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν λοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν·  
αὐτῷ πάντα, καὶ ὅσα ἐποίησαν,  
31 καὶ ὅσα ἐδίδασκαν. Καὶ εἶπεν αὐτοῖς· Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς  
ἐρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ  
ὑπάγοντες πολλοί· καὶ οὐδὲ φαγεῖν ἠνέκαίρουν.

§ 63. Five thousand are fed on five loaves and two fishes.

MATTH. XIV. 13—21. MARK VI. 32—44. LUKE IX. 10—17. JOHN VI. 1—14.

- 13 Καὶ ἀκούσας ὁ 32 Καὶ ἀπῆλθον 10 —καὶ παραλα- 1 Μετὰ ταῦτα  
Ἰησοῦς, ἀνεχώ- εἰς ἐρημον τό- βῶν αὐτοὺς, ὑ- ἀπῆλθεν ὁ Ἰη-  
ρησεν ἐκεῖθεν ἐν πον τῷ πλοί- πεχώρησε κατ' σουὺς πέραν  
πλοίῳ εἰς ἐρη- ω κατ' ἰδίαν. ἰδίαν εἰς τόπον τῆς θαλάσσης  
μον τόπον κατ' 33 Καὶ εἶδον αὐ- ἐρημον πό- τῆς Γαλιλαίας,

<sup>a</sup> 15. ἢ ὡς<sup>b</sup> 16. *Alit*: οὗτος *vel* αὐτὸς *pro*: οὗτός ἐστιν· αὐτὸς<sup>c</sup> 9. ὁ Ἡρώδης·

## MATTH. XIV.

ιδίαν. Καὶ ἀ-  
κούσαντες οἱ  
ὄχλοι, ἠκολού-  
θησαν αὐτῷ  
πεζῇ ἀπὸ τῶν  
πόλεων.

## MARK VI.

τοὺς ὑπάγον-  
τας [οἱ ὄχ-  
λοι], καὶ ἐπέ- 11  
γνωσαν [αὐ-  
τόν] πολλοί·  
καὶ πεζῇ ἀπὸ  
πασῶν τῶν  
πόλεων συνέ-  
δραμον ἐκεῖ,  
καὶ προῆλθον  
αὐτούς, καὶ συ-  
νῆλθον πρὸς  
αὐτόν.<sup>b</sup>

## LUKE IX.

λεως καλουμέ-  
νης Βηθσαϊ- 11  
δά.<sup>c</sup> Οἱ δὲ  
ὄχλοι γνόν-  
τες, ἠκολούθη-  
σαν αὐτῷ·

## JOHN VI.

τῆς Τιβεριά-  
δος· καὶ ἠκο- 2  
λοῖθει αὐτῷ  
ὄχλος πολὺς,  
ὅτι ἐώρων  
[[αὐτοῦ]] τὰ  
σημεῖα ἃ ἐποί-  
ει ἐπὶ τῶν  
ἁσθενούντων.  
3 Ἀνῆλθε δὲ εἰς  
τὸ ὄρος ὁ Ἰη-  
σοῦς, καὶ ἐκεῖ  
ἐκάθητο μετὰ  
τῶν μαθητῶν  
4 αὐτοῦ. Ἦν δὲ  
ἐγγὺς τὸ πάσ-  
χα, ἡ εορτὴ  
τῶν Ἰουδαίων.  
5 Ἐπαράς οὖν  
ὁ Ἰησοῦς  
τοὺς ὀφθαλ-  
μοὺς, καὶ θε-  
ασάμενος ὅτι  
πολὺς ὄχλος ἔρ-  
χεται πρὸς αὐ-  
τόν, λέγει πρὸς  
τὸν Φίλιππον·  
Πόθεν ἀγορά-  
σομεν ἄρτους,  
ἵνα φάγωσιν  
6 οὗτοι; (Τοῦ-  
το δὲ ἔλεγε  
πειράζων αὐ-  
τόν· αὐτὸς

14 Καὶ ἐξεληθὼν 34  
[ὁ Ἰησοῦς] εἶδε  
πολὺν ὄχλον·  
καὶ ἐσπλαγχνί-  
σθη ἐπ' αὐ-  
τοῖς,<sup>a</sup> καὶ ἐθε-  
ράπευσεν τοὺς  
ἀρρώστους αὐ-  
τῶν.

Καὶ ἐξεληθὼν  
εἶδεν [ὁ Ἰη-  
σοῦς] πολὺν  
ὄχλον, καὶ  
ἐσπλαγχνίσθη  
ἐπ' αὐτοῖς, ὅτι  
ᾤσαν ὥς πρό-  
βατα μὴ ἔχον-  
τα ποιμένα·  
καὶ ᾤξατο δι-  
δάσκειν αὐ-  
τοὺς πολλά.

καὶ δεξιόμενος  
αὐτούς, ἐλάλει  
αὐτοῖς περὶ  
τῆς βασιλείας  
τοῦ Θεοῦ, καὶ  
τοὺς χρεῖαν  
ἔχοντας θερα-  
πείας, ἰᾶτο.

15 Ὁ 35  
ψίας δὲ γενο-  
μένης, προσῆλ-  
θον αὐτῷ οἱ

Καὶ ἤδη ὥρας 12  
πολλῆς γενο-  
μένης, προσελ-  
θόντες αὐτῷ

Ἡ δὲ ἡμέρα 12  
ᾤξατο κλι-  
νειν· προσ-  
ελθόντες δὲ οἱ

6 οὔτοι; (Τοῦ-  
το δὲ ἔλεγε  
πειράζων αὐ-  
τόν· αὐτὸς

<sup>a</sup> 14. ἐπ' αὐτούς

<sup>b</sup> 33. Καὶ προ-  
ῆλθον... αὐ-  
τον *alii* omit-  
tunt.\* *Alii*  
*variant.*

<sup>c</sup> 10. *Alii*: εἰς  
τόπον ἔρημον  
(*s.* εἰς ἔρημον)  
Βηθσ. *Alii*:  
εἰς πόλιν (*s.*  
κώμην) καλου-  
μένην Βηθσ.

## MATTH. XIV.

μαθηταὶ αὐτοῦ,  
λέγοντες· Ἐ-  
ρημός ἐστιν ὁ  
τόπος, καὶ ἡ  
ὥρα ἤδη παρ-  
ῆλθεν· ἀπό-  
λυσον τοὺς ὄχ- 36  
λους, ἵνα ἀπελ-  
θόντες εἰς τὰς  
κώμας, ἀγορά-  
σωσιν ἑαυτοῖς  
βρώματα.

## MARK VI.

οἱ μαθηταὶ  
αὐτοῦ, λέγου-  
σιν· Ὅτι ἔρη-  
μός ἐστιν ὁ τό-  
πος, καὶ ἡδη  
ὥρα πολλή·  
ἀπόλυσον αὐ- 36  
τοὺς, ἵνα ἀπ-  
ελθόντες εἰς  
τοὺς κύκλῳ ἁ-  
γορὰς καὶ κώ-  
μας, ἀγορά-  
σωσιν ἑαυτοῖς  
ἄρτους· τί  
γὰρ φάγωσιν  
οὐκ ἔχουσιν.

## LUKE IX.

δώδεκα, εἶπον  
αὐτῷ· Ἀπό-  
λυσον τὸν ὄχ-  
λον, ἵνα ἀπελ-  
θόντες εἰς τὰς  
κύκλῳ κώμας  
καὶ τοὺς ἁγ-  
ροὺς, καταλύ-  
σωσι, καὶ εὐ-  
ρωσιν ἐπισι-  
τισμόν· ὅτι  
ᾧδε ἐν ἐρήμῳ  
τόπῳ ἐσμέν.

## JOHN VI.

γὰρ ἦδει τί  
ἔμελλε ποιῆν.)  
7 Ἀπεκρίθη αὐ-  
τῷ Φίλιππος·  
Διακοσίων δη-  
ναρίων ἄρτοι  
οὐκ ἀρκούσιν  
αὐτοῖς, ἵνα ἐ-  
καστος αὐτῶν  
βραχὺ τι λάβῃ.

16 Ὁ δὲ Ἰησοῦς  
εἶπεν αὐτοῖς·  
Οὐ χρειαν ἔχου-  
σιν ἀπελθεῖν·  
δοῦτε αὐτοῖς ὑ-  
μεῖς φαγεῖν.

37 Ὁ δὲ ἀποκρι-  
θεὶς εἶπεν αὐ-  
τοῖς· Δότε  
αὐτοῖς ὑμεῖς  
φαγεῖν. Καὶ  
λέγουσιν αὐ-  
τῷ· Ἀπελ-  
θόντες ἀγορά-  
σωμεν δηναρί-  
ων διακοσίων<sup>α</sup>  
ἄρτους, καὶ  
δοῦμεν αὐτοῖς  
φαγεῖν; Ὁ δὲ

13 Εἶπε δὲ πρὸς  
αὐτούς· Δότε  
αὐτοῖς ὑμεῖς  
φαγεῖν. Οἱ δὲ  
εἶπον· Οὐκ  
εἰσὶν ἡμῖν  
πλεῖον ἢ πέντε  
ἄρτοι καὶ ἱχ-  
θῖνες δύο,<sup>β</sup> εἰ  
μή τι πορευ-  
θέντες ἡμεῖς ἀ-  
γοράσωμεν εἰς  
πάντα τὸν λα-  
ὸν τοῦτον βρώ-  
ματα·

17 Οἱ δὲ λέγουσιν 38  
αὐτῷ· Οὐκ ἔ-  
χομεν ᾧδε εἰ μὴ  
πέντε ἄρτους  
καὶ δύο ἱχθύας.

18 Ὁ δὲ εἶπε· Φέ-  
ρετέ μοι αὐτούς  
ᾧδε.

38 φάγεσιν; Ὁ δὲ  
λέγει αὐτοῖς·  
Πόσους ἄρ-  
τους ἔχετε;  
ὑπάγετε καὶ  
ἴδετε. Καὶ  
γόνοντες, λέ-  
γουσι· Πέντε,  
καὶ δύο ἱχθύ-

8 Λέγει αὐτῷ εἰς  
ἐκ τῶν μαθη-  
τῶν αὐτοῦ,  
Ἀνδρέας ὁ ἀ-  
δελφὸς Σίμων-  
ρος Πέτρου·  
9 Ἔστι παιδά-  
ριον ἐν ᾧδε, ὃ  
ἔχει πέντε ἄρ-  
τους κριθίνους  
καὶ δύο ὀψά-  
ρια· ἀλλὰ  
ταῦτα τί ἐστιν  
εἰς τοσούτους;

19 Καὶ κε- 39 ας. Καὶ ἐπέ- 14

—Εἶπε 10 Εἶπε δὲ ὁ Ἰη-

<sup>α</sup> 37. διακοσίων <sup>β</sup> 13. δύο ἱχθ.

δηναρίων

MATTH. XIV.	MARK VI.	LUKE IX.	JOHN VI.
λεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους,	τάξεν αὐτοῖς ἀνακλῖναι πάντας, συμπόσια συμπόσια, ἐπὶ τῷ χλωρῷ χόρτῳ.	δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Κατακλίνετε αὐτοὺς κλισίας ἀνὰ πεντήκοντα.	σοὺς· Ποιῆσατε τοὺς ἀνθρώπους ἀναπεσεῖν. Ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ.
λαβὼν <sup>a</sup> 41 τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησε· καὶ κλάσας, ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους· οἱ δὲ μαθηταὶ ταῖς ὄχλοις.	40 Καὶ ἀνέπεσον 16 πρᾶσιαι πρᾶσιαι, ἀνὰ ἑκατόν, καὶ ἀνὰ πεντήκοντα.	15 τα. Καὶ ἐποίησαν οὕτω, καὶ ἀνέκλιναν ἅπαντας.	11 Ἐλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκε [τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ] τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον.
20 Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν·	42 Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν.	17 Καὶ ἔφαγον, καὶ ἐχορτάσθησαν πάντες·	12 Ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ· Συνάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπόληται.
καὶ ἦσαν τὸ περισεῦον τῶν κλασμάτων, δώ-	43 Καὶ ἦσαν κλασμάτων δώδεκα κοφίνους πλή-	καὶ ἦρθη τὸ περισεῦσαν αὐτοῖς κλασμά-	13 ταί. [Συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ

<sup>a</sup> 19. καὶ λαβὼν





## MATTH. XIV.

- σοὺς]], περιπατῶν ἐπὶ τῆς θαλάσσης.  
 26 Καὶ ἰδόντες αὐτὸν οἱ 49 μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα, ἐταράχθησαν, λέγοντες· Ὅτι φάντασμα ἔστι· καὶ ἀπὸ τοῦ φόβου ἔκραζαν.  
 27 Εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων· Θαρσείτε, ἐγώ εἰμι· μὴ φοβεῖσθε.  
 28 Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε· Κύριε, εἰ σὺ εἶ, κέλευσόν με πρὸς σε ἐλθεῖν ἐπὶ τὰ ὕδατα.  
 29 Ὁ δὲ εἶπεν· Ἐλθέ. Καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος, περιεπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν. Βλέπων δὲ τὸν ἄνεμον ἰσχυρόν, ἐφοβήθη· καὶ ἄρξάμενος καταποντίζεσθαι, ἔκραξε, λέγων·  
 31 Κύριε, σῶσόν με. Ἐυθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα, ἐπέλαβετο αὐτοῦ, καὶ λέγει αὐτῷ· Ὁλιγόπιστε, εἰς τί ἐδίστασας; Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος. Οἱ δὲ ἐν τῷ πλοίῳ, ἐλθόντες προσεκύνησαν αὐτῷ, λέγοντες· Ἀληθῶς θεοῦ υἱὸς εἶ.  
 34 Καὶ διαπεράσαντες, ἦλθον εἰς 53 τὴν γῆν Γεννησαρέτ. Καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου, ἀπέστειλαν εἰς ὅλην τὴν περὶχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας· καὶ παρεκάλουν αὐτὸν, ἵνα μόνον ἄψωνται τοῦ κρασπέδου

## MARK VI.

λάσσης· καὶ ἤθελε παρελθεῖν αὐτούς.  
 Οἱ δὲ ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάντασμα εἶναι, καὶ ἀνέκραζαν. Πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν. Καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐτοῖς· Θαρσείτε· ἐγώ εἰμι, μὴ φοβεῖσθε.  
 51 Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον· καὶ ἐκόπασεν ὁ ἄνεμος. Καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο, καὶ ἐθαύμαζον. Οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοῖς· ἦν γὰρ ἡ καρδιά αὐτῶν πεπωρωμένη.

## JOHN VI.

περναοῦμ. Καὶ σκοτία ἤδη ἐγεγόνει, καὶ οὐκ<sup>β</sup> ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς· ἡ τε θάλασσα, ἄνεμος μεγάλου πνέοντος, διησιπέντε ἡ τριάκοντα, θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφοβήθησαν. Ὁ δὲ λέγει αὐτοῖς· Ἐγώ εἰμι, μὴ φοβεῖσθε. Ἦθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον· καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς, εἰς ἣν ὑπῆγον.

## MARK VI.

- 34 Καὶ διαπεράσαντες, ἦλθον εἰς 53 τὴν γῆν Γεννησαρέτ· καὶ προσωρμίσθησαν. Καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως ἐπιγνόντες αὐτὸν, ἠεριδραμόντες ὅλην τὴν περὶχωρον ἐκείνην, ἤρξαντο ἐπὶ τοῖς κραβάτοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον, ὅτι

MATTH. XIV.

τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἦ- 56 ἐκεῖ ἐστι. Καὶ ὅπου ἂν εἰσπορεύε-  
ψαντο, διεσώθησαν.

MARK VI.

το εἰς κόμας ἢ πόλεις ἢ ἀγρούς, ἐν  
ταῖς ἀγοραῖς ἐτίθουν τοὺς ἄσθε-  
νοῦντας, καὶ παρεκάλουν αὐτόν, ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου  
αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤπιοντο αὐτοῦ, ἐσώζοντο.

§ 65. Jesus' discourses with the multitude in Capernaum, in the syn-  
agogue of that city, and with his disciples. Peter's confession.

JOHN VI. 22—71. VII. 1.

22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης, ἰδὼν,<sup>a</sup> ὅτι πλοιά-  
ριον ἄλλο οὐκ ἦν ἐκεῖ, εἰ μὴ ἐν [[ἐκείνῳ, εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ]],  
καὶ ὅτι οὐ συνεισηλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον,<sup>b</sup> ἀλλὰ  
23 μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· (ἄλλα δὲ ἦλθε πλοιάρια ἐκ Τιβεριάδος  
ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ κυρίου·)  
24 ὅτε οὖν εἶδεν ὁ ὄχλος, ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ, οὐδὲ οἱ μαθηταὶ αὐτοῦ,  
ἐνέβησαν αὐτοῖς<sup>c</sup> εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Καπερναοὺμ, ζητοῦντες τὸν  
25 Ἰησοῦν. Ἐκεῖθεν εὐρόντες αὐτόν πέραν τῆς θαλάσσης, εἶπον αὐτῷ· Ῥαββὶ,  
26 πότε ὧδε γέγονας; Ἁπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἀμὴν ἀμὴν λέ-  
γω ὑμῖν· Ζητεῖτέ με, οὐχ ὅτι εἶδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρ-  
27 των, καὶ ἐχορτάσθητε. Ἔργάζεσθε μὴ τὴν βρωσιν τὴν ἀπολλυμένην, ἀλ-  
λὰ τὴν βρωσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου  
28 ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν, ὁ Θεός. Εἶπον οὖν πρὸς  
29 αὐτόν· Τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ; Ἁπεκρίθη ὁ Ἰη-  
σοῦς καὶ εἶπεν αὐτοῖς· Τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε εἰς  
30 ὃν ἀπέστειλεν ἐκεῖνος. Εἶπον οὖν αὐτῷ· Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα  
31 ἰδωμεν καὶ πιστεῦσώμεν σοι; τί ἐργάζῃ; Οἱ πατέρες ἡμῶν τὸ μάννα ἔφα-  
γον ἐν τῇ ἐρήμῳ, καθὼς ἐστι γεγραμμένον· “Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδω-  
32 κεν αὐτοῖς φαγεῖν.” Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν,  
οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατὴρ μου  
33 δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. Ὁ γὰρ ἄρτος τοῦ  
Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν διδούς τῷ κόσμῳ.  
34 Εἶπον οὖν πρὸς αὐτόν· Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.  
35 Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος  
πρὸς με, οὐ μὴ πεινάσῃ· καὶ ὁ πιστεύων εἰς ἐμὲ, οὐ μὴ διψήσῃ πώποτε.  
36 37 Ἀλλ' εἶπον ὑμῖν, ὅτι καὶ ἐωράκατέ με, καὶ οὐ πιστεύετε. Πᾶν ὃ δίδω-  
σί μοι ὁ πατὴρ, πρὸς ἐμὲ ἤξει· καὶ τὸν ἐρχόμενον πρὸς με, οὐ μὴ ἐκβάλω

<sup>a</sup> 22. *Alit*: εἶδον s. εἶδεν <sup>b</sup> 22. πλοιάριον

<sup>c</sup> 24. καὶ αὐτοὶ  
(*Alit* omittunt καὶ αὐτοὶ)



## JOHN VI.

- 38 ἔξω· ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν,  
 39 ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. Τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με,<sup>a</sup> ἵνα πᾶν ὃ δέδωκέ μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω  
 40 αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. Τοῦτο γάρ<sup>b</sup> ἐστι τὸ θέλημα τοῦ πατρὸς μου,<sup>c</sup> ἵνα πᾶς ὃ θεωρῶν τὸν υἱὸν, καὶ πιστεύων εἰς αὐτὸν, ἔχῃ ζωὴν αἰώνιον·  
 41 καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ. Ἐγὼ γινώσκω οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν· Ἐγὼ εἰμι ὁ ἄρτος ὃ καταβάς  
 42 ἐκ τοῦ οὐρανοῦ·<sup>d</sup> καὶ ἔλεγον· Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; Πῶς οὖν λέγει οὗτος· Ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα; Ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Μὴ γογγύζετε μετ' ἀλλήλων. Οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ὁ πατήρ ὃ πέμψας με ἐλκύσῃ αὐτὸν, καὶ ἐγὼ ἀναστήσω αὐτὸν ἐν<sup>d</sup> τῇ ἐσχάτῃ ἡμέρᾳ. Ἔστι γεγραμμένον ἐν τοῖς προφήταις·  
 43 “Καὶ ἔσονται πάντες διδασκοὶ θεοῦ.”<sup>e</sup> Πῶς οὖν ὃ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν, ἔρχεται πρὸς με. Οὐχ ὅτι τὸν πατέρα τις ἐώρακεν· εἰ μὴ ὃ ὢν παρὰ τοῦ θεοῦ, οὗτος ἐώρακε τὸν πατέρα. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὃ πιστεύων εἰς ἐμέ, ἔχει ζωὴν αἰώνιον.<sup>f</sup> Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.  
 44 50 Οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον· οὗτός ἐστιν ὁ ἄρτος ὃ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ, καὶ μὴ ἀποθάνῃ. Ἐγὼ εἰμι ὁ ἄρτος ὃ ζῶν, ὃ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. Καὶ ὃ ἄρτος δέ ὃν ἐγὼ δώσω, ἢ σὰρξ μου ἐστίν, ἢ ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.  
 51 52 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι, λέγοντες· Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν; Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίετε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον· καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. Ἡ γὰρ σὰρξ μου ἀληθῶς<sup>f</sup> ἐστι βρωσίς, καὶ τὸ αἷμά μου ἀληθῶς<sup>f</sup> ἐστι πόσις. Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ. Καθὼς ἀπέστειλέ με ὃ ζῶν πατήρ, καὶ ἐγὼ ζῶ διὰ τὸν πατέρα· καὶ ὃ τρώγων με, καὶ κείνος ζήσεται δι' ἐμέ. Οὗτός ἐστιν ὃ ἄρτος ὃ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν [τὸ μάννα], καὶ ἀπέθανον· ὃ τρώγων τοῦτον τὸν ἄρτον, ζήσεται εἰς αἰῶνα. Ταῦτα εἶπεν ἐν συναγωγῇ, διδάσκων ἐν Καπερναούμ.  
 60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ, εἶπον· Σκληρὸς ἐστιν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκοῦειν; Εἰδὼς δέ ὃ Ἰησοῦς ἐν ἑαυτῷ, ὅτι γογγύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς· Τοῦτο

<sup>a</sup> 39. πέμψαντός με πατρός, <sup>b</sup> 40. δέ <sup>c</sup> 40. πέμψαντός με, pro πατρός μου,<sup>d</sup> 44. ἐν om. <sup>e</sup> 45. τοῦ θεοῦ. <sup>f</sup> 55. *Alit*: ἀληθῆς\* bis.



## JOHN VI. VII.

62 ὑμᾶς σκανδαλίζει; Ἐάν οὖν θεωρῇτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνον-  
 63 τα ὅπου ἦν τὸ πρότερον; . . Τὸ πνεῦμά ἐστι τὸ ζωοποιῶν, ἡ σὰρξ οὐκ  
 ὠφελεῖ οὐδέν· τὰ ρήματα ἃ ἐγὼ λελάληκα<sup>a</sup> ὑμῖν, πνεῦμά ἐστι καὶ ζωὴ ἐσ-  
 64 τιν. Ἰὼν ἐξ ὑμῶν τινὲς οὐ πιστεύουσιν. Ἰδὲι γὰρ ἐξ ἀρχῆς ὁ  
 Ἰησοῦς, τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ παραδώσων αὐτόν.  
 65 Καὶ ἔλεγε· Διὰ τοῦτο εἶρηκα ὑμῖν, ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με,  
 66 ἐάν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς μου. Ἐκ τούτου πολλοὶ ἀπῆλ-  
 θον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν.  
 67 Ἐῖπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα· Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;  
 68 Ἀπεκρίθη [οὖν] αὐτῷ Σίμων Πέτρος· Κύριε, πρὸς τίνα ἀπελευσόμεθα;  
 69 ρήματα ζωῆς αἰωνίου ἔχεις· καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν, ὅτι  
 70 σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς<sup>b</sup> τοῦ Θεοῦ [[τοῦ ζῶντος]]. Ἀπεκρίθη αὐτοῖς ὁ Ἰη-  
 σοῦς· Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ ἐξ ὑμῶν εἷς διάβολός  
 71 ἐστιν; Ἐλεγε δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην·<sup>c</sup> οὗτος γὰρ ἡμελλεν  
 αὐτὸν παραδιδόναι, εἰς ὃν ἐκ τῶν δώδεκα.

VII. 1 Καὶ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ  
 ᾗθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀπο-  
 κτεῖναι.

<sup>a</sup> 63. λαλῶ<sup>b</sup> 69. *Alit*: ὁ ἅγιος\* *pro* ὁ Χριστὸς, ὁ υἱὸς<sup>c</sup> 71. *Alit*: Ἰσκαριώτου· *Alit*: ἀπὸ Καριώτου· *Alit* *aliter*.

## PART V.

THE

TRANSACTIONS OF TWELVE MONTHS, FROM  
THE BEGINNING OF

### THE THIRD PASSEVER.

§ 66. Jesus' discourse with the Pharisees and Scribes, with the multitude and with his disciples, about eating with unwashen hands.

MATTH. XV. 1—20.

MARK VII. 1—23.

1 Ὡς τότε προσέρχονται τῷ Ἰησοῦ  
οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς  
καὶ Φαρισαῖοι, λέγοντες·

1 Καὶ συνάγονται πρὸς αὐτὸν οἱ  
Φαρισαῖοι καὶ τινες τῶν γραμμα-  
τέων, ἐλθόντες ἀπὸ Ἱεροσολύμων·

2 καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐ-

τοῦ κοιναῖς χερσὶ τοῦτ' ἔστιν ἀνίπτοις, ἐσθίουσας ἄρτους·<sup>a</sup>

3 (οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῇ νί-  
ψωνται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν

4 τῶν πρεσβυτέρων· καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ  
ἐσθίουσι· καὶ ἄλλα πολλά ἐστίν, ἃ παρέλαβον κρατεῖν, βαπ-

5 τισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν·) ἔπειτα

*transy fr* ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ

2 Διατί οἱ μαθηταί σου παραβαί-  
νουσι τὴν παράδοσιν τῶν πρεσβυ-  
τέρων; οὐ γὰρ νίπτονται τὰς χεῖ-  
ρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν.

οἱ γραμματεῖς· Διατί οἱ μαθη-  
ταί σου οὐ περιπατοῦσι κατὰ τὴν  
παράδοσιν τῶν πρεσβυτέρων, ἀλ-  
λὰ κοιναῖς<sup>b</sup> χερσὶν ἐσθίουσι τὸν ἄρ-

3 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς·—

6 τον; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς·

<sup>a</sup> 2. ἄρτους, ἐμέμφαντο. *Alia*: ἄρ-  
τους, κατέγνωσαν.

<sup>b</sup> 5. ἀνίπτοις

## MATTH. XV.

7 Ὑποκριταί· καλῶς προεφώτευσε  
8 περὶ ὑμῶν Ἰσαΐας, λέγων· “Ὁ  
λαὸς οὗτος τοῖς χεῖλεσί<sup>α</sup> με τιμᾷ·  
ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει  
9 ἀπ’ ἐμοῦ. Μάτην δὲ σέβονται με,  
διδάσκοντες διδασκαλίας, ἐντάλ-  
ματα ἀνθρώπων.”—

3 Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν  
ἐντολὴν τοῦ Θεοῦ, διὰ τὴν παρά-  
δοσιν ὑμῶν;

4 “Ὁ γὰρ Θεὸς ἐνετεί-  
λατο, λέγων· “Τίμα τὸν πατέρα<sup>β</sup>  
καὶ τὴν μητέρα.” καὶ· “Ὁ  
κακολογῶν πατέρα ἢ μητέρα,  
5 θανάτῳ τελευτάτω.” Ὑμεῖς δὲ λέ-  
γετε· “Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ  
τῇ μητρὶ. Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ  
ὠφελῇθῃς· καὶ οὐ μὴ τιμήσῃ τὸν  
πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ.

6 Καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ  
Θεοῦ διὰ τὴν παράδοσιν ὑμῶν.—

10 Καὶ προσκαλεσάμενος τὸν ὄχλον,  
εἶπεν αὐτοῖς· Ἀκούετε καὶ συνίετε.

11 Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα  
κοινοῖ τὸν ἄνθρωπον· ἀλλὰ τὸ  
ἐκπορευόμενον ἐκ τοῦ στόματος,  
τοῦτο κοινοῖ τὸν ἄνθρωπον.

## MARK VII.

“Ὅτι καλῶς προεφώτευσεν Ἰσαΐας  
περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέ-  
γραπται. “Ὁ ὗτος ὁ λαὸς τοῖς χεῖ-  
λεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν  
7 πόρρω ἀπέχει ἀπ’ ἐμοῦ. Μάτην  
δὲ σέβονται με, διδάσκοντες διδα-  
σκαλίας, ἐντάλματα ἀνθρώπων.”

8 Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ Θεοῦ,  
κρατεῖτε τὴν παράδοσιν τῶν ἀν-  
θρώπων, βαπτισμοὺς ξεστῶν καὶ  
ποτηρίων· καὶ ἄλλα παρόμοια

9 τοιοῦτα πολλὰ ποιεῖτε. Καὶ ἔλε-  
γεν αὐτοῖς· Καλῶς ἀθετεῖτε τὴν  
ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδο-

10 σιν ὑμῶν τηρήσῃτε.<sup>ε</sup> Μωϋσῆς  
γὰρ εἶπε· “Τίμα τὸν πατέρα σου  
καὶ τὴν μητέρα σου.” καὶ· “Ὁ  
κακολογῶν πατέρα ἢ μητέρα, θα-

11 νάτῳ τελευτάτω.” Ὑμεῖς δὲ λέγετε·  
Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ  
μητρὶ· Κορβαῖν, (ὃ ἐστι, δῶρον,) <sup>12</sup>

ὃ ἐὰν ἐξ ἐμοῦ ὠφελῇθῃς· καὶ  
οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι  
τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ,

13 ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ  
παραδόσει ὑμῶν, ἣ παρεδώκατε·  
καὶ παρόμοια τοιαῦτα πολλὰ ποι-

14 εἶτε. Καὶ προσκαλεσάμενος πάντα  
τὸν ὄχλον, ἔλεγεν αὐτοῖς· Ἀκούετε

15 μου πάντες, καὶ συνίετε. Οὐδὲν  
ἐστὶν ἕξωθεν τοῦ ἀνθρώπου, εἰς-  
πορευόμενον εἰς αὐτόν, ὃ δύναται

αὐτόν κοινῶσαι· ἀλλὰ τὰ ἐκπο-  
ρευόμενα ἀπ’ αὐτοῦ, ἐκεῖνα ἐστὶ τὰ

16 κοινοῦντα τὸν ἄνθρωπον. Εἴ τις

17 ἔχει ὦτα ἀκούειν, ἀκούετω. Καὶ

<sup>α</sup> 8. Ἐγγίξει μοι ὁ λαὸς οὗτος τῷ  
στόματι αὐτῶν, καὶ τοῖς χεῖ-  
λεσιν αὐτῶν.

<sup>β</sup> 4. τὸν πατέρα σου

<sup>ε</sup> 9. Μὴ: στήσητε.\*

## MATTH. XV.

- 12 Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ, εἶπον αὐτῷ· Οἶδας, ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον,
- 13 ἐσκανδαλίσθησαν; Ὁ δὲ ἀποκριθεὶς εἶπε· Πᾶσα <sup>ῥαυτί</sup> φυτεία, ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος,
- 14 ἐκριζωθήσεται. Ἀφετε αὐτούς· ὁδηγοὶ εἰσι τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐάν ὁδηγῇ, ἀμφοτέ-
- 15 ροι εἰς βόθυνον πεσοῦνται. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Φράσον ἡμῖν τὴν παραβολὴν ταύ-
- 16 την. Ὁ δὲ Ἰησοῦς εἶπεν· Ἀκμήν καὶ ὑμεῖς ἀσύνετοί ἐστε; Οὐ-
- 17 πω νοεῖτε, ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα, εἰς τὴν κοιλίαν <sup>καὶ ἐκτὸς</sup> χωρεῖ, καὶ εἰς ἀφενδρῶνα ἐκβάλλ-
- 18 λεται; τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος, ἐκ τῆς καρδίας ἐξέρχεται, καὶ κείνα κοινοῖ τὸν ἄνθρωπον.
- 19 Ἐκ γὰρ τῆς καρδίας ἐξέρχονται διλογισμοὶ <sup>πονηροὶ</sup> πονηροὶ, φόνοι, μοιχεῖαι, <sup>πορνεῖαι</sup> πορνεῖαι, κλοπαί, ψευδο-
- 20 μαρτυρίαι, βλασφημίαι. Ταῦτά ἐστι τὰ κοινούντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶ φαγεῖν, οὐ
- κοινοῖ τὸν ἄνθρωπον.

## MARK VII.

- ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου,
- ἐπρωτῶν αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς. Καὶ λέγει αὐτοῖς· Οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; Οὐ νοεῖτε, ὅτι πᾶν τὸ ἔσωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον, οὐ δύναται αὐτὸν κοινῶσαι; ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν· καὶ εἰς τὸν ἀφενδρῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα. Ἐλεγε δέ· Ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκείνο κοινοῖ τὸν ἄνθρωπον. Ἐσθθῶν γὰρ, ἐκ τῆς καρδίας τῶν ἀνθρώπων, οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται· μοιχεῖαι, πορνεῖαι, φόνοι, κλοπαί, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρὸς, βλασφημίαι, ὑπερηφανία ἀφροσύνη. Πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται, καὶ κοινοῖ τὸν ἄνθρωπον.

§ 67. Jesus heals the daughter of a Syrophenician woman.

## MATTH. XV. 21—28.

- 21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. Καὶ ἰδου, γυνὴ Χαναναία ἀπὸ τῶν ὀρίων ἐκείνων ἐξελθούσα, ἐκραύγασεν αὐτῷ, λέγουσα· Ἐλέησόν με, κύριε, υἱὲ Δαυὶδ· ἡ θυγάτηρ μου κακῶς δαι-

## MARK VII. 24—30.

- Καὶ ἐκεῖθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρου καὶ Σιδῶνος. Καὶ εἰσελθὼν εἰς τὴν οἰκίαν, οὐδένα ἤθελε γνῶναι· καὶ οὐκ ἠδυνήθη λαθεῖν. Ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἔλθοῦ-



## MATTH. XV.

## MARK VII.

23 μονίζεται. Ὁ δὲ οὐκ ἀπεκρίθη  
αὐτῇ λόγον. Καὶ προσελθόντες 26  
μαθηταὶ αὐτοῦ, ἡρώτων αὐτὸν,  
λέγοντες· Ἀπόλυσον αὐτήν, ὅτι  
24 κράζει ὁπισθεν ἡμῶν. Ὁ δὲ ἀπο-  
κριθεὶς εἶπεν· Οὐκ ἀπεστάλην εἰ  
μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα  
25 οἴκου Ἰσραὴλ. Ἦ δὲ ἐλθοῦσα 27  
προσεκύνησεν<sup>a</sup> αὐτῷ, λέγουσα·  
26 Κύριε, βοήθει μοι. Ὁ δὲ ἀπο-  
κριθεὶς εἶπεν· οὐκ ἔστι καλὸν  
λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ  
27 βαλεῖν τοῖς κυναρίοις. Ἦ δὲ εἶ- 28  
πε· Ναὶ, κύριε· καὶ γὰρ τὰ κυ-  
νάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν  
πιπτόντων ἀπὸ τῆς τραπέζης τῶν 29  
κυρίων αὐτῶν. Τότε ἀποκριθεὶς  
ὁ Ἰησοῦς εἶπεν αὐτῇ· Ὡ γύναι·  
μεγάλη σου ἡ πίστις· γενηθήτω 30  
σοι ὡς θέλεις. Καὶ ἰάθη ἡ  
θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας  
ἐκείνης.

σα προσέπεσε πρὸς τοὺς πόδας αὐ-  
τοῦ, <sup>1</sup> (ἦν δὲ ἡ γυνὴ Ἑλληνίς, Συ-  
ραφοινίκισσα<sup>c</sup> τῷ γενεῖ,) καὶ ἡρώτα  
αὐτὸν, ἵνα τὸ δαιμόνιον ἐκβάλῃ<sup>d</sup> ἐκ  
τῆς θυγατρὸς αὐτῆς.

Ὁ δὲ Ἰη-  
σοὺς εἶπεν αὐτῇ· Ἄφες πρῶτον  
χορτασθῆναι τὰ τέκνα· οὐ γὰρ  
καλὸν ἐστι λαβεῖν τὸν ἄρτον τῶν  
τέκνων, καὶ βαλεῖν τοῖς κυναρίοις.  
Ἦ δὲ ἀπεκρίθη, καὶ λέγει αὐτῷ·  
Ναὶ, κύριε· καὶ γὰρ τὰ κυνάρια ὑ-  
ποκάτω τῆς τραπέζης ἐσθίει ἀπο-  
τῶν ψιχίων τῶν παιδίων. Καὶ εἶ-  
πεν αὐτῇ· Διὰ τοῦτον τὸν λόγον  
ὑπάγε· ἐξεληλυθε τὸ δαιμόνιον ἐκ  
τῆς θυγατρὸς σου. Καὶ ἀπελθοῦ-  
σα εἰς τὸν οἶκον αὐτῆς, εὗρε τὸ δαι-  
μόνιον ἐξεληλυθὸς, καὶ τὴν θυγα-  
τέρα βεβλημένην ἐπὶ τῆς κλίνης·

§ 68. Jesus restores a person to hearing and speech.

## MATTH. XV. 29—31.

## MARK VII. 31—37.

29 Καὶ μεταβὰς ἐκέῃθεν ὁ Ἰησοῦς, 31  
ἦλθε παρὰ τὴν θάλασσαν τῆς  
Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ  
ὄρος, ἐκάθητο ἐκεῖ.

Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁ-  
ρίων Τύρου καὶ Σιδῶνος, ἦλθε  
πρὸς τὴν θάλασσαν τῆς Γαλιλαίας,  
ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως.

32 Καὶ φέρουσιν αὐτῷ κωφὸν μογι-  
33 λάλον,<sup>b</sup> καὶ παρακαλοῦσιν αὐτὸν, ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. Καὶ ἀπο-  
λαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν, ἔβαλε τοὺς δακτύλους αὐτοῦ  
34 εἰς τὰ ὕδα αὐτοῦ, καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ· καὶ ἀναβλέψας  
εἰς τὸν οὐρανὸν, ἐστέναξε, καὶ λέγει αὐτῷ· Ἐφφαθά, ὃ ἐστι, διανοίχθητι.  
35 Καὶ εὐθὺς διηνοιχθησαν αὐτοῦ αἱ ἀκοαί· καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσ-  
36 σης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. Καὶ διεστείλατο αὐτοῖς, ἵνα μηδενὶ εἰπω-

<sup>a</sup> 25. προσεκύνει

<sup>b</sup> 32. *μογίλαλον*, *Alit*: *μογγιλά-  
λον*,\*

<sup>c</sup> 26. *Συραφοινίκισσα* vel *Συροφοί-  
νισσα*

<sup>d</sup> 26. *ἐκβάλλη*

## MARK VII.

- σιν. Ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον περισσότερον ἐκήρυσσον.  
 37 Καὶ ὑπερπερισσῶς ἐξεπλήρυσοντο, λέγοντες· Καλῶς πάντα πεποίηκε καὶ τοὺς κωφούς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.

## MATTH. XV.

- 30 Καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ, ἔχοντες μεθ' ἑαυτῶν χωλοὺς, τυφλοὺς, κωφούς, κυλλοὺς, καὶ ἑτέροους πολλοὺς, καὶ ἔθξιψαν αὐτοὺς παρὰ τοὺς πό-  
 31 δας τοῦ Ἰησοῦ· καὶ ἐθεράπευσεν αὐτοὺς, ὥστε τοὺς ὄχλους θαυμάσαι, βλέποντας κωφούς λαλοῦντας, κυλλοὺς ὑγιεῖς, χωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν Θεὸν Ἰσραὴλ.

§ 69. Jesus feeds more than four thousand with seven loaves and a few fishes.

## MATTH. XV. 32—39.

- 32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, εἶπε· Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι<sup>a</sup> τρεῖς, προσμένονσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι· καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.  
 33 Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι, ὥστε χορτιάσαι ὄχ-  
 34 λον τοσοῦτον; Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πόσους ἄρτους ἔχετε; Οἱ δὲ εἶπον· Ἑπτὰ, καὶ ὀλίγα ἰχθύδια.  
 35 Καὶ ἐκέλευσε τοῖς ὄχ-  
 36 λοις ἀναπεσεῖν ἐπὶ τὴν γῆν. Καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύδας, εὐχαριστήσας ἔκλασε, καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ· οἱ δὲ  
 37 μαθηταὶ τῷ ὄχλῳ. Καὶ ἔφαγον

## MARK VIII. 1—10.

- 1 Ἐν ἐκείναις ταῖς ἡμέραις, παμ-  
 πόλλου<sup>b</sup> ὄχλον ὄντος, καὶ μὴ ἐχόν-  
 των τί φάγωσι, προσκαλεσάμενος  
 2 [[ὁ Ἰησοῦς]] τοὺς μαθητὰς αὐτοῦ, λέγει αὐτοῖς· Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον· ὅτι ἤδη ἡμέραι<sup>c</sup> τρεῖς, προσμένονσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι. Καὶ ἐὰν ἀπολύσω αὐ-  
 3 τοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθῇσονται ἐν τῇ ὁδῷ· τινὲς γὰρ αὐτῶν μακρόθεν ἦκουσι. Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐ-  
 4 τοῦ· Πόθεν τούτους δυνήσεται τις ὥδε χορτιάσαι ἄρτων ἐπ' ἐρημί-  
 5 ας; Ἡ καὶ ἐπηρώτα αὐτούς· Πό-  
 6 ἑπτὰ. Καὶ παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους, εὐχαριστήσας ἔκλασε, καὶ ἐδίδου τοῖς μαθηταῖς αὐ-  
 7 τοῦ, ἵνα παραθῶσι· καὶ παρέθη-  
 7 καν τῷ ὄχλῳ. Καὶ εἶχον ἰχθύδια

<sup>a</sup> 32. ἡμέρας

<sup>b</sup> 1. *Alit*: πάλιν πολλοῦ

<sup>c</sup> 2. ἡμέρας

## MATTH. XV.

πάντες, καὶ ἐχορτιάσθησαν· καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων, ἐπὶ σπυρίδας πλήρεις. Οἱ δὲ ἐσθιοντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ παιδίων.

39 Καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη<sup>a</sup> εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλά.<sup>b</sup>

## MARK VIII.

8 ὀλιγα· καὶ εὐλογήσας, εἶπε παραθεῖναι καὶ αὐτά. Ἐφαγον δὲ, καὶ ἐχορτιάσθησαν· καὶ ἦσαν περισσεύματα κλασμάτων, ἐπὶ σπυρίδας. Ἦσαν δὲ οἱ φαγόντες, ὡς τετρακισχίλιοι. Καὶ ἀπέλυσεν αὐτούς.

10 Καὶ εὐθέως ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη Λαμανουθά.<sup>c</sup>

§ 70. The Pharisees and Sadducees again ask a sign. [See § 43.]

## MATTH. XVI. 1—4.

## MARK VIII. 11, 12.

1 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι, πειράζοντες ἐπηρώτησαν αὐτὸν, σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς.

2 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς·

Ὁψίας γενομένης, λέγετε· Εὐδία· πυθόξαιε γὰρ ὁ οὐρανός. Ἐπεὶ πρῶτ'· Σήμερον χειμῶν· πυθόξαιε γὰρ στυγνάζων ὁ οὐρανός. Ἀποκριταί· τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν· τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;

4 Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωάν· τοῦ προφήτου.

11 Καὶ ἐξῆλθον οἱ Φαρισαῖοι, καὶ ἦρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.

12 Καὶ ἀναστεινάξας τῷ πνεύματι αὐτοῦ, λέγει· Τί ἢ γενεὰ αὕτη σημεῖον ἐπιζητεῖ; Ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεῇ ταύτῃ σημεῖον.

§ 71. The disciples are cautioned against the leaven of the Pharisees, of the Sadducees, and of Herod.

## MATTH. XVI. 4—12.

## MARK VIII. 13—21.

4 Καὶ καταλιπὼν αὐτούς, ἀπῆλθε.

5 Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν, ἐπελάθοντο ἄρτους λαβεῖν.

6 Ὁ δὲ Ἰησοῦς εἶπεν

13 Καὶ ἀφεὶς αὐτούς, ἐμβὰς πάλιν εἰς τὸ πλοῖον, ἀπῆλθεν εἰς τὸ πέραν.

14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ'.

15 ἑαυτῶν ἐν τῷ πλοίῳ. Καὶ διεστέλ-

<sup>a</sup> 39. ἐνέβη

<sup>b</sup> 39. *Alit*: Μαγαδάν.

<sup>c</sup> 10. *Alit*: Μαγεδά s. Μαγδαλά.

## MATTH. XVI.

αὐτοῖς· Ὁρᾶτε καὶ προσέχετε ἀπὸ  
τῆς ζύμης τῶν Φαρισαίων καὶ  
7 Σαδδουκαίων. Οἱ δὲ διελογίζον- 16  
το ἐν ἑαυτοῖς, λέγοντες· Ὅτι ἄρ-  
8 τους οὐκ ἐλάβομεν. Γινούς δὲ ὁ 17  
Ἰησοῦς εἶπεν [[αὐτοῖς]]· Τί διαλο-  
γίσεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι,  
9 ὅτι ἄρτους οὐκ ἐλάβετε; Οὐπω  
νοεῖτε;

οὐδὲ μνημονεύετε τοὺς πέν-  
τε ἄρτους τῶν πεντακισχιλίων, καὶ  
πόσους κοφίνους ἐλάβετε;

10 οὐδὲ τοὺς 20  
ἐπτὰ ἄρτους τῶν τετρακισχιλίων,  
11 καὶ πόσας σφυρίδας ἐλάβετε; Πῶς  
οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτου εἶπον 21  
ὑμῖν, προσέχειν ἀπὸ τῆς ζύμης τῶν  
Φαρισαίων καὶ Σαδδουκαίων;

12 Τότε συνῆκαν, ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου,  
ἀλλ' ἀπὸ τῆς διδασχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

## MARK VIII.

λετο αὐτοῖς, λέγων· Ὁρᾶτε, βλέπετε  
ἀπὸ τῆς ζύμης τῶν Φαρισαίων, καὶ  
τῆς ζύμης Ἡρώδου. Καὶ διελογί-  
ζοντο πρὸς ἀλλήλους, λέγοντες· Ὅ-  
17 τι ἄρτους οὐκ ἔχουμεν. Καὶ γινούς  
ὁ Ἰησοῦς, λέγει αὐτοῖς· Τί διαλο-  
γίσεσθε, ὅτι ἄρτους οὐκ ἔχετε; Οὐ-  
πω νοεῖτε, οὐδὲ συνίετε; ἔτι πεπω-  
ρωμένην ἔχετε τὴν καρδίαν ὑμῶν;  
18 Ὁφθαλμοὺς ἔχοντες οὐ βλέπετε;  
καὶ ὧτα ἔχοντες οὐκ ἀκούετε; καὶ  
19 οὐ μνημονεύετε; Ὅτε τοὺς πέντε  
ἄρτους ἔκλασα εἰς τοὺς πεντακισχι-  
λίους, πόσους κοφίνους πλήρεις  
κλασμάτων ἤρατε; Λέγουσιν αὐτῷ·  
Δώδεκα. Ὅτε δὲ τοὺς ἐπτὰ εἰς  
τοὺς τετρακισχιλίους, πόσων σφυρί-  
δων πληρώματα κλασμάτων ἤρατε;  
21 Οἱ δὲ εἶπον· Ἑπτὰ. Καὶ ἔλεγεν  
αὐτοῖς· Πῶς οὐ συνίετε;

§ 72. Jesus restores a blind man to sight near Bethsaida.

## MARK VIII. 22—26.

22 Καὶ ἔρχεται εἰς Βηθσαϊδάν. Καὶ φέρουσιν αὐτῷ τυφλόν, καὶ παρα-  
23 καλοῦσιν αὐτὸν, ἵνα αὐτοῦ ἄψηται. Καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυ-  
φλοῦ, ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης. Καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ,  
24 ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν, εἴ τι βλέπει. Καὶ ἀναβλέψας  
25 ἔλεγε· Βλέπω τοὺς ἀνθρώπους, ὡς δένδρα,<sup>a</sup> περιπατοῦντας. Εἶτα πάλιν  
ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀνα-  
26 βλέπει· καὶ ἀποκατεστάθη, καὶ ἐνέβλεψε τηλαυγῶς ἅπαντας.<sup>b</sup> Καὶ ἀπέ-  
στειλεν αὐτὸν εἰς οἶκον<sup>c</sup> αὐτοῦ, λέγων· Μηδὲ εἰς τὴν κώμην εἰσεέλθῃς, μηδὲ  
εἰπῇς τινὶ ἐν τῇ κώμῃ.

<sup>a</sup> 24. *Alit* : ἀνθρ. ὅτι ὡς δένδρα ὁρᾷ

<sup>b</sup> 25. *Alit* : ἅπαντα.\*

<sup>c</sup> 26. εἰς τὸν οἶκον



§ 73. Peter repeats his confession, that Jesus is the Christ. [See § 65.]

MATTH. XVI. 13—20. MARK VIII. 27—30. LUKE IX. 18—21.

- 13 Ἐλθὼν δὲ ὁ Ἰη- 27 Καὶ ἐξῆλθεν ὁ 18 Καὶ ἐγένετο ἐν τῷ  
σοῦς εἰς τὰ μέρη Ἰησοῦς καὶ οἱ μαθη- εἶναι αὐτὸν προσευχό-  
Καισαρείας τῆς Φι- ταὶ αὐτοῦ εἰς τὰς κώ- μενον καταμόνας, συν-  
λίππον, ἠρώτα τοὺς μας Καισαρείας τῆς ἦσαν αὐτῷ οἱ μαθη-  
μαθητὰς αὐτοῦ, λέ- Φιλίππον· καὶ ἐν ταί· καὶ ἐπηρώτησεν  
γων· Τίνα με λέ- τῇ ὁδῷ ἐπηρώτα αὐτοὺς, λέγων· Τί-  
γουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ να με λέγουσιν οἱ ὀχ-  
ἀνθρώπου;  
14 Οἱ δὲ 28 ἄνθρωποι εἶναι; Οἱ 19 Οἱ δὲ ἀπο-  
εἶπον· Οἱ μὲν, Ἰω- δὲ ἀπεκριθῆσαν· Ἰ- κριθέντες εἶπον· Ἰ-  
άννην τὸν βαпти- ωάννην τὸν βαпти-  
στήν· ἄλλοι δὲ, Ἡλί- στήν· καὶ ἄλλοι, στήν· ἄλλοι δὲ, Ἡλίαν·  
αν· ἑτεροὶ δὲ, Ἰερε- Ἡλίαν· ἄλλοι δὲ, ἄλλοι δὲ, ὅτι προφή-  
μίαν, ἣ ἓνα τῶν προ- ἓνα τῶν προφητῶν. της τις τῶν ἀρχαίων  
15 φητῶν. Λέγει αὐ- 29 Καὶ αὐτὸς λέγει αὐ- 20 ἀνέστη. Εἶπε δὲ αὐ-  
τοῖς· Ὑμεῖς δὲ τίνα τοῖς· Ὑμεῖς δὲ τίνα τοῖς· Ὑμεῖς δὲ τίνα  
16 με<sup>a</sup> λέγετε εἶναι; Ἀ- με λέγετε εἶναι; Ἀ- με λέγετε εἶναι; Ἀπο-  
ποκριθεὶς δὲ Σίμων ποκριθεὶς δὲ ὁ Πέ- κριθεὶς δὲ ὁ Πέτρος  
Πέτρος εἶπε· Σὺ εἶ τρος λέγει αὐτῷ· Σὺ εἶπε· Τὸν Χριστον  
ὁ Χριστὸς, ὁ υἱὸς εἶ ὁ Χριστός. τοῦ Θεοῦ.  
τοῦ Θεοῦ τοῦ ζῶντος.  
17 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· Μακάριος εἶ, Σίμων  
Βάρ Ἰωνᾶ· ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψε σοι, ἀλλ' ὁ  
18 πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. Καὶ γὰρ δὲ σοὶ λέγω,  
ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτη τῇ πέτρᾳ οἰκοδομήσω  
μου τὴν ἐκκλησίαν, καὶ πύλαι ἡδου οὐ κατισχύσουσιν  
19 αὐτῆς. Καὶ δώσω σοὶ τὰς κλεῖς τῆς βασιλείας τῶν οὐ-  
ρανῶν· καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον  
ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λε-  
λυμένον ἐν τοῖς οὐ-  
20 ρανοῖς. Τότε διε- 30 Καὶ ἐπετίμησεν αὐ- 21 Ὁ δὲ ἐπιτιμήσας αὐ-  
στέλατο τοῖς μαθη- τοῖς, ἵνα μηδενὶ λέ- τοῖς, παρήγγειλε μη-  
ταῖς αὐτοῦ, ἵνα μη- γωσι περὶ αὐτοῦ. δενὶ λέγειν<sup>c</sup> τοῦτο·  
δενὶ εἰπωσιν, ὅτι αὐ-  
τὸς ἐστὶν ὁ Χριστός.<sup>b</sup>

<sup>a</sup> 15. με *alii omittunt*.\*

<sup>b</sup> 20. Ἰησοῦς ὁ Χριστός.

<sup>c</sup> 21. εἰπεῖν



## MATTH. XVI.

δ' ἂν ἀπολέσῃ τὴν  
ψυχὴν αὐτοῦ ἕνεκεν  
ἐμοῦ, εὐρήσει αὐτήν.

26 (Τί γὰρ ὠφελεῖται 36  
ἄνθρωπος, εἰάν τὸν  
κόσμον ὅλον κερδήσῃ,  
τὴν δὲ ψυχὴν αὐτοῦ  
ζημιωθῇ; ἢ τί δώσει  
ἄνθρωπος ἀντάλ-  
λαγμα τῆς ψυχῆς αὐ-  
τοῦ;) Μέλλει γὰρ 38  
ὁ υἱὸς τοῦ ἀνθρώπου  
ἔρχασθαι ἐν τῇ δόξῃ  
τοῦ πατρὸς αὐτοῦ,  
μετὰ τῶν ἀγγέλων  
αὐτοῦ· καὶ τότε ἀπο-  
δώσει ἐκάστῳ κατὰ  
τὴν πράξιν αὐτοῦ.

28 Ἀμὴν λέγω IX. 1  
ὑμῖν, εἰσὶ τινες τῶν  
ᾧδε ἐστῶτων,<sup>a</sup> οἵτινες  
οὐ μὴ γέυσονται,  
θανάτου, ἕως ἂν  
ἴδωσι τὸν υἱὸν τοῦ  
ἀνθρώπου ἐρχόμενον  
ἐν τῇ βασιλείᾳ αὐ-  
τοῦ.

## MARK VIII.

δ' ἂν ἀπολέσῃ τὴν  
ἐαυτοῦ ψυχὴν<sup>b</sup> ἕνεκεν  
ἐμοῦ καὶ τοῦ εὐαγγε-  
λίου, [οὗτος] σώσει

αὐτήν. (Τί γὰρ 25  
ὠφελίσει ἄνθρωπον,  
εἰάν κερδήσῃ τὸν κόσ-  
μον ὅλον, καὶ ζημιω-  
θῇ τὴν ψυχὴν αὐτοῦ;  
ἢ τί δώσει ἄνθρωπος  
ἀντάλλαγμα τῆς ψυ-  
χῆς αὐτοῦ;) Ὅς 26  
γὰρ ἂν ἐπαισχυνηθῇ  
με καὶ τοὺς ἐμούς λό-  
γους ἐν τῇ γενεᾷ  
ταύτῃ τῇ μοιχαλίδι  
καὶ ἁμαρτωλῷ, καὶ  
ὁ υἱὸς τοῦ ἀνθρώ-  
που ἐπαισχυνηθήσε-  
ται αὐτὸν, ὅταν ἔλ-  
θῃ ἐν τῇ δόξῃ τοῦ  
πατρὸς αὐτοῦ μετὰ  
τῶν ἀγγέλων τῶν

27  
γεν αὐτοῦ. Ἀμὴν  
λέγω ὑμῖν, ὅτι εἰσὶ  
τινὲς τῶν ᾧδε ἐστη-  
κότων, οἵτινες οὐ μὴ  
γέυσονται θανάτου,  
ἕως ἂν ἴδωσι τὴν  
βασιλείαν τοῦ Θεοῦ  
ἐληλυθυῖαν ἐν δυνά-  
μει.

## LUKE IX.

δ' ἂν ἀπολέσῃ τὴν  
ψυχὴν αὐτοῦ ἕνεκεν  
ἐμοῦ, οὗτος σώσει αὐ-  
τήν.

25 (Τί γὰρ ὠφελεῖται ἄν-  
θρωπος κερδήσας τὸν  
κόσμον ὅλον, ἐαυτὸν  
δὲ ἀπολέσας, ἢ ζημιω-  
θείς;)

Ὅς γὰρ ἂν  
ἐπαισχυνηθῇ με καὶ  
τοὺς ἐμούς λόγους,  
τοῦτον ὁ υἱὸς τοῦ ἀν-  
θρώπου ἐπαισχυνηθή-  
σεται, ὅταν ἔλθῃ ἐν τῇ  
δόξῃ αὐτοῦ καὶ τοῦ  
πατρὸς καὶ τῶν ἁγί-  
ων ἀγγέλων.

Λέγω  
δὲ ὑμῖν ἀληθῶς, εἰσὶ  
τινες τῶν ᾧδε ἐστῶ-  
των,<sup>c</sup> οἳ οὐ μὴ γέυσων-  
ται<sup>d</sup> θανάτου, ἕως ἂν  
ἴδωσι τὴν βασιλείαν  
τοῦ Θεοῦ.

<sup>a</sup> 28. ἐστηκότων, Αἰι: τινες ᾧδε ἐστῶτες,

<sup>b</sup> 35. ψυχὴν αὐτοῦ

<sup>c</sup> 27. ἐστηκότων

<sup>d</sup> 27. γέουσονται

§ 75. Jesus' transfiguration. His discourse with the three disciples, as they were descending from the mountain.

MATTH. XVII. 1—13.

MARK IX. 2—13.

LUKE IX. 28—36.

1 Καὶ μεθ' ἡμέρας  
ἕξ παραλαμβάνει ὁ  
Ἰησοῦς τὸν Πέτρον  
καὶ Ἰάκωβον καὶ Ἰω-  
άννην τὸν ἀδελφὸν  
αὐτοῦ· καὶ ἀναφέρει  
αὐτοὺς εἰς ὄρος ὑψη-  
2 λὸν κατ' ἰδίαν. Καὶ  
μετεμορφώθη ἔμ-  
προσθεν αὐτῶν, καὶ  
ἐλαμψε τὸ πρόσωπον  
αὐτοῦ ὡς ὁ ἥλιος, τὰ  
δὲ ἱμάτια αὐτοῦ ἐ-  
γένετο λευκὰ ὡς τὸ  
3 φῶς. Καὶ ἰδού, ὥφ-  
θησαν αὐτοῖς Μωϋ-  
σῆς καὶ Ἡλίας, μετ'  
αὐτοῦ συλλαλοῦντες.

2 Καὶ μεθ' ἡμέρας  
ἕξ παραλαμβάνει ὁ  
Ἰησοῦς τὸν Πέτρον  
καὶ τὸν Ἰάκωβον  
καὶ Ἰωάννην,<sup>a</sup> καὶ  
ἀναφέρει αὐτοὺς εἰς  
ὄρος ὑψηλὸν κατ' ἰδί-  
αν μόνους· καὶ μετε-  
μορφῶθη ἔμπρο-  
3 σθεν αὐτῶν, καὶ τὰ  
ἱμάτια αὐτοῦ ἐγένε-  
το στίλβοντα, λευκὰ  
λίαν ὡς χιῶν, οἷα  
γναφεὺς ἐπὶ τῆς γῆς  
οὐδύνεται λευκᾶναι.<sup>b</sup>  
4 Καὶ ὥφθη αὐτοῖς  
Ἡλίας σὺν Μωϋσεῖ·  
καὶ ἦσαν συλλαλοῦν-  
τες τῷ Ἰησοῦ.

28 Ἐγένετο δὲ μετὰ  
τοὺς λόγους τούτους,  
ὥσπερ ἡμέραι ὀκτῶ, καὶ  
παραλαβὼν Πέτρον<sup>c</sup>  
καὶ Ἰωάννην καὶ Ἰά-  
κωβον, ἀνέβη εἰς τὸ  
ὄρος προσευξασθαι.  
29 Καὶ ἐγένετο, ἐν τῷ  
προσεύχεσθαι αὐτὸν,  
τὸ εἶδος τοῦ προσώ-  
που αὐτοῦ ἕτερον, καὶ  
ὁ ἱματισμὸς αὐτοῦ  
λευκὸς ἕξαστιράπτων.  
30 Καὶ ἰδού, ἄνδρες δύο  
συνελάλουν αὐτῷ, οἵ-  
τινες ἦσαν Μωϋσῆς  
31 καὶ Ἡλίας· οἱ ὁφθέν-  
τες ἐν δόξῃ, ἔλεγον  
τὴν ἔξοδον αὐτοῦ, ἣν  
ἔμελλε πληροῦν ἐν Ἰ-

32 ερουσαλήμ. Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βε-  
βαρημένοι ὕπνῳ. Διαγορηγορήσαντες δὲ εἶδον τὴν δόξαν

33 αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεσιῶντας αὐτῷ. Καὶ

4 Ἀποκριθεὶς δὲ ὁ Πέ-  
τρος εἶπε τῷ Ἰησοῦ·  
Κύριε, καλὸν ἐστίν  
ἡμᾶς ὥδε εἶναι· εἰ  
θέλεις, ποιήσωμεν  
ὥδε τρεῖς σκηναί, σοὶ  
μίαν, καὶ Μωϋσῇ μί-

5 Καὶ ἀποκριθεὶς ὁ  
Πέτρος λέγει τῷ Ἰη-  
σοῦ· Ῥαββὶ, καλὸν  
ἐστὶν ἡμᾶς ὥδε εἶναι·  
καὶ ποιήσωμεν σκη-  
ναὶς τρεῖς, σοὶ μίαν,  
καὶ Μωϋσεῖ μίαν, καὶ

ἐγένετο ἐν τῷ διαχω-  
ριζεσθαι αὐτοὺς ἀπ'  
αὐτοῦ, εἶπεν ὁ Πέτρος  
πρὸς τὸν Ἰησοῦν.  
Ἐπιστάτα, καλὸν ἐσ-  
τιν ἡμᾶς ὥδε εἶναι·  
καὶ ποιήσωμεν σκηναίς  
τρεῖς, μίαν σοὶ, καὶ

<sup>a</sup> 2. τὸν Ἰωάννην

<sup>c</sup> 28. τὸν Πέτρον

<sup>b</sup> 3. *Alii*: οὕτως λευ-  
κᾶναι. *Alii aliter*.—  
*Alii omittunt* οἷα... λευ-  
κᾶναι.



## MATTH. XVII.

αν, καὶ μίαν Ἡλίαν.  
 5 Ἐτι αὐτοῦ λαλοῦντος, ἰδοὺ, νεφέλη φωτεινὴ<sup>α</sup> ἐπεσκίασεν αὐτούς· καὶ ἰδοὺ, φωνὴ ἐκ τῆς νεφέλης, λέγουσα· “Οὗτός ἐστιν ὁ υἱός μου ὃ ἀγαπητός, ἐν ᾧ εὐδόκησα· αὐτοῦ  
 6 ἀκούετε.” Καὶ ἀκούσαντες οἱ μαθηταί, ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα.  
 7 Καὶ προσελθὼν ὁ Ἰησοῦς, ἤψατο αὐτῶν, καὶ εἶπεν· Ἐγέρθητε, καὶ μὴ φοβέσθε. Ἐπάραντες δὲ τοὺς ὀφθαλμούς αὐτῶν, οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν  
 9 μόνον. Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Μηδενὶ εἴπητε τὸ ὄραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ

10 νεκρῶν ἀναστῇ. Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες· Τί οὖν οἱ γραμματεῖς λέγουσιν, ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον; Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς· Ἡλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκαταστήσει  
 12 πάντα· λέγω δὲ ὑμῖν, ὅτι Ἡλίας

## MARK IX.

6 Ἡλίαν μίαν. Οὐ γὰρ ἤδει τί καλήσει<sup>α</sup> ἦσαν γὰρ ἔκφοβοι.  
 7 Καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθε φωνὴ ἐκ τῆς νεφέλης·<sup>δ</sup> “Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ  
 8 ἀκούετε.” Καὶ ἐξάπιννα περιβλεψάμενοι, οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μεθ’  
 9 ἐαυτῶν. Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστέλλατο αὐτοῖς, ἵνα μηδενὶ διηγῶσιν αἱ εἶδον, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.  
 10 Καὶ τὸν λόγον ἐκράτησαν, πρὸς ἑαυτοὺς συζητοῦντες, τί ἐστὶ τὸ ἐκ νεκρῶν ἀναστῆναι.

## LUKE IX.

μίαν Μωϋσεῖ,<sup>ε</sup> καὶ μίαν Ἡλίαν· μὴ εἰδώς  
 34 ὃ λέγει. Ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφέλη, καὶ ἐπεσκίασεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς  
 35 τὴν νεφέλην· καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης, λέγουσα· “Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε.” Καὶ ἐν τῷ γενέσθαι τὴν φωνήν, εὐρέθη ὁ Ἰησοῦς μόνος. Καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπηγγείλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακασιν.

## MARK IX.

11 Καὶ ἐπηρώτων αὐτὸν, λέγοντες· Ὅτι λέγουσιν οἱ γραμματεῖς, ὅτι  
 12 Ἡλίαν δεῖ ἐλθεῖν πρῶτον; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ἡλίας μὲν ἐλθὼν πρῶτον, ἀποκαθιστᾷ  
 πάντα· καὶ πῶς<sup>ε</sup> γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πά-  
 13 θῃ καὶ ἐξουδενωθῇ; Ἀλλὰ λέγω

<sup>α</sup> 5. *Alit*: φωτός \*<sup>α</sup> 6. καλήσει·<sup>ε</sup> 33. Μωϋσεῖ μίαν<sup>δ</sup> 9. ἀπὸ τοῦ<sup>δ</sup> 7. νεφέλης, λέγουσα·<sup>ε</sup> 12. *Alit*: καθώς

## MATTH. XVII.

ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐ-  
τόν, ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα  
ἠθέλησαν· οὕτω καὶ ὁ υἱὸς τοῦ  
ἀνθρώπου μέλλει πάσχειν ὑπ' αὐ-  
13 τῶν. Τότε συνῆκαν οἱ μαθηταί,  
ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ  
εἶπεν αὐτοῖς.

## MARK IX.

ὑμῖν, ὅτι καὶ Ἠλίας ἐλήλυθε, καὶ  
ἐποίησαν αὐτῷ ὅσα ἠθέλησαν· κα-  
θὼς γέγραπται ἐπ' αὐτόν.

## § 76. Jesus casts out a dumb and deaf spirit.

MATTH. XVII. 14—21.

MARK IX. 14—29.

LUKE IX. 37—43.

14 Καὶ ἐλθόντων αὐ-  
τῶν πρὸς τὸν ὄχλον,

14 Καὶ ἐλθὼν πρὸς 37  
τοὺς μαθητάς, εἶδεν  
ὄχλον πολὺν περὶ  
αὐτοὺς, καὶ γραμμα-  
τεῖς συζητοῦντας

Ἐγένετο, δὲ ἐν τῇ  
ἐξῆς ἡμέρᾳ, κατελ-  
θόντων αὐτῶν ἀπὸ  
τοῦ ὄρους, συνήντη-  
σεν αὐτῷ ὄχλος πο-  
λὺς.

15 αὐτοῖς. Καὶ εὐθέως  
πᾶς ὁ ὄχλος ἰδὼν  
αὐτόν ἐξεθαμβήθη,  
καὶ προστρέχοντες  
ἡσπάζοντο αὐτόν. 38

προσῆλθεν αὐτῷ ἄν-  
θρωπος, γονυπετῶν 16  
15 αὐτόν,<sup>a</sup> καὶ λέγων·  
Κύριε, ἐλέησόν μου  
τὸν υἱόν· ὅτι σελη-  
νιαῖται καὶ κακῶς  
πάσχει· πολλάκις γὰρ  
πίπτει εἰς τὸ πῦρ, καὶ  
πολλάκις εἰς τὸ ὕδωρ.

16 Καὶ ἐπηρώτησε αὐ-  
τούς· Τί συζητεῖτε  
πρὸς αὐτούς;<sup>b</sup> Καὶ  
ἀποκριθεὶς εἷς ἐκ τοῦ  
ὄχλου εἶπε· Διδάσ-  
καλε, ἤνεγκα τὸν υἱ-  
όν μου πρὸς σε, ἔ-  
χοντα πνεῦμα ἄλα-  
18 λον. Καὶ ὅπου ἂν  
αὐτόν καταλάβῃ,  
θήσεται αὐτόν· καὶ  
ἄφρῖζει, καὶ τρίζει  
τοὺς ὀδόντας αὐτοῦ,

Καὶ ἰδού, ἄ-  
νῆρ ἀπὸ τοῦ ὄχλου  
ἀνεβόησε, λέγων·  
Διδάσκαλε· δέομαί  
σου, ἐπίβλεψαι<sup>c</sup> ἐπὶ  
τὸν υἱόν μου, ὅτι  
μονογενὴς ἐστὶ μοι·  
καὶ ἰδού, πνεῦμα  
λαμβάνει αὐτόν, καὶ  
ἐξαίφνης κράζει, καὶ  
σπαράσσει αὐτόν με-  
τὰ ἄφροῦ, καὶ μόγις  
ἀποχωρεῖ ἀπ' αὐτοῦ,  
συντρίβον αὐτόν.

16 Καὶ προσήνεγκα αὐ-  
τόν τοῖς μαθηταῖς  
σου, καὶ οὐκ ἠδυνήθη-  
σαν αὐτόν θεραπεῦ-

καὶ ξηραίνεται. Καὶ 40  
εἶπον τοῖς μαθηταῖς  
σου, ἵνα αὐτὸ ἐκβά-  
λῃσι, καὶ οὐκ ἴσχυ-

Καὶ ἐδεήθη τῶν  
μαθητῶν σου, ἵνα  
ἐκβάλωσιν<sup>d</sup> αὐτό· καὶ  
οὐκ ἠδυνήθησαν.

<sup>a</sup> 14. αὐτῷ<sup>b</sup> 16. τοὺς γραμματεῖς;<sup>c</sup> 38. ἐπίβλεψον<sup>d</sup> 40. ἐκβάλλωσιν

## MATTH. XVII.

17 **σαι.** Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ὡς γενεὰ ἄπιστος καὶ διεστραμμένη· ἕως πό-  
τε ἔσομαι μεθ' ὑμῶν;  
ἕως πότε ἀνέξομαι ὑ-  
μῶν; Φέρετέ μοι αὐ-  
τὸν ὧδε.

## MARK IX.

σαν. Ὁ δὲ ἀποκρι-  
θεὶς αὐτοῖς<sup>a</sup> λέγει·  
Ὡς γενεὰ ἄπιστος·  
ἕως πότε πρὸς ὑμᾶς  
ἔσομαι; ἕως πότε  
ἀνέξομαι ὑμῶν; Φέ-  
ρετε αὐτὸν πρὸς με.

20 Καὶ ἤνεγκαν αὐτὸν  
πρὸς αὐτόν. Καὶ  
ἰδὼν αὐτόν, εὐθέως  
τὸ πνεῦμα ἐσπάραξεν  
αὐτόν· καὶ πεσὼν  
ἐπὶ τῆς γῆς, ἐκυλλετο

21 ἀφρῶν. Καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ· Πόσος  
χρόνος ἐστὶν, ὡς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπε· Παι-  
22 διόθεν· καὶ πολλάκις αὐτόν καὶ εἰς πῦρ ἔβαλε καὶ εἰς  
ὑδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ', εἴ τι δύνασαι, βοή-  
23 θησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς. Ὁ δὲ Ἰησοῦς  
εἶπεν αὐτῷ· Τὸ, εἰ δύνασαι πιστεῦσαι·<sup>b</sup> πάντα δυνα-  
24 τὰ τῷ πιστεύοντι. Καὶ εὐθέως κράζας ὁ πατὴρ τοῦ  
παιδίου, μετὰ δακρύων ἔλεγε· Πιστεύω [κύριε]· βοή-  
25 θει μου τῇ ἀπιστίᾳ. Ἰδὼν δὲ ὁ Ἰησοῦς, ὅτι ἐπισυντρέ-

χει ὄχλος, ἐπετίμησε

18 Καὶ ἐπετίμησεν αὐτῷ  
ὁ Ἰησοῦς, καὶ ἐξῆλθεν  
ἀπ' αὐτοῦ τὸ δαιμό-  
νιον· καὶ ἐθεραπεύθη  
ὁ παῖς ἀπὸ τῆς ὥρας

19 ἐκείνης. Τότε  
προσελθόντες οἱ μα-  
θηταὶ τῷ Ἰησοῦ κατ'  
ἰδίαν, εἶπον· Διὰ τί  
ἡμεῖς οὐκ ἡδυνήθημεν

20 ἐκβαλεῖν αὐτό; Ὁ δὲ  
Ἰησοῦς εἶπεν αὐτοῖς·

τῷ πνεύματι τῷ ἀκα-  
θάρτῳ, λέγων αὐτῷ·

Τὸ πνεῦμα τὸ ἄλα-  
λον καὶ κωφόν, ἐγώ  
σοι ἐπιτάσσω· Ἐξ-

ελθε ἐξ αὐτοῦ, καὶ  
μηκέτι εἰσεέλθῃς εἰς

26 αὐτόν. Καὶ κράζαν,  
καὶ πολλὰ σπαράζαν  
αὐτόν,<sup>c</sup> ἐξῆλθε. Καὶ

ἐγένετο ὥσπερ νεκρός, ὥστε πολλοὺς λεγεῖν, ὅτι

27 ἀπέθανεν. Ὁ δὲ Ἰησοῦς κρατή-

## LUKE IX.

41 Ἀποκριθεὶς δὲ ὁ Ἰη-  
σοῦς εἶπεν· Ὡς γε-  
νεὰ ἄπιστος καὶ διε-  
στραμμένη· ἕως πό-  
τε ἔσομαι πρὸς ὑμᾶς,  
καὶ ἀνέξομαι ὑμῶν;  
Προσάγαγε τὸν υἱόν  
σου ὧδε.<sup>d</sup> Ἐτι δὲ  
προσερχομένου αὐ-  
τοῦ, ἔρῳηξεν αὐτόν  
τὸ δαιμόνιον, καὶ  
συνεσπάραξεν.

Ἐπιτίμησε δὲ ὁ Ἰη-  
σοῦς τῷ πνεύματι  
τῷ ἀκαθάρτῳ, καὶ  
ἰάσατο τὸν παῖδα  
καὶ ἀπέδωκεν αὐτόν,  
τῷ πατρὶ αὐτοῦ.  
Ἐξεπλήσσοντο δὲ  
πάντες ἐπὶ τῇ μεγα-  
λειότητι τοῦ Θεοῦ.

ὅτι  
27 ἀπέθανεν. Ὁ δὲ Ἰησοῦς κρατή-

<sup>a</sup> 19. αὐτῷ

<sup>b</sup> 23. *Alit*: δύνασαι,  
πίστευσαι·\*

<sup>c</sup> 26. *Alit*: κράζας, ... σπαράζας, (*omisso pro-  
nom. αὐτόν*)·\*

<sup>d</sup> 41. ὧδε τὸν υἱόν σου.

## MATTH. XVII.

Διὰ τὴν ἀπιστίαν<sup>α</sup> ὑμῶν. Ἀμήν  
 γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν 28  
 ὥς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει  
 τούτῳ· Μετάβηθι ἐντεῦθεν ἐκεῖ,  
 καὶ μεταβήσεται· καὶ οὐδὲν ἄδυ-  
 21 νατήσκει ὑμῖν. Τοῦτο δὲ τὸ γένος οὐκ 29  
 ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ  
 νηστείᾳ.

## MARK IX.

σας αὐτὸν τῆς χειρὸς, ἡγείρεν αὐ-  
 τόν· καὶ ἀνέστη. Καὶ εἰσελ-  
 θόντα αὐτὸν εἰς οἶκον, οἱ μαθη-  
 ται αὐτοῦ ἐπρωῶτων αὐτὸν κατ'  
 ἰδίαν· "Οτι ἡμεῖς οὐκ ἠδυνή-  
 29 θημεν ἐκβαλεῖν αὐτό; Καὶ  
 εἶπεν αὐτοῖς· Τοῦτο τὸ γένος  
 ἐν οὐδενὶ δύναται ἐξελεῖν, εἰ μὴ  
 ἐν προσευχῇ καὶ νηστείᾳ.

§ 77. Jesus again foretells his sufferings and resurrection.

MATTH. XVII. 22, 23.

MARK IX. 30—32.

LUKE IX. 43—45.

22 Ἀναστρεφόμενων δὲ 31  
 αὐτῶν ἐν τῇ Γαλιλαίᾳ,  
 εἶπεν αὐτοῖς ὁ Ἰησοῦς·  
 Μέλλει ὁ υἱὸς τοῦ ἀν-  
 θρώπου παραδίδο-  
 σθαι εἰς χεῖρας ἀν-  
 23 θρώπων, καὶ ἀποκτε-  
 νοῦσιν αὐτόν· καὶ τῇ  
 τρίτῃ ἡμέρᾳ ἐγερθή-  
 σεται. Καὶ ἐλυπή- 32  
 θησαν σφόδρα.

30 Καὶ ἐκείθεν ἐξελθόν- 43  
 τες, παρεπορεύοντο  
 διὰ τῆς Γαλιλαίας·  
 καὶ οὐκ ᾔθελεν, ἵνα τις  
 31 γνῷ. Ἐδίδασκε γὰρ  
 τοὺς μαθητάς αὐτοῦ, 44  
 καὶ ἔλεγεν αὐτοῖς·  
 "Οτι ὁ υἱὸς τοῦ ἀν-  
 θρώπου παραδίδοται  
 εἰς χεῖρας ἀνθρώπων,  
 καὶ ἀποκτενοῦσιν αὐ-  
 τόν· καὶ ἀποκταν- 45  
 θείς, τῇ τρίτῃ ἡμέρᾳ  
 32 ἀναστήσεται. Οἱ δὲ  
 ἠγνόουν τὸ ῥῆμα, καὶ  
 ἐφοβοῦντο αὐτόν  
 ἐπερωτῆσαι.

Πάντων δὲ θαυ-  
 μαζόντων ἐπὶ πᾶσιν  
 οἷς ἐποίησεν<sup>ε</sup> ὁ  
 Ἰησοῦς, εἶπε πρὸς  
 τοὺς μαθητάς αὐτοῦ.  
 44 Θέσθε ὑμεῖς εἰς τὰ  
 ὅτα ὑμῶν τοὺς λό-  
 γους τούτους· ὁ γὰρ  
 υἱὸς τοῦ ἀνθρώπου  
 μέλλει παραδίδο-  
 σθαι εἰς χεῖρας ἀν-  
 45 θρώπων. Οἱ δὲ ἡ-  
 γνόουν τὸ ῥῆμα τοῦ-  
 το, καὶ ἦν παρακεκα-  
 λυμμένον ἀπ' αὐτῶν,  
 ἵνα μὴ αἰσθωνται  
 αὐτό· καὶ ἐφοβοῦν-  
 το ἐρωτῆσαι αὐτόν  
 περὶ τοῦ ῥήματος τούτου.

§ 78. Jesus works a miracle to pay the tribute money.

MATTH. XVII. 24—27.

MARK IX. 33.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καπερ- 33  
 ναοῦν, προσήλθον οἱ τὰ διδραγμα<sup>β</sup>  
 λαμβάνοντες τῷ Πέτρῳ, καὶ εἶπον· Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δι-

Καὶ ἦλθεν εἰς Καπερναοῦν·  
 33 Καὶ ἦλθεν εἰς Καπερναοῦν·  
 33 Καὶ ἦλθεν εἰς Καπερναοῦν·  
 33 Καὶ ἦλθεν εἰς Καπερναοῦν·

<sup>α</sup> 20. *Alit*: ὀλιγοπιστίαν

<sup>β</sup> 24. *Alit*: διδραγμα \*

<sup>ε</sup> 43. *Alit*: ἐποίει \*



## MATTH. XVII.

25 δραχμα; ἡ λέγει· Ναί. Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν  
 αὐτὸν ὁ Ἰησοῦς, λέγων· Τί σοι δοκεῖ, Σίμων; Οἱ βασιλεῖς τῆς γῆς ἀπὸ  
 τῶν λαμβάνουσι τέλη ἢ κῆρσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἄλλο-  
 26 τῶν; ἡ λέγει αὐτῷ ὁ Πέτρος· Ἀπὸ τῶν ἄλλοτρίων. Ἐφη αὐτῷ ὁ Ἰησοῦς  
 27 Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί. Ἴνα δὲ μὴ σκανδαλισθῶμεν αὐτούς, πορευ-  
 θείς εἰς τὴν θάλασσαν, βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν  
 ἄρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὐρήσεις στατήρα· ἐκείνον λαβὼν, δὲς  
 αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

§ 79. The disciples contend who should be the greatest. Jesus' conduct and discourse on the occasion.

MATTH. XVIII. 1—35.

MARK IX. 33—50.

LUKE IX. 46—50.

1 Ἐν ἐκείνῃ τῇ ὥρᾳ 33

προσῆλθον οἱ μαθη-  
 ται τῷ Ἰησοῦ, λέγον-  
 τες· Τίς ἄρα μείζων  
 ἐστὶν ἐν τῇ βασιλείᾳ

2 τῶν οὐρανῶν; Καὶ 34

προσκαλεσάμενος ὁ  
 Ἰησοῦς παιδίον, ἕστη-  
 σεν αὐτὸ ἐν μέσῳ αὐ-

3 τῶν, ἡ καὶ εἶπεν· Ἄ-

μὴν λέγω ὑμῖν, ἐάν  
 μὴ στραφῇτε καὶ γέ-  
 νησθε ὡς τὰ παιδία,  
 οὐ μὴ εἰσελθῇτε εἰς  
 τὴν βασιλείαν τῶν οὐ-

4 ρανῶν. Ὅστις οὖν 36

ταπεινώσῃ ἑαυτὸν ὡς  
 τὸ παιδίον τοῦτο, οὗ-  
 τός ἐστιν ὁ μείζων ἐν  
 τῇ βασιλείᾳ τῶν οὐ-

5 ρανῶν· καὶ ὅς ἐάν δέ-

ξηται παιδίον τοιοῦ-  
 τον ἔν ἐπὶ τῷ ὀνόματί  
 μου, ἐμὲ δέχεται.

37

Ὅς ἐάν ἐν τῶν τοιού-  
 των παιδίων δέξηται  
 ἐπὶ τῷ ὀνόματί μου,  
 ἐμὲ δέχεται· καὶ ὅς  
 ἐάν ἐμὲ δέξηται, οὐκ

ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστειλαν-

—καὶ ἐν 46

Εἰσῆλθε δὲ δια-

λογισμὸς ἐν αὐτοῖς,  
 τὸ, τίς ἂν εἴη μείζων

47 αὐτῶν. Ὁ δὲ Ἰη-

σοῦς ἰδὼν τὸν δια-

λογισμὸν τῆς καρδίας

αὐτῶν, ἐπιλαβόμενος

παιδίον, ἕστησεν αὐ-

τὸ παρ' ἑαυτοῦ, ἡ καὶ

εἶπεν αὐτοῖς· Ὅς ἐάν

δέξηται τοῦτο τὸ

παιδίον ἐπὶ τῷ ὀνό-

ματί μου, ἐμὲ δέχε-

ται· καὶ ὅς ἐάν ἐμὲ

δέξηται, δέχεται τὸν

ἀποστειλαντά με. Ὁ

γὰρ μικρότερος ἐν

πᾶσιν ὑμῖν ὑπάρχων,

οὗτος ἔστιν<sup>a</sup> μέγας.

<sup>a</sup> 48. Ἀλλ'· οὗτός ἐστι \*

## MARK IX.

## LUKE IX.

- 38 *τά με. Ἀπεκρίθη δὲ αὐτῷ Ἰω- 49 Ἀποκριθεὶς δὲ ὁ Ἰω-  
άννης,<sup>b</sup> λέγων· Διδάσκαλε, εἶδο-  
μέν τινα τῷ<sup>c</sup> ὀνόματί σου ουκ  
ἐκβάλλοντα δαιμόνια, [ὃς οὐκ  
ἀκολουθεῖ ἡμῖν·] καὶ ἐκωλύ-  
σαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ  
39 ἡμῖν. Ὁ δὲ Ἰησοῦς εἶπε· Μὴ  
κωλύετε αὐτόν. Οὐδεὶς γάρ ἐστιν,  
ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόμα- 50 μῶν. Καὶ εἶπε πρὸς  
40 τί μου, καὶ δυνησεται ταχὺ κακο-  
40 λογῆσαι με. Ὅς γὰρ οὐκ ἔστι καθ'  
41 ὑμῶν, ὑπὲρ ὑμῶν<sup>d</sup> ἐστιν. Ὅς  
γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον  
ὑδατος, ἐν ὀνόματι<sup>e</sup> ὅτι Χρι-  
στοῦ ἐστε, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν  
αὐτοῦ.*

## MATTH. XVIII.

- 6 Ὅς δ' ἂν σκανδαλίσῃ ἓνα τῶν μι- 42 Καὶ ὃς ἂν σκαν-  
κρῶν τούτων, τῶν πιστευόντων εἰς  
ἐμὲ, συμφέρει αὐτῷ, ἵνα κρεμασθῇ  
μύλος ὀνικός εἰς τὸν<sup>a</sup> τράχηλον αὐ-  
τοῦ, καὶ καταποντισθῇ ἐν τῷ πελά-  
7 γει τῆς θαλάσσης. Οὐαὶ τῷ κόσ-  
μῳ ἀπὸ τῶν σκανδάλων. Ἀνάγκη 43 Καὶ ἐὰν σκανδαλίξῃ σε ἡ χεὶρ σου,  
γὰρ ἐστιν ἐλθεῖν τὰ σκάνδαλα·  
πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι'  
8 οὗ τὸ σκάνδαλον ἔρχεται. Εἰ δὲ ἡ  
χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει  
σε, ἔκκοπον αὐτά, καὶ βάλε ἀπὸ 44 σβεστον, ὅπου ὁ σκώληξ αὐτῶν οὐ  
σοῦ· καλὸν σοι ἐστὶν εἰσελθεῖν εἰς  
τὴν ζωὴν χωλὸν ἢ κυλλόν, ἢ δύο 45 Καὶ ἐὰν ὁ πούς σου σκανδαλίξῃ  
χεῖρας ἢ δύο πόδας ἔχοντα βληθῇ-  
ναι εἰς τὸ πῦρ τὸ αἰώνιον.
- 46 Θῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον, ὅπου ὁ σκώληξ  
αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. Καὶ ἐὰν ὁ ὀφθαλ-

<sup>a</sup> 6. ἐπὶ τὸν *Αἰὶ*: περὶ  
τόν

<sup>b</sup> 38. ὁ Ἰωάννης

<sup>f</sup> 50. ἡμῶν, ὑπὲρ ἡμῶν

<sup>c</sup> 38. ἐν τῷ

<sup>d</sup> 40. ἡμῶν, ὑπὲρ ἡμῶν

<sup>e</sup> 41. ἐν τῷ ὀνόματί μου, ὅτι

## MATTH. XVIII.

9 Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει  
σε, ἔξελε αὐτόν, καὶ βάλε ὑπὸ σοῦ·  
καλὸν σοι ἐστὶ μονόφθαλμον εἰς  
τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλ-  
μοὺς ἔχοντα βληθῆναι εἰς τὴν γέεν-  
ναν τοῦ πυρός.

## MARK IX.

47 μός σου σκανδαλίξῃ σε, ἔκβαλε αὐ-  
τόν· καλὸν σοι ἐστὶ μονόφθαλ-  
μον εἰσελθεῖν εἰς τὴν βασιλείαν  
τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχον-  
τα βληθῆναι εἰς τὴν γέενναν τοῦ  
48 πυρός, ὅπου ὁ σκῶληξ αὐτῶν οὐ  
τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

49 50 Πᾶς γὰρ πυρὶ ἁλισθίσεται· καὶ πᾶσα θυσία ἀλλ' ἁλισθίσεται. Καλὸν  
τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἀναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; Ἔχετε ἐν  
ἑαυτοῖς ἅλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

## MATTH. XVIII.

10 Ὁρᾶτε, μὴ καταφρονήσῃτε ἐνός τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι  
οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διαπαντός βλέπουσι τὸ πρόσωπον τοῦ πα-  
11 τρός μου τοῦ ἐν οὐρανοῖς. Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ  
12 ἀπολωλός. Τί ὑμῖν δοκεῖ; ἐὰν γένηται τι ἀνθρώπων ἑκατὸν πρόβατα,  
καὶ πλανηθῇ ἓν ἐξ αὐτῶν· οὐχὶ ἀφείς τὰ ἐνεννηκονταεννέα, ἐπὶ τὰ ὄρη  
13 πορευθεὶς ζητεῖ τὸ πλανώμενον; Καὶ ἐὰν γένηται εὗρεῖν αὐτό, ἀμὴν λέγω  
ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς ἐνεννηκονταεννέα τοῖς μὴ πε-  
14 πλανημένοις. Οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν  
15 οὐρανοῖς, ἵνα ἀπόληται εἰς τῶν μικρῶν τούτων. Ἐὰν δὲ ἁμαρτήσῃ  
εἰς σέ ὁ ἀδελφός σου, ὑπάγε, ἔλεγχον<sup>a</sup> αὐτόν μετὰ σοῦ καὶ αὐτοῦ μόνου.  
16 Ἐὰν σου ἀκούσῃ, ἐκέδησας τὸν ἀδελφόν σου· ἔάν δὲ μὴ ἀκούσῃ, παρά-  
λαβε μετὰ σοῦ ἓτι ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν στα-  
17 θῇ πᾶν ῥῆμα. Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ. Ἐὰν δὲ  
καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης.  
18 Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσῃτε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρα-  
νῷ· καὶ ὅσα ἐὰν λύσῃτε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ.  
19 Πάλιν<sup>b</sup> λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς, περὶ παν-  
τός πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου  
20 τοῦ ἐν οὐρανοῖς. Οὗ γὰρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἓμὸν ὄνομα,  
ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.  
21 Τότε προσελθὼν αὐτῷ ὁ Πέτρος, εἶπε· Κύριε, ποσάκις ἁμαρτήσῃ εἰς  
22 ἐμέ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἐπτάκις; Λέγει αὐτῷ ὁ Ἰη-  
23 σοὺς· Οὐ, λέγω σοι, ἕως ἐπτάκις, ἀλλ' ἕως εβδομηκοντάκις ἐπτά. Διὰ  
τοῦτο ὁμοιωθῇ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε  
24 συναῖραι λόγον μετὰ τῶν δούλων αὐτοῦ. Ἀρξαμένου δὲ αὐτοῦ συναίρειν,  
25 προσηνέχθη αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων. Μὴ ἔχοντος δὲ αὐ-  
τοῦ ἀποδοῦναι, ἐκέλευσεν αὐτόν ὁ κύριος αὐτοῦ πρᾶθῆναι, καὶ τὴν γυναῖ-  
26 κα αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι. Πιεσὼν

<sup>a</sup> 15. καὶ ἔλεγχον<sup>b</sup> 19. *Alit*: Πάλιν ἀμὴν\*

## MATTH. XVIII.

οὖν ὁ δοῦλος προσεκύνη αὐτῷ, λέγων· Κύριε, μακροθύμησον ἐπ' ἐμοί,  
 27 καὶ πάντα σοι ἀποδώσω. Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου,  
 28 ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. Ἐξεληθὼν δὲ ὁ δοῦλος ἐκεῖ-  
 νος, εὗρεν ἓνα τῶν συνδούλων αὐτοῦ, ὃς ὠφείλεν αὐτῷ ἑκατὸν δηνάρια.  
 29 καὶ κρατήσας αὐτὸν ἔπνιγε, λέγων· Ἀπόδος μοι εἴ τι<sup>a</sup> ὀφείλεις. Ἰπεσὼν  
 οὖν ὁ σύνδουλος αὐτοῦ [εἰς τοὺς πόδας αὐτοῦ], παρεκάλει αὐτὸν, λέγων·  
 30 Μακροθύμησον ἐπ' ἐμοί, καὶ [πάντα] ἀποδώσω σοι. Ὁ δὲ οὐκ ἤθελεν·  
 ἀλλὰ<sup>b</sup> ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν, ἕως οὗ ἀποδοῦναι τὸ ὀφειλόμενον.  
 31 Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα, ἐλὼπηθησαν σφόδρα· καὶ  
 32 ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα. Τότε προσ-  
 καλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ, λέγει αὐτῷ· Δοῦλε πονηρὲ· πᾶσαν  
 33 τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με· οὐκ ἔδει καὶ σὲ ἐλε-  
 34 ῆσαι τὸν σύνδουλόν σου, ὥς καὶ ἐγὼ σε ἠλέησα; Καὶ ὀργισθεὶς ὁ κύριος  
 αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδοῦναι πᾶν τὸ ὀφειλό-  
 35 μενον αὐτῷ. Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ  
 ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν [τὰ παραπτώ-  
 ματα αὐτῶν].

§ 80. Seventy disciples are instructed and sent out.

## LUKE X. 1—16.

1 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἑβδομήκοντα,<sup>c</sup> καὶ ἀπέ-  
 στείλει αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον,  
 2 οὗ ἔμελλεν αὐτοὺς ἔρχεσθαι. Ἐλεγεν οὖν πρὸς αὐτούς· Ὁ μὲν θερισμὸς  
 πολὺς, οἱ δὲ ἑργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως  
 3 ἐκβάλῃ<sup>d</sup> ἑργάτας εἰς τὸν θερισμὸν αὐτοῦ. Ὑπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω  
 4 ὑμᾶς ὥς ἄρνας ἐν μέσῳ λύκων. Μὴ βαστάξετε βαλάντιον, μὴ πήραν, μη-  
 5 δὲ ὑποδήματα· καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσθησθε. Εἰς ἣν δ' ἂν οἰ-  
 6 κίαν εἰσέρχησθε, πρῶτον λέγετε· Εἰρήνῃ τῷ οἴκῳ τούτῳ. Καὶ ἐὰν ᾖ  
 ἐκεῖ υἱὸς<sup>e</sup> εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνῃ ὑμῶν· εἰ δὲ μήγε,  
 7 ἐφ' ὑμᾶς ἀνακάμψει. Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθιόντες καὶ πίνοντες  
 τὰ παρ' αὐτῶν· ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστίν· μὴ μετα-  
 8 βαίνετε ἐξ οἰκίας εἰς οἰκίαν. Καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ δέ-  
 9 χωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν,<sup>1</sup> καὶ θεραπεύετε τοὺς ἐν αὐ-  
 τῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς· Ἡγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ·  
 10 Εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς  
 11 πλατείας αὐτῆς, εἵπατε· Καὶ τὸν κοριοστὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς

<sup>a</sup> 28. ὅ,τι pro εἴ τι

<sup>b</sup> 30. ἀλλ'

<sup>c</sup> 1. Alit.: ἑβδομήκοντα δύο

<sup>d</sup> 2. ἐκβάλλῃ

<sup>e</sup> 6. ἐὰν μὲν ᾖ ἐκεῖ ὁ υἱὸς



## LULE X.

πόλεως ὑμῶν, ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν  
 12 [[ἐφ' ὑμᾶς]] ἡ βασιλεία τοῦ Θεοῦ. Λέγω<sup>a</sup> ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ  
 13 ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ. Οὐαὶ σοι, Χοραζὶν·<sup>b</sup> οὐαὶ  
 σοι, Βηθσαϊδᾶ· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γε-  
 νόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν.  
 14 15 Πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν. Καὶ  
 σὺ, Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἁδου καταβιβασθή-  
 16 σῃ. Ὁ ἀκούων ὑμῶν, ἐμοῦ ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς, ἐμὲ ἀθετεῖ.  
 ὁ δὲ ἐμὲ ἀθετῶν, ἀθετεῖ τὸν ἀποστείλαντά με.

§ 81. Jesus goes to Jerusalem at the feast of tabernacles. His conduct and discourse during the feast.

## JOHN VII. 2—53. VIII. 1.

2 3 Ἦν δὲ ἐγγὺς ἡ ἐορτὴ τῶν Ἰουδαίων, ἡ σκηνοπηγία. Εἶπον οὖν πρὸς  
 αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· Μεταβῆθι ἐντεῦθεν, καὶ ὑπαγε εἰς τὴν Ἰουδαί-  
 4 αν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς. Οὐδεὶς  
 γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρῳήσίᾳ εἶναι. Εἰ ταῦτα  
 5 ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ. Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπί-  
 6 στευνον εἰς αὐτόν. Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὁ ἐμὸς οὐπω  
 7 πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἔστιν ἔτοιμος. Οὐ δύναται ὁ  
 κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ  
 8 ἔργα αὐτοῦ πονηρά ἔστιν. Ὑμεῖς ἀνάβητε εἰς τὴν ἐορτὴν ταύτην· ἐγὼ  
 οὐκ<sup>c</sup> ἀναβαίνω εἰς τὴν ἐορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπω πεπλήρω-  
 9 10 ται. Ταῦτα<sup>d</sup> εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ. Ὡς δὲ ἀνέβησαν  
 οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἐορτὴν, οὐ φανερώς, ἀλλ'  
 11 ὡς ἐν κρυπτῷ. Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτόν ἐν τῇ ἐορτῇ, καὶ ἔλεγον·  
 12 Ποῦ ἔστιν ἐκεῖνος; Καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις.  
 Οἱ μὲν ἔλεγον· Ὅτι ἀγαθός ἐστιν· ἄλλοι<sup>e</sup> ἔλεγον· Οὐ· ἀλλὰ πλανᾷ τὸν  
 13 ὄχλον. Οὐδεὶς μὲντοι παρῳήσίᾳ ἐλάλει περὶ αὐτοῦ, διὰ τὸν φόβον τῶν  
 14 Ἰουδαίων. Ἦδη δὲ τῆς ἐορτῆς μεσοῦσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν, καὶ  
 15 ἐδίδασκε. Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι, λέγοντες· Πῶς οὗτος γράμματα  
 16 οἶδε, μὴ μεμαθηκώς; Ἰ' Απεκρίθη οὖν<sup>f</sup> αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἡ ἐμὴ  
 17 διδασχὴ οὐκ ἔστιν ἐμὴ, ἀλλὰ τοῦ πέμψαντός με· ἐάν τις θέλῃ τὸ θέλημα  
 αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδασχῆς, πότερον ἐκ τοῦ Θεοῦ ἔστιν, ἢ

<sup>a</sup> 12. Λέγω δὲ *Alit*: Λέγω γὰρ<sup>b</sup> 13. *Vid. ad Matt. XI, 21.*<sup>c</sup> 8. οὐκ (cf. *VI, 17. et Apoc. XVII, 12.*)<sup>d</sup> 9. Ταῦτα δὲ<sup>e</sup> 12. ἄλλοι δὲ<sup>f</sup> 16. *Haec coniunctio, quam Ioh. frequentat, hic (et forsitan alibi quoque) in textu rec. excidit.*

## JOHN VII.

18 ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. Ὁ ἀφ' ἐαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ·  
 ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν, οὗτος ἀληθὴς ἐστι, καὶ ἀδικία  
 19 ἐν αὐτῷ οὐκ ἔστιν. Οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ  
 20 ὑμῶν ποιεῖ τὸν νόμον; τί με ζητεῖτε ἀποκτεῖναι; Ἀπεκρίθη ὁ ὄχλος καὶ  
 21 εἶπε· Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι; Ἀπεκρίθη ὁ Ἰησοῦς καὶ  
 22 εἶπεν αὐτοῖς· Ἐν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε<sup>1</sup> διὰ τοῦτο. Μωϋ-  
 23 σῆς δέδωκεν ὑμῖν τὴν περιτομήν· (οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἐστίν, ἀλλ' ἐκ  
 23 τῶν πατέρων) καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. Εἰ περιτομὴν  
 λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωϋσέως· ἐμοὶ  
 24 χολᾶτε, ὅτι ὅλον ἄνθρωπον ὑγίη ἐποίησα ἐν σαββάτῳ; Μὴ κρίνετε κατ'  
 25 ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε. Ἐλεγον οὖν τινὲς ἐκ τῶν Ἰεροσο-  
 26 λυμιτῶν· Οὐχ οὗτός ἐστιν, ὃν ζητοῦσιν ἀποκτεῖναι; <sup>1</sup> καὶ ἶδε, παρόψια  
 λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι· μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες, ὅτι  
 27 οὗτός ἐστιν<sup>a</sup> ὁ Χριστός; Ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ Χριστός  
 28 ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν. Ἐκραξεν οὖν ἐν τῇ ἐρωῇ δι-  
 δάσκων ὁ Ἰησοῦς καὶ λέγων· Καμὲ οἴδατε, καὶ οἴδατε πόθεν εἰμὶ· καὶ  
 ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ  
 29 οἴδατε. Ἐγὼ<sup>b</sup> οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμὶ,<sup>c</sup> καὶ κενόνός με ἀπέστειλεν.  
 30 Ἐζητοῦν οὖν αὐτόν πιάσαι· καὶ οὐδεὶς ἐπίβαλεν ἐπ' αὐτόν τὴν χεῖρα,  
 31 ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ. Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς  
 αὐτόν, καὶ ἔλεγον· Ὅτι ὁ Χριστός ὅταν ἔλθῃ, μήτι πλείονα σημεῖα τού-  
 32 των ποιήσει, ὢν οὗτος ἐποίησεν; Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογ-  
 γύζοντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιε-  
 33 ρεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν. Εἶπεν οὖν<sup>d</sup> ὁ Ἰησοῦς· Ἐτι μικρὸν χρό-  
 34 νον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με. Ζητήσετέ με, καὶ οὐχ  
 35 εὑρήσετε· καὶ ὅπου εἰμὶ<sup>e</sup> ἐγὼ, ὑμεῖς οὐ δύνασθε ἔλθειν. Εἶπον οὖν οἱ  
 Ἰουδαῖοι πρὸς ἐαυτούς· Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὑ-  
 ρήσομεν αὐτόν; μὴ εἰς τὴν διασποράν τῶν Ἑλλήνων μέλλει πορεύεσθαι,  
 36 καὶ διδάσκειν τοὺς Ἕλληνας; Τίς ἐστίν οὗτος ὁ λόγος, ὃν εἶπε· Ζητήσετέ  
 με, καὶ οὐχ εὑρήσετε· καὶ ὅπου εἰμὶ<sup>e</sup> ἐγὼ, ὑμεῖς οὐ δύνασθε ἔλθειν;  
 37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς εορτῆς εἰστήκει ὁ Ἰησοῦς, καὶ  
 38 ἔκραξε, λέγων· Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με, καὶ πινέτω.<sup>1</sup> Ὁ πιστεύ-  
 39 σιν ὕδατος ζωῆς. Τοῦτο δὲ εἶπε περὶ τοῦ πνεύματος, οὗ ἔμελλον λαμβά-  
 νειν οἱ πιστεύοντες εἰς αὐτόν· οὐπω γὰρ ἦν πνεῦμα ἁγίον,<sup>f</sup> ὅτι ὁ Ἰησοῦς  
 40 οὐδέπω ἐδοξάσθη. Πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον, ἔλεγον·  
 41 Οὗτός ἐστιν ἀληθῶς ὁ προφήτης. Ἄλλοι ἔλεγον· Οὗτός ἐστιν ὁ Χρισ-

<sup>a</sup> 26. ἐστιν ἀληθῶς. <sup>b</sup> 29. Ἐγὼ δὲ <sup>c</sup> 29. Αἰὶ: εἰμι<sup>d</sup> 33. οὖν αὐτοῖς <sup>e</sup> 34 et 36. Αἰὶ: εἰμι<sup>f</sup> 39. ἁγίον αἰὶ omittunt. Addunt quidam: δεδομένον s. δοθὲν

## JOHN VII.

- τός. Ἄλλοι δὲ ἔλεγον· Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται ;  
 42 οὐχὶ ἡ γραφὴ εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαυὶδ, καὶ ἀπὸ Βηθλεὲμ τῆς  
 43 κώμης ὅπου ἦν Δαυὶδ, ὁ Χριστὸς ἔρχεται ; Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο  
 44 δι' αὐτόν. Τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν· ἀλλ' οὐδείς ἐπέβαλεν  
 45 ἐπ' αὐτόν τὰς χεῖρας. Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ  
 46 Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι· Διὰ τί οὐκ ἡγάγετε αὐτόν ; Ἁπε-  
 47 κρίθησαν οἱ ὑπηρέται· Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὥς οὗτος ὁ  
 48 πλάνησθε ; μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν Φαρι-  
 49 σαίων ; ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον, ἐπικατάρατοί εἰσι.<sup>a</sup>  
 50 Λέγει Νικόδημος πρὸς αὐτοὺς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἰς ὧν ἐξ αὐ-  
 51 τῶν· Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ  
 52 πρότερον, καὶ γινῶ τί ποιεῖ ; Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Μὴ καὶ σὺ  
 ἐκ τῆς Γαλιλαίας εἶ ; ἐρεύνησον καὶ ἴδε, ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ  
 ἐγγίγεται.  
 53. VIII. 1 [Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ· Ἰησοῦς δὲ ἐπορεύ-  
 θη εἰς τὸ ὄρος τῶν ἐλαιῶν.]

§ 82. A Woman taken in adultery is brought before Jesus.

## JOHN VIII. 2—11.

- 2 [Ὁρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο  
 3 πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς. Ἄγουσι δὲ οἱ γραμ-  
 4 μματεῖς καὶ οἱ Φαρισαῖοι [πρὸς αὐτόν] γυναῖκα ἐν μοιχείᾳ κατει-  
 5 λε, αὕτη ἡ γυνὴ κατελήφθη ἐπαντοφώρῳ μοιχευομένη. Ἐν δὲ τῷ  
 νόμῳ Μωϋσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· σὺ οὖν  
 6 τί λέγεις ; Τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσι κατηγορεῖν αὐ-  
 7 τοῦ. Ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν.<sup>b</sup> Ὡς  
 δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνακύψας εἶπε πρὸς αὐτούς. Ὁ ἀναμάρτη-  
 8 τος ὑμῶν, πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω. Καὶ πάλιν κάτω κύψας,  
 9 ἔγραφεν εἰς τὴν γῆν. Οἱ δὲ ἀκούσαντες, [καὶ ὑπὸ τῆς συνειδήσεως ἐλεγ-  
 χόμενοι,] ἐξήρχοντο εἰς καθεῖς,<sup>c</sup> ἀρξάμενοι ἀπὸ τῶν προεσβυτέρων [ἕως τῶν  
 ἐσχάτων]· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ ἐστῶσα.  
 10 Ἀνακύψας δὲ ὁ Ἰησοῦς, [καὶ μηδὲνα θειασάμενος πλὴν τῆς γυναικὸς,] εἶπεν  
 αὐτῇ· Ἡ γυνή, ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου ; οὐδείς σε κατέκρινεν ;

<sup>a</sup> 49. *Alii* : ἐπάρατοί εἰσι.

<sup>b</sup> 6. *extr. quidam addunt* : προσποιούμε-  
 νος. *Vel* : μὴ προσποιούμενος [αὐτούς].

<sup>c</sup> 9. καθ' εἰς (cf. *Marc.*

*XIV*, 19.)







## JOHN VIII.

30 31 Ταῦτα αὐτοῦ λαλοῦντος, πολλοὶ ἐπίστευσαν εἰς αὐτόν. Ἐλεγεν οὖν  
 32 τῷ λόγῳ τῷ ἐμῷ, ἀληθὺς μαθηταί μου ἐστέ· καὶ γνώσεσθε τὴν ἀλήθει-  
 33 αν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. Ἀπεκρίθησαν αὐτῷ· Σπέρμα  
 34 Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις· Ὅτι  
 35 μὴν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, δοῦλός ἐστι τῆς ἁμαρτίας. Ὁ δὲ  
 36 37 Ἐάν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὅντως ἐλεύθεροι ἔσεσθε. Οἶδα, ὅτι  
 38 σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτε με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ  
 39 ὁ ἐωράκατε παρὰ τῷ πατρὶ ὑμῶν,<sup>a</sup> ποιεῖτε. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ·  
 40 Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστι. Λέγει αὐτοῖς ὁ Ἰησοῦς· Εἰ τέκνα τοῦ Ἀ-  
 41 βραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε.<sup>c</sup> Νῦν δὲ ζητεῖτε με ἀποκτεῖναι,  
 42 ἄνθρωπον, ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ.  
 43 τοῦτο Ἀβραάμ οὐκ ἐποίησεν. Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν.  
 44 Εἶπον οὖν αὐτῷ· Ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα· ἓνα πατέρα ἔχομεν,  
 45 τὸν Θεόν. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἡγα-  
 46 πᾶτε ἅν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξηλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐ-  
 47 μαντοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλε. Διατί τὴν λαλίαν τὴν ἐμὴν  
 48 οὐ γινώσκετε; Ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.<sup>1</sup> Ὑμεῖς ἐκ τοῦ  
 49 πατρὸς<sup>d</sup> τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν  
 50 θέλετε ποιεῖν. Ἐκεῖνος ἄνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀλη-  
 51 θείᾳ οὐχ ἔστηκεν· ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. Ὅταν λαλῇ τὸ ψεύ-  
 52 dos, ἐκ τῶν ιδίων λαλεῖ· ὅτι ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ. Ἐγὼ  
 53 δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. Τίς ἐξ ὑμῶν ἐλέγχει με περὶ  
 54 ἁμαρτίας; εἰ δὲ ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετε μοι; Ὁ ὢν ἐκ  
 55 τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι  
 56 ἐκ τοῦ Θεοῦ οὐκ ἐστέ. Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ·  
 57 Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμαρεῖτης εἰ σὺ, καὶ δαιμόνιον ἔχεις; Ἀπε-  
 58 κρίθη Ἰησοῦς· Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ  
 59 ὑμεῖς ἀτιμάζετε με. Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ  
 60 κρίνων. Ἀμήν ἀμήν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνα-  
 61 τον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νῦν  
 62 ἐγνώκαμεν, ὅτι δαιμόνιον ἔχεις. Ἀβραάμ ἀπέθανε καὶ οἱ προφῆται, καὶ  
 63 σὺ λέγεις· Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσῃται ὁ θανάτου εἰς τὸν  
 64 αἰῶνα. Μὴ σὺ μεζῶν εἰ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανε; καὶ

<sup>a</sup> 38. *Alit*: ἃ (s. ὁ) ἠκούσατε παρὰ τοῦ πατρὸς ὑμῶν \*<sup>b</sup> 39. *Alit*: Ἀβραάμ ἐστε <sup>c</sup> 39. ἐποιεῖτε ἅν. *Alit*: ποιεῖτε.<sup>d</sup> 44. ἐκ πατρὸς <sup>e</sup> 52. γεύσεται

## JOHN VIII.

54 οἱ προφηταὶ ἀπέθανον· τίνα σεαυτὸν <sup>a</sup> ποιεῖς; Ἀπεκρίθη Ἰησοῦς· Ἐὰν  
 ἐγὼ δοξάζω ἑμαυτὸν, ἢ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ  
 55 δοξάζων με, ὃν ὑμεῖς λέγετε, ὅτι θεὸς ὑμῶν <sup>b</sup> ἐστι, <sup>1</sup> καὶ οὐκ ἐγνώκατε  
 αὐτόν· ἐγὼ δὲ οἶδα αὐτόν· καὶ ἐὰν εἴπω, ὅτι οὐκ οἶδα αὐτόν, ἔσο-  
 56 μαί ὅμοιος ὑμῶν, ψεύστης· ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ  
 57 ἐμὴν· καὶ εἶδε, καὶ ἐχάρη. Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· Πεντήκον-  
 58 τα <sup>c</sup> ἐτὶ οὐπω ἔχεις, καὶ Ἀβραάμ ἐώρακας; Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν  
 59 ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραάμ γενέσθαι, ἐγὼ εἰμι. Ἦσαν οὖν λί-  
 θους, ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱε-  
 ροῦ [διελθὼν διὰ μέσου αὐτῶν· καὶ παρῆγεν οὕτως].

§ 84. Jesus restores to sight one blind from his birth. The consequence of this miracle.

## JOHN IX. 1—41. X. 1—21.

1 2 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς.<sup>d</sup> Καὶ ἠρώτησαν  
 αὐτόν οἱ μαθηταὶ αὐτοῦ, λέγοντες· Ῥαββί, τίς ἡμαρτεν; οὗτος, ἢ οἱ γο-  
 3 νεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; Ἀπεκρίθη Ἰησοῦς· Οὔτε οὗτος ἡμαρ-  
 4 τε, οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ', ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐ-  
 5 τῷ. Ἐμε δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με, ἕως ἡμέρας ἐστίν·  
 6 ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. Ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς  
 7 εἰμι τοῦ κόσμου. Ταῦτα εἰπὼν, ἔπτυσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ  
 8 πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, <sup>1</sup> καὶ  
 εἶπεν αὐτῷ· Ὑπαγε, νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ· (ὃ ἐρμη-  
 9 νεύεται, ἀπεσταλμένος.) Ἀπῆλθεν οὖν, καὶ ἐνίψατο, καὶ ἦλθε βλέπων.  
 10 Οἱ οὖν γείτονες, καὶ οἱ θεωροῦντες αὐτόν τὸ πρότερον, ὅτι προσαίτης <sup>e</sup> ἦν,  
 11 ἔλεγον· Οὐχ οὗτός ἐστιν ὁ καθημέρος καὶ προσαϊτῶν; <sup>1</sup> Ἄλλοι ἔλεγον·  
 12 Ὅτι οὗτός ἐστιν. Ἄλλοι δέ· Ὅτι ὅμοιος αὐτῷ ἐστιν. Ἐκεῖνος ἔλεγεν·  
 13 Ὅτι ἐγὼ εἰμι. <sup>1</sup> Ἐλεγον οὖν αὐτῷ· Πῶς ἀνεώχθησάν σου <sup>f</sup> οἱ ὀφθαλμοί;  
 14 Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν· Ἄνθρωπος λεγόμενος Ἰησοῦς, πηλὸν ἐποίησε,  
 καὶ ἐπέχρισέ μου τοὺς ὀφθαλμοὺς, καὶ εἶπέ μοι· Ὑπαγε εἰς τὴν κολυμβήθ-  
 15 ραν τοῦ Σιλωάμ,<sup>g</sup> καὶ νίψαι. Ἀπελθὼν δὲ καὶ νιψάμενος, ἀνέβλεψα.  
 16 Εἶπον οὖν αὐτῷ· Ποῦ ἐστιν ἐκεῖνος; Λέγει· Οὐκ οἶδα.

<sup>a</sup> 53. σεαυτὸν σύ <sup>b</sup> 54. Ἀλλ' ἡμῶν \* <sup>c</sup> 57. Ἀλλ' ἡμῶν: Τεσσαράκοντα

<sup>d</sup> 1. Ἀλλ' ἡμῶν: γεννητῆς s. γενετῆς. <sup>e</sup> 8. τυφλός <sup>f</sup> 10. σοι

<sup>g</sup> 11. Ἀλλ' ἡμῶν: τὴν Σιλωάμ \* pro τὴν κολ. τοῦ Σ.

## JOHN IX.

- 15 μούς. *Ἡάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν. Ὁ δὲ*  
*εἶπεν αὐτοῖς· Πηλὸν ἐπέθηκέ μου ἐπὶ τοὺς ὀφθαλμούς, <sup>a</sup> καὶ ἐνιψάμην,*  
16 *καὶ βλέπω. Ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές· Οὗτος ὁ ἄνθρωπος*  
*οὐκ ἔστι παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἄλλοι ἔλεγον· Πῶς*  
*δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; Καὶ σχίσμα ἦν ἐν*  
17 *αὐτοῖς. Λέγουσι τῷ τυφλῷ πάλιν· Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἠνοιξέ*  
18 *σου τοὺς ὀφθαλμούς; Ὁ δὲ εἶπεν· Ὅτι προφήτης ἐστίν. Ἰ Οὐκ ἐπίστευ-*  
*σαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου*  
19 *ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος. Καὶ ἠρώτησαν αὐτοὺς,*  
*λέγοντες· Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη;*  
20 *πῶς οὖν ἄρτι βλέπει; Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον·*  
21 *Οἶδαμεν, ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη. Ἰ πῶς δὲ*  
*νῦν βλέπει, οὐκ οἶδαμεν· ἢ τίς ἠνοιξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ*  
*οἶδαμεν· αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε· αὐτὸς περὶ αὐτοῦ λαλή-*  
22 *σει. Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους. Ἦδη*  
*γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστὸν,*  
23 *ἀποσυνάγωγος γένηται. Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον· Ὅτι ἡλικίαν*  
24 *ἔχει, αὐτὸν ἐρωτήσατε. Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν*  
*τυφλός, καὶ εἶπον αὐτῷ· Δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἶδαμεν, ὅτι ὁ ἄνθρω-*  
25 *πος οὗτος ἁμαρτωλὸς ἐστίν. Ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν· Εἰ ἁμαρ-*  
26 *τωλὸς ἐστίν, οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὦν, ἄρτι βλέπω. Εἶπον δὲ*  
*αὐτῷ πάλιν· Τί ἐποίησέ σοι; πῶς ἠνοιξέ σου τοὺς ὀφθαλμούς; Ἀπε-*  
27 *κρίθη αὐτοῖς· Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκού-*  
28 *ειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; Ἰ Ελοιδόρησαν αὐτὸν,<sup>b</sup>*  
*καὶ εἶπον· Σὺ εἰ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμέν μαθη-*  
29 *ταί. Ἡμεῖς οἶδαμεν, ὅτι Μωϋσῃ λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἶδα-*  
30 *μεν πόθεν ἐστίν. Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· Ἐν γὰρ τού-*  
*τῳ<sup>c</sup> θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστὶ, καὶ ἀνέωξέ μου τοὺς*  
31 *ὀφθαλμούς. Οἶδαμεν δὲ, ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει· ἀλλ' ἐάν τις*  
32 *θεοσεβῆς ᾖ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τοῦτον ἀκούει. Ἐκ τοῦ αἰῶνος*  
33 *οὐκ ἠκούσθη, ὅτι ἠνοιξέ τις ὀφθαλμούς τυφλοῦ γεγεννημένου. Εἰ μὴ ἦν*  
34 *οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. Ἀπεκρίθησαν καὶ εἶπον αὐ-*  
*τῷ· Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος· καὶ σὺ διδάσκεις ἡμᾶς; Καὶ ἐξέ-*  
*βαλον αὐτὸν ἔξω.*  
35 *Ἦκουσεν ὁ Ἰησοῦς, ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὐρῶν αὐτὸν, εἶπεν αὐ-*  
36 *τῷ· Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ;<sup>d</sup> Ἀπεκρίθη ἐκεῖνος καὶ εἶπε·*  
37 *Καὶ τίς<sup>e</sup> ἐστι, κύριε, ἵνα πιστεύσω εἰς αὐτόν; Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Ἰ Καὶ*  
38 *ἑώρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ, ἐκεῖνός ἐστιν. Ὁ δὲ ἔφη· Πιστεύω*

<sup>a</sup> 15. ἐπέθ. ἐπὶ τοὺς ὀφθαλμούς μου<sup>b</sup> 28. οὖν αὐτόν<sup>c</sup> 30. *Αἰὶ:* Ἐν γὰρ τούτῳ<sup>d</sup> 35. *Αἰὶ:* ἄνθρωπον;<sup>e</sup> 36. *Τίς*



## JOHN X.

- 39 κύριε · καὶ προσεκύνησεν αὐτῷ. Καὶ εἶπεν ὁ Ἰησοῦς · Εἰς κτίμα ἐγὼ εἰς  
τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες  
40 τυφλοὶ γένωνται. Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ'  
41 αὐτοῦ, καὶ εἶπον αὐτῷ · Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν; Ἐἶπεν αὐτοῖς ὁ  
Ἰησοῦς · Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν · νῦν δὲ λέγετε · "Οτι  
X. 1 βλέπομεν · ἡ οὖν ἁμαρτία ὑμῶν μένει. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσ-  
ερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων  
2 ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶ καὶ ληστής · ὁ δὲ εἰσερχόμενος διὰ τῆς  
3 θύρας, ποιμὴν ἐστὶ τῶν προβάτων. Τούτῳ ὁ θυρωρὸς ἀνοίγει · καὶ τὰ  
πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει · καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα,  
4 καὶ ἐξάγει αὐτά. Καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν  
πορεύεται · καὶ τὰ ἴδια πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασι τὴν φωνὴν  
5 αὐτοῦ. Ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύκονται ἀπ' αὐτοῦ.  
6 ὅτι οὐκ οἶδασι τῶν ἀλλοτρίων τὴν φωνήν. Ταύτην τὴν παροιμίαν εἶπεν  
7 αὐτοῖς ὁ Ἰησοῦς · ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς. Εἶπεν  
οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς · Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἐγὼ εἰμι ἡ θύρα  
8 τῶν προβάτων. Πάντες<sup>a</sup> ὅσοι ἦλθον πρὸ ἐμοῦ,<sup>b</sup> κλέπται εἰσὶ καὶ λησταί.  
9 ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. Ἐγὼ εἰμι ἡ θύρα · δι' ἐμοῦ, εἰάν  
τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὐρήσει.  
10 Ὁ κλέπτης οὐκ ἔρχεται, εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ · ἐγὼ ἦλ-  
11 θον, ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν. Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός · ὁ  
12 ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων. Ὁ μισθωτὸς  
δὲ, καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμε-  
νον, καὶ ἀφίησιν τὰ πρόβατα, καὶ φεύγει · καὶ ὁ λύκος ἀρπάττει αὐτά, καὶ σκορ-  
13 πίζει τὰ πρόβατα. Ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστὶ, καὶ οὐ μέ-  
14 λει αὐτῷ περὶ τῶν προβάτων. Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός · καὶ γινώ-  
15 σκω τὰ ἐμὰ, καὶ γινώσκονται ὑπὸ τῶν ἐμῶν,<sup>1</sup> καθὼς γινώσκει με ὁ πατήρ,  
καὶ γὼ γινώσκω τὸν πατέρα · καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβά-  
16 των. Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης · καὶ κενὴά  
με δεῖ ἀγαγεῖν · καὶ τῆς φωνῆς μου ἀκούσουσι, καὶ γενήσεται μία ποίμνη,  
17 εἷς ποιμὴν. Διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου,  
18 ἵνα πάλιν λάβω αὐτήν.—Οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι  
αὐτήν ἀπ' ἑμαυτοῦ · ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν  
λαβεῖν αὐτήν.—Ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρὸς μου.  
19 Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους.  
20 Ἐλεγον δὲ πολλοὶ ἐξ αὐτῶν · Δαιμόνιον ἔχει, καὶ μαίνεται · τί αὐτοῦ  
21 ἀκούετε; Ἄλλοι ἔλεγον · Ταῦτα τὰ ῥήματα οὐκ ἔστι δαιμονιζομένου · μὴ  
δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;

<sup>a</sup> 8. Πάντες quidam omittunt.  
ἐμοῦ, (cf. V, 43.)

<sup>b</sup> 8. πρὸ ἐμοῦ ἦλθον, Alii omittunt πρὸ



## § 85. The Seventy return.

## LUKE X. 17—24.

17 Ἐπέστρεψαν δὲ οἱ ἐβδομήκοντα μετὰ χαρᾶς, λέγοντες· Κύριε, καὶ  
 18 τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. Εἶπε δὲ αὐτοῖς·  
 19 Ἐθεώρουν τὸν σατανᾶν ὡς ἄστροπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. Ἴδού, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ  
 20 πᾶσαν τὴν δύναμιν τοῦ ἔχθρου· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ.<sup>a</sup> Πλήν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῶν ὑποτάσσεται· χαίρετε δὲ,<sup>b</sup> ὅτι  
 21 τὰ ὀνόματα ὑμῶν ἐγγράφη ἐν τοῖς οὐρανοῖς. Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιᾶσατο τῷ πνεύματι ὁ Ἰησοῦς, καὶ εἶπεν· Ἐξομολογοῦμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις. Ναὶ, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία  
 22 ἔμπροσθέν σου. Πάντα μοι παρεδόθη<sup>c</sup> ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱὸς, εἰ μὴ ὁ πατήρ· καὶ τίς ἐστιν ὁ πατήρ, εἰ μὴ ὁ  
 23 υἱὸς, καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. Καὶ στραφεὶς πρὸς τοὺς μαθητάς, κατ' ἰδίαν εἶπε· Μακάριοι οἱ ὀφθαλμοί, οἱ βλέποντες ἃ  
 24 βλέπετε. Λέγω γάρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ᾔκουσαν.

§ 86. A teacher of the law is instructed how to attain eternal life.

Parable of the good Samaritan.

## LUKE X. 25—37.

25 Καὶ ἰδού, νομικός τις ἀνέστη, ἐκπειράζων αὐτόν, καὶ λέγων· Διδάσκαλε,  
 26 τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; Ὁ δὲ εἶπε πρὸς αὐτόν· Ἐν τῷ νό-  
 27 μῳ τί γέγραπται; πῶς ἀναγινώσκεις; Ὁ δὲ ἀποκριθεὶς εἶπεν· “ Ἀγαπήσεις κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν  
 28 πλησίον σου ὡς σεαυτόν.” Εἶπε δὲ αὐτῷ· Ὁρθῶς ἀπεκρίθης· τοῦτο ποιεῖ, καὶ ζήσῃ. Ὁ δὲ θέλων δικαιοῦν ἑαυτόν, εἶπε πρὸς τὸν Ἰησοῦν·  
 30 Καὶ τίς ἐστί μου πλησίον; Ἐπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν· Ἀνθρωπὸς τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼν, καὶ λησταῖς περιέπεσεν· οὐ καὶ ἐκδύσαντες αὐτόν, καὶ πληγὰς ἐπιθέντες, ἀπῆλθον, ἀφέντες ἡμιθανῆ  
 31 τυγχάνοντα. Κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ·  
 32 καὶ ἰδὼν αὐτόν, ἀντιπαρῆλθεν. Ὁμοίως δὲ καὶ Λευῖτης, γενόμενος κατὰ  
 33 τὸν τόπον, ἐλθὼν καὶ ἰδὼν, ἀντιπαρῆλθε. Σαμαρεῖτης δὲ τις ὁδεύων, ἤλ-

<sup>a</sup> 19. ἀδικήσει.

<sup>b</sup> 20. δὲ μᾶλλον,

<sup>c</sup> 22. [21.] Καὶ στραφεὶς

πρὸς τοὺς μαθητάς, εἶπε· [22.] Πάντα παρεδόθη μοι

## LUKE X.

34 *Θε κατ' αὐτόν, καὶ ἰδὼν αὐτόν, ἐσπλαγχνίσθη. Καὶ προσελθὼν κατέδρασε τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ αὐτόν ἐπὶ*  
 35 *τὸ ἴδιον κτῆνος, ἤγαγεν αὐτόν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ. Καὶ ἐπὶ τὴν αὐρίον ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ· Ἐπιμελήθητι αὐτοῦ· καὶ ὅ,τι ἂν προσδαπανήσῃς, ἐγὼ ἐν*  
 36 *τῷ ἐπανέρχεσθαι με ἀποδώσω σοι. Τίς οὖν τούτων τῶν τριῶν πλησίον*  
 37 *δοκεῖ σοι<sup>a</sup> γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς ληστιάς; Ὁ δὲ εἶπεν· Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. Εἶπεν οὖν<sup>b</sup> αὐτῷ ὁ Ἰησοῦς· Πορεύου, καὶ σὺ ποίει ὁμοίως.*

§ 87. The disciples are again taught how to pray.

## LUKE XI. 1—13.

1 *Καὶ ἐγένετο ἐν τῷ εἶναι αὐτόν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπε τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· Κύριε, διδάξον ἡμᾶς*  
 2 *προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητάς αὐτοῦ. Εἶπε δὲ αὐτοῖς· Ὅταν προσεύχεσθε, λέγετε· Πάτερ [ἡμῶν ὁ ἐν τοῖς οὐρανοῖς], ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· [γενηθήτω*  
 3 *τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς·]* τὸν ἄρτον ἡμῶν τὸν  
 4 *ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς*  
 5 *πειρασμόν [ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ]. Καὶ εἶπε πρὸς αὐτούς· Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτόν μεσονυκτίου, καὶ εἴπῃ<sup>c</sup>*  
 6 *αὐτῷ· Φίλε, χρησόν μοι τρεῖς ἄρτους· ἵ ἐπειδὴ φίλος μου παρεγένετο ἐξ*  
 7 *ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ· ἵ κακῆϊνος ἔσωθεν ἀποκριθεὶς εἴπῃ· Μὴ μοι κόπους πάρεχε· ἥδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κόιτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναι σοι.*  
 8 *Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον, διὰ*  
 9 *γε τὴν ἀναιδέϊαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρήξει. Καὶ γὰρ ὑμῖν λέγω· Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὗρήσετε· κρούετε, καὶ*  
 10 *ἀνοιγήσεται ὑμῖν. Πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὗρίσκει·*  
 11 *καὶ τῷ κρούοντι ἀνοιγήσεται. Τίνα δὲ ἐξ<sup>d</sup> ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς*  
 12 *ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ<sup>e</sup> ἰχθύν, μὴ ἀντὶ ἰχθύος ἔφω ἐπι*  
 13 *δώσει αὐτῷ; ἢ καὶ<sup>e</sup> ἐὰν αἰτήσῃ ὠν, μὴ ἐπιδώσει αὐτῷ σκορπίον; Εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες, οἴδατε δόματα ἀγαθὰ<sup>f</sup> διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατήρ ὁ ἐξ οὐρανοῦ, δώσει<sup>g</sup> πνεῦμα ἅγιον<sup>h</sup> τοῖς αἰτοῦσιν αὐτόν.*

<sup>a</sup> 36. δοκεῖ σοι πλησίον    <sup>b</sup> 37. Αἰεῖ: Εἶπεν \* Αἰεῖ: Εἶπεν δὲ s. Καὶ εἶπεν

<sup>c</sup> 5. Αἰεῖ: ἐρεῖ \*

<sup>d</sup> 11. ἐξ om.

<sup>e</sup> 12. εἰ καὶ bis

<sup>f</sup> 13. ἀγαθὰ δόματα

<sup>g</sup> 13. Αἰεῖ: ὁ πατήρ ἐξ οὐρανοῦ δώσει    <sup>h</sup> 13 Αἰεῖ: ἀγαθόν

§ 88. Jesus restores a woman who had been bowed down for eighteen years.

LUKE XIII. 10—21.

10 11 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι. Καὶ  
 12 ἰδοὺ, γυνὴ ἣν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτώ· καὶ ἦν συγ-  
 13 κύπτουσα, καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές. Ἰδὼν δὲ αὐτὴν ὁ  
 14 Ἰησοῦς, προσεφώνησε, καὶ εἶπεν αὐτῇ· Γύναι, ἀπολέλυσαι τῆς ἀσθενείας  
 15 σου. Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ  
 16 ἐδόξαζε τὸν θεόν. Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ  
 17 σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ· Ἐξ ἡμέραι εἰσὶν, ἐν αἷς  
 18 δεῖ ἐργάζεσθαι· ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ  
 19 τοῦ σαββάτου. Ἀπεκρίθη οὖν αὐτῷ ὁ κύριος, καὶ εἶπεν· Ἐ-  
 20 καστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βόυν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτ-  
 21 νης, καὶ ἀπαγαγὼν ποτίζει; Ταύτην δὲ θυγατέρα Ἀβραάμ οὖσαν, ἣν ἔ-  
 22 δησεν ὁ σατανᾶς ἰδοὺ δέκα καὶ ὀκτώ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσ-  
 23 μοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; Καὶ ταῦτα λέγοντος αὐτοῦ, κατη-  
 24 σχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαίρει ἐπὶ πᾶσι  
 25 τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.  
 26 Ἔλεγε δὲ· Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ; καὶ τίνι ὁμοιώσω  
 27 αὐτήν; Ὅμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κη-  
 28 πον ἑαυτοῦ· καὶ ἤβησε, καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ  
 29 οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ. Πάλιν<sup>b</sup> εἶπε· Τίνι  
 30 ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ; Ὅμοία ἐστὶ ζύμῃ, ἣν λαβοῦσα γυνὴ  
 31 ἐνέκρυπεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐξυμώθη ὅλον.

§ 89. Jesus replies to the question, Are there few that be saved?

LUKE XIII. 22—35.

22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας, διδάσκων, καὶ πορείαν ποι-  
 23 ούμενος εἰς Ἱερουσαλήμ. Εἶπε δὲ τις αὐτῷ· Κύριε, εἰ ὀλίγοι οἱ σωζόμε-  
 24 νοι; Ὁ δὲ εἶπε πρὸς αὐτούς· Ἄγωνίεσθε εἰσελθεῖν διὰ τῆς στενῆς πύ-  
 25 λης· ὅτι πολλοὶ, λέγει ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύουσιν.  
 26 Ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε  
 27 ἔξω ἐστάναι, καὶ κρούειν τὴν θύραν, λέγοντες· Κύριε, κύριε, ἄνοιξον ἡμῖν.  
 28 καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. Τότε ἄρξῃσθε ἐ-  
 29 γειν· Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐ-

<sup>a</sup> 15. *Alit*: Ἐποκριταί· <sup>b</sup> 20. Καὶ πάλιν <sup>c</sup> 24. *Alit*: θύρας· (c vs. 25.)

## LUKE XIII.

- 27 διδάσας. Καὶ ἐρεῖ· Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς πόθεν ἐστέ· ἀπόστητε  
 28 ἀπ' ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας. Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ  
 βρυγμὸς τῶν ὀδόντων, ὅταν ὀψησθε Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ  
 πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους  
 29 ἔξω. Καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ Βορρῶ  
 30 καὶ Νότου· καὶ ἀνακληθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. Καὶ  
 ἰδοὺ, εἰσὶν ἔσχατοι, οἱ ἔσονται πρῶτοι· καὶ εἰσι πρῶτοι, οἱ ἔσονται ἔσχα-  
 τοι.
- 31 Ἐν αὐτῇ τῇ ἡμέρᾳ<sup>a</sup> προσήλθόν τινες Φαρισαῖοι, λέγοντες αὐτῷ· Ἐξελ-  
 32 θε, καὶ πορεύου ἐντεῦθεν· ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι. Καὶ εἶπεν  
 αὐτοῖς· Πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ· Ἰδοὺ, ἐκβάλλω δαιμόνια  
 33 καὶ ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. Πλὴν δεῖ  
 με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι· ὅτι οὐκ ἐνδέχεται  
 34 προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ. Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ  
 ἀποκτείνουσα<sup>b</sup> τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς  
 αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν  
 35 ἑαυτῆς νοσσιᾷν ὑπὸ τὰς πτέρυγας; καὶ οὐκ ἠθέλησάτε. Ἰδοὺ, ἀφίεται  
 ὑμῖν ὁ οἶκος ὑμῶν [ἔρημος]. Λέγω δὲ<sup>c</sup> ὑμῖν, ὅτι οὐ μὴ με ἴδητε, ἕως ἄν  
 ἤξη ὅτε εἴπητε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

§ 90. The transactions when our Lord ate bread with a chief Phari-  
 see on the Sabbath.

## LUKE XIV. 1—24.

- 1 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν  
 Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐ-  
 2 3 τόν. Καὶ ἰδοὺ, ἄνθρωπός τις ἦν ὑδρωπικός ἐμπροσθεν αὐτοῦ. Καὶ  
 ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων· Εἰ  
 4 ἔξεστι τῷ σαββάτῳ θεραπεύειν; Ὁὶ δὲ ἡσύχασαν. Καὶ ἐπιλαβόμενος  
 5 ἰάσατο αὐτόν, καὶ ἀπέλυσε. Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε· Τίνος  
 ὑμῶν ὄνος<sup>d</sup> ἡ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ ἐνθιῶς ἀνασπάσει αὐτόν  
 6 ἐν τῇ ἡμέρᾳ τοῦ σαββάτου; Καὶ οὐκ ἔσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς  
 7 ταῦτα. Ἐλεγε δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς  
 8 τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς· Ὅταν κληθῆς ὑπό τι-  
 9 σου ἢ κεκλημένος ὑπ' αὐτοῦ· καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας, ἐρεῖ σοι·  
 Δὸς τούτῳ τόπον· καὶ τότε ἄρξῃ μετ' αἰσχύνης τὸν ἔσχατον τόπον κατέ-

<sup>a</sup> 31. *Alit*: ὥρα<sup>b</sup> 34. *Alit*: ἀποκτείνουσα \* (cf. *Matth.* XXIII, 37.)<sup>c</sup> 35. Ἀμὴν δὲ λέγω <sup>d</sup> 5. *Alit*: νῖος *Quidam omittunt ὄνος ἢ* (cf. *XIII*, 15.)



## LUKE XIV.

- 10 χεῖν. Ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπεσαι<sup>a</sup> εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κκληκῶς σε, εἴπῃ σοι· Φίλε, προσανάβηθι ἀνώτερον. Τότε
- 11 ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοί. Ὅτι πᾶς ὁ ὑψῶν ἐαυ-
- 12 τὸν, ταπεινωθήσεται· καὶ ὁ ταπεινῶν ἐαυτὸν, ὑψωθήσεται. Ἔλεγε δὲ καὶ τῷ κκληκῶτι αὐτόν· Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φάνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους· μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσι, καὶ γένηται σοι ἀνταποδο-
- 13 μα. Ἀλλ' ὅταν ποιῇς δοχὴν, κάλει πτωχοὺς, ἀναπήρους, χωλοὺς, τυ-
- 14 φλοὺς·<sup>1</sup> καὶ μακάριος ἔσῃ· ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταπο-
- 15 δοθήσεται γὰρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων. Ἀκούσας δὲ τις τῶν συνανακειμένων ταῦτα, εἶπεν αὐτῷ· Μακάριος, ὃς φάγεται ἄρτον<sup>b</sup> ἐν
- 16 τῇ βασιλείᾳ τοῦ Θεοῦ. Ὁ δὲ εἶπεν αὐτῷ· Ἀνθρῳπὸς τις ἐποίησε δεῖπνον
- 17 μέγα, καὶ ἐκάλεσε πολλούς. Καὶ ἀπέστειλε τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ
- 18 δείπνου εἰπεῖν τοῖς κκληκμένοις· Ἐρχεσθε, ὅτι ἡδὴ ἑτοιμὰ ἐστί πάντα. Καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες. Ὁ πρῶτος εἶπεν αὐτῷ· Ἀγρὸν ἡγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με
- 19 παρητημένον. Καὶ ἕτερος εἶπε· Ζεύγη βοῶν ἡγόρασα πέντε, καὶ πορεύο-
- 20 μαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον. Καὶ ἕτερος εἶπε· Γυν-
- 21 ναῖκα ἔγνημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. Καὶ παραγενόμενος ὁ δοῦλος ἐκείνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ· Ἐξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε
- 22 ὧδε. Καὶ εἶπεν ὁ δοῦλος· Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστί.
- 23 Καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον· Ἐξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς,
- 24 καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου. Λέγω γὰρ ὑμῖν, ὅτι οὐδείς τῶν ἀνδρῶν ἐκείνων τῶν κκληκμένων γεύσεται μου τοῦ δείπνου.

§ 91. Jesus states to the multitude the difficulties attending a profession of his religion.

## LUKE XIV. 25—35.

- 25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπε πρὸς αὐτούς·
- 26 Εἴ τις ἔρχεται πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ,<sup>c</sup> καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφούς, καὶ τὰς ἀδελφάς, ἔτι
- 27 δὲ καὶ τὴν αὐτοῦ ψυχὴν, οὐ δύναται μου μαθητὴς εἶναι. Καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ δύναται μου εἶναι
- 28 μαθητὴς. Τίς γὰρ ἐξ ὑμῶν, θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον κα-
- 29 θίσας ψηφίσει τὴν δαπάνην, εἰ ἔχει τὰ πρὸς<sup>d</sup> ἀπαρτισμόν; ἵνα μήποτε

<sup>a</sup> 10. ἀνάπεσον. *Alit*: ἀνάπεσε \*      <sup>b</sup> 15. *Alit*: ἄριστον

<sup>c</sup> 26. *Alit*: αὐτοῦ,      <sup>d</sup> 28. *Alit*: τὰ εἰς vel: εἰς

## LUKE XIV.

θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες  
 30 ἄρξονται ἐμπαίξιν αὐτῷ, ἰ λέγοντες· Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκο-  
 31 δομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι. Ἡ τίς βασιλεὺς πορευόμενος συμβαλεῖν  
 ἐτέρῳ βασιλεῖ εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλευέται, εἰ δυνατός ἐσ-  
 32 τιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ ἑκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐ-  
 33 τόν; Εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος, πρεσβείαν ἀποστείλας, ἐρωτᾷ τὰ  
 34 πρὸς εἰρήνην. Οὕτως οὖν πᾶς ἐξ ὑμῶν, ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἐ-  
 35 δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται; Οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν  
 εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὦτα ἀκούειν, ἀκούετω.

§ 92. Jesus defends himself against the Pharisees and Scribes for in-structing publicans and sinners. Parable of the prodigal son.

## LUKE XV. 1—32.

1 Ἦσαν δὲ ἐγγιζόντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ, ἀκού-  
 2 εῖν αὐτοῦ. Καὶ διεγύγνυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, λέγοντες·  
 3 Ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς. Εἶπε δὲ πρὸς  
 4 αὐτοὺς τὴν παραβολὴν ταύτην, λέγων· Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων  
 ἑκατὸν πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἐννενηκοντα-  
 5 εννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἕως εὑρῇ αὐτό; Καὶ  
 6 εὐρῶν, ἐπιτίθῃσιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων· καὶ ἔλθων εἰς τὸν οἶ-  
 κον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς· Συγχαρήτε  
 7 μοι, ὅτι εὑρον τὸ πρόβατόν μου τὸ ἀπολωλός. Λέγω ὑμῖν, ὅτι οὕτω χα-  
 8 ρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐννενηκοντα-  
 9 εννέα δικαίοις, οἵτινες οὐ χρεῖαν ἔχουσι μετανοίας. Ἡ τίς γυνὴ δραχμὰς  
 ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον, καὶ σαροῖ  
 10 τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου εὑρῇ; Καὶ εὐροῦσα συγκαλεῖται  
 τὰς φίλας καὶ τὰς γείτονας, λέγουσα· Συγχαρήτε μοι, ὅτι εὑρον τὴν  
 11 δραχμὴν ἣν ἀπώλεσα. Οὕτω, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέ-  
 12 λων τοῦ Θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι. Εἶπε δέ· Ἀνθρώπος τις  
 13 εἶχε δύο υἱούς. Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ· Πάτερ, δός μοι  
 τὸ ἐπιβάλλον μέρος τῆς οὐσίας. Καὶ διέδεν αὐτοῖς τὸν βίον. ἰ Καὶ μετ'  
 οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱός, ἀπεδήμησεν εἰς χώ-  
 14 ραν μακράν· καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως. Απα-  
 15 νήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὸς<sup>a</sup> κατὰ τὴν χώραν ἐκεῖ-  
 νην· καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. Καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν  
 πολιτῶν τῆς χώρας ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ

<sup>a</sup> 14. *Alit*: ἰσχυρά \* (cf. *Act. XI*, 28.)

## LUKE XV.

16 βόσκειν χοίρους. Καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερα-  
 17 τίων ὧν ἤσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ. Εἰς ἑαυτὸν δὲ ἐλθὼν,  
 εἶπε· Πόσοι μίσθιοι τοῦ πατρὸς μου περισσεύουσιν ἄρτων· ἐγὼ δὲ ὧδε<sup>a</sup>  
 18 λιμῷ ἀπόλλυμαι· Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ  
 19 αὐτῷ· Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου· ὁ οὐκέτι<sup>b</sup> εἰμι  
 20 ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἓνα τῶν μισθίων σου. Καὶ  
 ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος,  
 εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγγνίσθη· καὶ δραμὼν ἐπέπεσεν ἐπὶ  
 21 τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν. Εἶπε δὲ αὐτῷ ὁ υἱός· Πά-  
 22 τερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου· καὶ οὐκέτι εἰμι ἄξιος κλη-  
 23 θῆναι υἱός σου· Εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· Ἐξενέγκατε  
 τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν  
 23 χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας. Καὶ ἐνέγκαντες τὸν μόσχον  
 24 τὸν σιτευτὸν θύσατε· καὶ φαγόντες εὐφρανθῶμεν· ὅτι οὗτος ὁ υἱός μου  
 νεκρός ἦν, καὶ ἀνέζησε· καὶ ἀπολωλώς ἦν, καὶ εὗρέθη. Καὶ ἤρξαντο  
 25 εὐφραίνεσθαι. Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς  
 26 ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν. Καὶ προσκαλε-  
 27 σάμενος ἓνα τῶν παιδίων, ἐπυνθάνετο τί εἴη ταῦτα. Ὁ δὲ εἶπεν αὐτῷ·  
 Ὅτι ὁ ἀδελφός σου ἦκει· καὶ ἔθυσεν ὁ πατὴρ σου τὸν μόσχον τὸν σιτευ-  
 28 τὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. Ὡργίσθη δὲ, καὶ οὐκ ᾔθελεν εἰσελ-  
 29 θεῖν. Ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. Ὁ δὲ ἀποκριθεὶς  
 εἶπε τῷ πατρί· Ἰδοὺ, τσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου  
 παρήλθον· καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου  
 30 εὐφρανθῶ. Ὅτε δὲ ὁ υἱὸς σου οὗτος, ὁ καταφαγὼν σου τὸν βίον μετὰ  
 31 πορνῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν. Ὁ δὲ εἶπεν αὐτῷ·  
 32 Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν. Εὐφρανθῆ-  
 ναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρός ἦν, καὶ ἀνέζησε·  
 καὶ ἀπολωλώς ἦν, καὶ εὗρέθη.

§ 93. Jesus instructs his disciples by the parable of the unjust steward.  
 The Pharisees are reproved. Parable of the rich man and Lazarus.

## LUKE XVI. 1—31.

1 Ἐλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ· Ἀνθρωπὸς τις ἦν πλούσιος,  
 ὃς εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπιζῶν τὰ ὑπάρ-  
 2 χοντα αὐτοῦ. Καὶ φωνήσας αὐτόν, εἶπεν αὐτῷ· Τί τοῦτο ἀκούω περὶ  
 σου; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δυνήσῃ ἔτι οἰκono-  
 3 μεῖν. Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαι-

<sup>a</sup> 17. ὧδε om.<sup>b</sup> 19. καὶ οὐκέτι.



## LUKE XVI.

ρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; Σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύ-  
 4 νομαι. Ἐγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ τῆς οἰκονομίας,  
 5 δέξωνταί με εἰς τοὺς οἴκους αὐτῶν. Καὶ προσκαλεσάμενος ἓνα ἑ-  
 καστον τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ, ἔλεγε τῷ πρώτῳ· Πόσον  
 6 ὀφείλεις τῷ κυρίῳ μου; Ὁ δὲ εἶπεν· Ἑκατὸν βάτους ἐλαίου. Καὶ  
 7 εἶπεν αὐτῷ· Δέξαι σου τὸ γράμμα, καὶ καθίσας ταχέως γράψον πεντή-  
 8 κοντα. Ὁ ἑπείτα ἐτέρῳ εἶπε· Σὺ δὲ πόσον ὀφείλεις; Ὁ δὲ εἶπεν· Ἑκα-  
 9 τὸν κόρους σίτου. Καὶ λέγει αὐτῷ· Δέξαι σου τὸ γράμμα, καὶ γράψον  
 10 ὀγδοήκοντα. Καὶ ἐπῆρσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρο-  
 νίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς  
 11 υἱοὺς τοῦ φωτός εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσι. Καὶ γὰρ ὑμῖν λέγω· Ποι-  
 12 ῆσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπητε, δέξων-  
 13 ται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. Ὁ πιστὸς ἐν ἐλαχίστῳ, καὶ ἐν πολλῷ  
 14 πιστὸς ἐστί· καὶ ὁ ἐν ἐλαχίστῳ ἄδικος, καὶ ἐν πολλῷ ἄδικός ἐστιν. Εἰ  
 15 οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πι-  
 16 στεύσει; καὶ εἰ ἐν τῷ ἄλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν  
 17 δώσει; Οὐδεὶς οἰκέτης δύναται δυσὲ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα  
 18 μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου κα-  
 19 ταφρονήσει. Οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.  
 20 Ἦκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι, φιλάργυροι ὑπάρχοντες· καὶ  
 21 ἐξεμνηστήριζον αὐτόν. Καὶ εἶπεν αὐτοῖς· Τρεῖς ἐστε οἱ δικαιοῦντες ἑαυ-  
 22 τοὺς ἐνώπιον τῶν ἀνθρώπων· ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι  
 23 τὸ ἐν ἀνθρώποις ὑψηλόν, βδέλγμα ἐνώπιον τοῦ θεοῦ.<sup>a</sup> Ὁ νόμος καὶ οἱ  
 24 προφῆται ἕως Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται, καὶ  
 25 πᾶς εἰς αὐτὴν βιάζεται. Εὐκοπώτερον δὲ ἐστί τὸν οὐρανὸν καὶ τὴν γῆν  
 26 παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν. Πᾶς ὁ ἀπολύων τὴν γυ-  
 27 ναῖκα αὐτοῦ, καὶ γαμῶν ἑτέραν, μοιχεύει· καὶ πᾶς ὁ ἀποκελυμένην ἀπὸ ἀν-  
 28 δρὸς γαμῶν, μοιχεύει. Ἀνθρωπος δὲ τις ἦν πλούσιος,<sup>b</sup> καὶ ἐνεδιδύσκετο  
 29 πορφύραν καὶ βύσσον, εὐφρανόμενος καθ' ἡμέραν λαμπρῶς. Πτωχὸς δὲ  
 30 τις ἦν ὀνόματι Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἢ κλωμένος,  
 31 καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψυχίων τῶν πιπτόντων ἀπὸ τῆς  
 32 τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη  
 33 αὐτοῦ. Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ  
 34 τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ.<sup>c</sup> Ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ  
 35 ἐτάφη. Καὶ ἐν τῷ ᾧδῳ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν  
 36 βασάνοις, ὁρᾷ τὸν Ἀβραάμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις  
 37 αὐτοῦ. Καὶ αὐτὸς φωνήσας εἶπε· Πάτερ Ἀβραάμ, ἐλέησόν με, καὶ  
 38 πέμπῃς Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ κα-

<sup>a</sup> 15. θεοῦ ἐστιν.<sup>b</sup> 19. *Addunt quidem nomen propr.* Νινευῆς,<sup>c</sup> 22. τοῦ Ἀβραάμ.



## LUKE XVI.

- 25 ταψύξῃ τὴν γλῶσσάν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. Εἶπε δὲ Ἀβραάμ· Τέκνον, μνήσθητι, ὅτι ἀπέλαβες <sup>a</sup> τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Ἀάζαρος ὁμοίως τὰ κακὰ· νῦν δὲ ὁδε <sup>b</sup> παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι.
- 26 Καὶ ἐπὶ πᾶσι τούτοις, μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν <sup>c</sup> πρὸς ὑμᾶς, μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν
- 27 πρὸς ἡμᾶς διαπερῶσιν. Εἶπε δὲ· Ἐρωτῶ ὅν σε, πάτερ, ἵνα πέμψῃς
- 28 αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου· <sup>1</sup> ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς
- 29 βασιάνου. Λέγει αὐτῷ Ἀβραάμ· Ἔχουσι Μωϋσέα καὶ τοὺς προφῆτας·
- 30 ἀκουσάτωσαν αὐτῶν. Ὁ δὲ εἶπεν· Οὐχὶ, πάτερ Ἀβραάμ· ἀλλ' ἐάν τις
- 31 ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουσιν. Εἶπε δὲ αὐτῷ· Εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται.

§ 94. Jesus further instructs his disciples.

## LUKE XVII. 1—10.

- 1 Εἶπε δὲ πρὸς τοὺς μαθητάς· Ἀνένδεκτόν ἐστι τοῦ μὴ <sup>d</sup> ἐλθεῖν τὰ σκάν-
- 2 δαλα· οὐαὶ δὲ, δι' οὗ ἔρχεται. Αὐσιτελεῖ αὐτῷ, εἰ μύλος ὀνικός περιέκειται
- περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρξεται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδα-
- 3 λίσῃ ἓνα τῶν μικρῶν τούτων. <sup>1</sup> Προσέχετε ἑαυτοῖς. Ἐάν δὲ ἁμάρτη
- [εἰς σέ] ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἐάν μετανοήσῃ, ἄφες αὐτῷ.
- 4 Καὶ ἐάν ἐπτάκις τῆς ἡμέρας ἁμάρτῃ εἰς σέ, καὶ ἐπτάκις τῆς ἡμέρας ἐπι-
- 5 στρέψῃ, <sup>e</sup> λέγων· Μετανοῶ· ἄφῃσεις αὐτῷ. Καὶ εἶπον οἱ ἀπόστολοι
- 6 τῷ κυρίῳ· Πρόσθετε ἡμῖν πίστιν. Εἶπε δὲ ὁ κύριος· Εἰ εἴχετε πίστιν ὡς
- κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ· Ἐκριζώθητι, καὶ φυτεύ-
- 7 θῇ ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν. Τίς δὲ ἐξ ὑμῶν δοῦ-
- λον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ·
- 8 Εὐθὺς παρελθὼν ἀνάπεσαι ; <sup>f</sup> ἄλλ' οὐχὶ ἐρεῖ αὐτῷ· Ἐτοίμασον τί δει-
- πνήσω, καὶ περιζωσάμενος διακόνει μοι, ἕως φάγω καὶ πίω· καὶ μετὰ ταῦ-
- 9 τα φάγεσαι καὶ πίεσαι σὺ ; Μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ, ὅτι ἐποίησε
- 10 τὰ διαταχθέντα ; <sup>g</sup> Οὐ δοκῶ. Οὕτω καὶ ὑμεῖς, ὅταν ποιήσῃτε πάντα τὰ δι-
- αταχθέντα ὑμῖν, λέγετε· Ὅτι δοῦλοι ἀρχεῖοί ἐσμεν· ὅτι ὁ ὠφείλομεν ποι-
- ῆσαι, πεποιήκαμεν.

<sup>a</sup> 25. ἀπέλαβες σὺ<sup>b</sup> 25. Ἀλλ' ὥδε<sup>d</sup> 1. ἐστι μὴ<sup>c</sup> 26. ἐντεῦθεν Ἀλλ' omittunt.<sup>f</sup> 7. Ἀλλ' ἀνάπεσε ; \*<sup>e</sup> 4. ἐπιστρέψῃ ἐπὶ σε, Ἀλλ' ἐπιστρέψῃ πρὸς σε,<sup>g</sup> 9. διαταχθέντα αὐτῷ ;

§ 95. The Samaritans will not receive Jesus. James and John re-  
proved for their zeal against them.

LUKE IX. 51—56.

- 51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ,  
καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ.  
XVII. 11. Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλήμ, καὶ αὐ-  
τὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας.  
52 Καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες  
53 εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε ἐτοιμάσαι αὐτῷ. Καὶ οὐκ ἐδέξαν-  
54 το αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ. Ἰδόν-  
τες δὲ οἱ μαθηταὶ αὐτοῦ, Ἰάκωβος καὶ Ἰωάννης, εἶπον· Κύριε, θέλεις  
εἰπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτούς, ὡς καὶ  
55 Ἡλίας ἐποίησε; Στραφεῖς δὲ ἐπετίμησεν αὐτοῖς, καὶ εἶπεν· Οὐκ οἴδατε  
56 οἷον πνεύματός ἐστε ὑμεῖς; Ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἤλθε ψυχὰς  
ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι.<sup>a</sup> Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

§ 96. Jesus cleanses ten Lepers.

LUKE XVII. 12—19.

- 12 Καὶ εἰσερχομένου αὐτοῦ εἰς τινὰ κώμην, ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄν-  
13 δρες, οἱ ἔστησαν πόρῳθεν·<sup>1</sup> καὶ αὐτοὶ ἦσαν φωνήν, λέγοντες· Ἰησοῦ ἐπι-  
14 στάτα, ἐλέησον ἡμᾶς. Καὶ ἰδὼν εἶπεν αὐτοῖς· Πορευθέντες ἐπιδείξατε  
ἑαυτοὺς τοῖς ἱερεῦσι. Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτούς, ἐκαθαρίσθησαν.  
15 Εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψε, μετὰ φωνῆς μεγάλης δοξάζων  
16 τὸν Θεόν· καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν  
17 αὐτῷ· καὶ αὐτὸς ἦν Σαμαρεῖτης. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐχὶ  
18 οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἑνὴν ποῦ; Οὐχὶ εὐρέθησαν ὑποστρέψαν-  
19 τες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἄλλογενὴς οὗτος; Καὶ εἶπεν αὐτῷ·  
Ἀναστάς πορεύου· ἡ πίστις σου σέσωκέ σε.

§ 97. The Pharisees ask when the kingdom of God should come.  
Our Lord's answer.

LUKE XVII. 20—37.

- 20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ Θε-  
οῦ, ἀπεκρίθη αὐτοῖς, καὶ εἶπεν· Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ

<sup>a</sup> 55, 56. *Verba καὶ εἶπεν usque ad σῶσαι multi veterum non legerunt. Alii omittunt haec tantum: Ὁ γὰρ usque ad σῶσαι.*

## LUKE XVII.

21 παρατηρήσεως· ἰ οὐδὲ ἐροῦσιν· Ἰδοὺ ὧδε, ἦ, ἰδοὺ ἐκεῖ· ἰδοὺ γὰρ, ἦ βα-  
 22 σιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστιν. Εἶπε δὲ πρὸς τοὺς μαθητάς·  
 Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀν-  
 23 θρώπου ἰδεῖν· καὶ οὐκ ὄψεσθε. Καὶ ἐροῦσιν ὑμῖν· Ἰδοὺ ὧδε, ἦ, ἰδοὺ  
 24 ἐκεῖ· μὴ ἀπέλθῃτε, μηδὲ διώξῃτε. Ὡςπερ γὰρ ἡ ἀστραπή ἡ ἀστρά-  
 πουσα ἐκ τῆς ὑπ' οὐρανόν, εἰς τὴν ὑπ' οὐρανόν λάμπει· οὕτως ἔσται<sup>a</sup> ὁ  
 25 υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. Πρῶτον δὲ δεῖ αὐτὸν πολλὰ πα-  
 26 θεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. Καὶ καθὼς ἐγένετο  
 ἐν ταῖς ἡμέραις Νῶε,<sup>b</sup> οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀν-  
 27 θρώπου. Ἦσθιον, ἔπινον, ἐγάμον, ἐξεγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλ-  
 θε Νῶε εἰς τὴν κιβωτόν· καὶ ἦλθεν ὁ κατακλυσμός, καὶ ἀπώλεσεν ἅπαν-  
 28 τας. Ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἦσθιον, ἔπινον, ἡγόρα-  
 29 ζον, ἐπώλουν, ἐφύτευον, ὠκοδόμουν· ἡ δὲ ἡμέρα ἐξῆλθε Λώτ ἀπὸ Σοδό-  
 30 μων, ἔβριξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν ἅπαντας· κατὰ  
 31 ταῦτα<sup>c</sup> ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. Ἐν ἐκείνῃ τῇ  
 ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ κα-  
 ταβάτω ἄραι αὐτὰ· καὶ ὁ ἐν τῷ ἀγρῷ, ὁμοίως μὴ ἐπισιτρεψάτω εἰς τὰ ὀπί-  
 32, 33 σω. Μνημονεύετε τῆς γυναικὸς Λώτ. Ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐ-  
 τοῦ σῶσαι, ἀπολέσει αὐτήν· καὶ ὃς ἐὰν ἀπολέσῃ αὐτήν, ζωογονήσει αὐτήν.  
 34 Λέγω ὑμῖν· Ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς· εἷς<sup>d</sup> παραληφθή-  
 35 σεται, καὶ ὁ ἕτερος ἀφεθήσεται. Δύο ἔσονται ἀλήθυσαι ἐπὶ τὸ αὐτό· μία<sup>e</sup>  
 36 παραληφθήσεται, καὶ ἡ ἑτέρα ἀφεθήσεται. [Δύο ἔσονται ἐν τῷ ἀγρῷ·  
 37 εἷς<sup>d</sup> παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.] Καὶ ἀποκριθέντες λέγου-  
 σιν αὐτῷ· Ποῦ, κύριε; Ὁ δὲ εἶπεν αὐτοῖς· Ὅπου τὸ σῶμα, ἐκεῖ συναχ-  
 θήσονται οἱ ἄετοί.

§ 98. Jesus speaks a parable unto his disciples, and another to certain who trusted in themselves, that they were righteous.

## LUKE XVIII. 1—14.

1 Ἐλεγε δὲ καὶ παραβολὴν αὐτοῖς, πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ  
 2 μὴ ἐκκαεῖν, ἰ λέγων· Κριτὴς τις ἦν ἐν τινὶ πόλει, τὸν θεὸν μὴ φοβούμε-  
 3 ρος, καὶ ἄνθρωπον μὴ ἐντρεπόμενος. Χήρα δὲ ἦν<sup>f</sup> ἐν τῇ πόλει ἐκείνῃ· καὶ  
 ἤρχετο πρὸς αὐτὸν, λέγουσα· Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.  
 4 ἰ Καὶ οὐκ ἠθέλησεν ἐπὶ χρόνον. Μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· Εἰ καὶ  
 5 τὸν θεὸν οὐ φοβοῦμαι, καὶ ἄνθρωπον οὐκ ἐντρέπομαι· διάγω τὸ παρέχειν  
 μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτήν· ἵνα μὴ εἰς τέλος ἐρχομένη  
 6 ὑπωπιάζῃ με. Εἶπε δὲ ὁ κύριος· Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει.

<sup>a</sup> 24. ἔσται καὶ  
<sup>d</sup> 34 et 36. ὁ εἷς

<sup>b</sup> 26. τοῦ Νῶε  
<sup>e</sup> 35. ἡ μία

<sup>c</sup> 30. ταῦτα (Alit: τὰ αὐτὰ)  
<sup>f</sup> 3. δὲ τις ἦν

## LUKE XVIII.

- 7 Ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βωόντων  
 8 πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ μακροθυμῶν <sup>a</sup> ἐπ' αὐτοῖς; Λέγω ὑμῖν,  
 ὅτι ποιήσῃ τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. Πλὴν ὁ υἱὸς τοῦ ἀνθρώπου  
 ἐλθὼν ἄρα εὐρήσῃ τὴν πίστιν ἐπὶ τῆς γῆς;  
 9 Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι,  
 10 καὶ ἐξουθενουήσας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην· Ἀνθρώποι δύο  
 ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἰς Φαρισαῖος, καὶ ὁ ἕτερος τελώ-  
 11 νης. Ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν, ταῦτα προσήχετο· Ὁ θεός,  
 εὐχαριστῶ σοι, ὅτι οὐκ εἰμὶ ὡς περ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδι-  
 12 κοι, μοιχοὶ, ἢ καὶ ὡς οὗτος ὁ τελώνης. Νησιτεύω δις τοῦ σαββάτου, ἀπο-  
 13 δεκατῶ πάντα ὅσα κτῶμαι. Καὶ ὁ τελώνης μακρόθεν ἐστὼς οὐκ ἤθελεν  
 οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπαῖραι· ἀλλ' ἔκρυπτεν εἰς τὸ στή-  
 14 θος αὐτοῦ, λέγων· Ὁ θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ. <sup>1</sup> Λέγω ὑμῖν,  
 κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ, ἢ γάρ <sup>b</sup> ἐκεῖνος. Ὅτι πᾶς  
 ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται· ὁ δὲ ταπεινῶν ἑαυτὸν, ὑψωθήσεται.

§ 99. Jesus is received into Martha's house.

## LUKE X. 38—42.

- 38 Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην  
 τινά. Γυνὴ δὲ τις ὀνόματι Μάρθα, ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς.  
 39 Καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἢ καὶ παρακαθίσασα παρὰ τοὺς  
 40 πόδας τοῦ Ἰησοῦ, ἤκουε τὸν λόγον αὐτοῦ. Ἡ δὲ Μάρθα περιεσπάτο πε-  
 ρὶ πολλὴν διακονίαν· ἐπιστάσα δὲ εἶπε· Κύριε, οὐ μέλει σοι, ὅτι ἡ ἀδελ-  
 φή μου μόνην με κατέλιπε διακονεῖν; εἶπε οὖν αὐτῇ, ἵνα μοι συναντιλά-  
 41 βηται. Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς· Μάρθα, Μάρθα, μεριμ-  
 42 νᾷς καὶ τυρβάζῃ περὶ πολλά· <sup>1</sup> ἐνός δὲ ἐστὶ χρεία.<sup>c</sup> Μαρία δὲ τὴν ἀγα-  
 θὴν μερίδα ἐξελέξατο, ἣτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

§ 100. Jesus keeps the feast of dedication at Jerusalem.

## JOHN X. 22—39.

- 22 23 Ἐγένετο δὲ τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις, καὶ χειμὼν ἦν· καὶ  
 24 περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ, ἐν τῇ στοᾷ Σολομῶνος. Ἐκύκλωσαν οὖν  
 αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ· Ἔως πότε τὴν ψυχὴν ἡμῶν αἰρεῖς;  
 25 Εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν παρῴσιά. <sup>1</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς·  
 Εἶπον ὑμῖν, καὶ οὐ πιστεύετε. Τὰ ἔργα, ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι

<sup>a</sup> 7. *Alit*: μακροθυμεῖ

<sup>b</sup> 14. γὰρ οὐκ. *Alit*: ἤπερ *Alit* aliter.

<sup>c</sup> 42. *Alit* haec omittunt. *Alit*: ὀλίγων δὲ ἐστὶ χρεία, ἢ ἐνός.



## JOHN X.

26 τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ. Ἀλλ' ὑμεῖς οὐ πιστεύετε· οὐ  
 27 γὰρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν. Καθὼς εἶπον ὑμῖν,<sup>a</sup> τὰ πρόβατα  
 τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, καὶ γὰρ γινώσκω αὐτά· καὶ ἀκολουθοῦσί μοι,  
 28 ἡ καὶ ζωὴν αἰώνιον δίδωμι αὐτοῖς· καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα,  
 29 καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. Ὁ πατήρ μου, ὃς δέδωκέ  
 μοι, μείζων πάντων ἐστί· καὶ οὐδεὶς δύνатаι ἄρπάζειν ἐκ τῆς χειρὸς τοῦ  
 30 31 πατρὸς μου. Ἐγὼ καὶ ὁ πατήρ ἐν ἐσμεν. Ἐβάστασαν οὖν πάλιν  
 32 λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς·  
 Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς μου· διὰ ποῖον αὐτῶν ἔργον  
 33 λιθάσετε με; Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, λέγοντες· Περὶ καλοῦ  
 ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν,  
 34 ποιεῖς σεαυτὸν θεόν. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἔστι γεγραμμένον  
 35 ἐν τῷ νόμῳ ὑμῶν· “Ἐγὼ εἶπα, θεοὶ ἐστε;” Εἰ ἐκείνους εἶπε θεοὺς,  
 πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή·  
 36 ὅν ὁ πατήρ ἡγάγισε, καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε· “Οτι  
 37 βλασφημεῖς, ὅτι εἶπον, υἱὸς τοῦ θεοῦ εἰμι; Εἰ οὐ ποιῶ τὰ ἔργα τοῦ  
 38 πατρὸς μου, μὴ πιστεύετε μοι. Εἰ δὲ ποιῶ, καὶ ἐμοὶ μὴ πιστεύετε, τοῖς  
 ἔργοις πιστεύσατε· ἵνα γνῶτε καὶ πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ πατήρ, καὶ γὰρ  
 39 ἐν αὐτῷ. Ἐζήτουν οὖν πάλιν αὐτόν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς  
 αὐτῶν.

§ 101. Jesus goes again to Bethabara (see John i. 28) after the feast of dedication; and remains there till a fit occasion calls him into Judea.

## JOHN X. 40—42.

40 Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον, ὅπου ἦν  
 41 Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ. Καὶ πολλοὶ ἦλθον πρὸς  
 αὐτόν, καὶ ἔλεγον· “Οτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν· πάντα δὲ  
 42 ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθῆ ἦν. Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς  
 αὐτόν.

§ 102. Jesus raises Lazarus from the dead. The consequences of this miracle.

## JOHN XI. 1—54.

1 Ἦν δὲ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας  
 2 καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. (Ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον

<sup>a</sup> 27. *Verba* Καθὼς εἶπον ὑμῖν, (*quae alii superioribus iungunt*) *multi vett. omitunt.\** (cf. v. 25.)



## JOHN XI.

- οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαρίαν, ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες·<sup>a</sup>
- 32 "Οτι ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλάυσῃ ἐκεῖ. Ἦ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτόν, ἔπεσεν αὐτοῦ εἰς τοὺς πόδας,<sup>b</sup> λέγουσα αὐτῷ· Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανέ μου ὁ ἀδελφός. Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίονσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους
- 34 κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτὸν,<sup>1</sup> καὶ εἶπε·
- 35 Ποῦ τεθεύκατε αὐτόν; Λέγουσιν αὐτῷ· Κύριε, ἔρχου καὶ ἴδε. Ἦ Ἐδά-  
 36 κρυσεν ὁ Ἰησοῦς. Ἐλεγον οὖν οἱ Ἰουδαῖοι· Ἰδε, πῶς ἐφίλει αὐτόν.
- 37 Τινὲς δὲ ἐξ αὐτῶν εἶπον· Οὐκ ἠδύνατο οὗτος, ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποιῆσαι, ἵνα καὶ οὗτος μὴ ἀποθάνῃ; Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ, ἔρχεται εἰς τὸ μνημεῖον. Ἦν δὲ σπήλαιον, καὶ
- 39 λίθος ἐπέκειτο ἐπ' αὐτῷ. Ἄγει ὁ Ἰησοῦς· Ἀρατε τὸν λίθον. Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθνηκότος,<sup>c</sup> Μάρθα· Κύριε, ἥδη ὄξει· τεταρταῖος
- 40 γάρ ἐστι. Λέγει αὐτῇ ὁ Ἰησοῦς· Οὐκ εἶπὸν σοι, ὅτι ἐὰν πιστεύσῃς,
- 41 ὅψει<sup>d</sup> τὴν δόξαν τοῦ θεοῦ; Ἦραν οὖν τὸν λίθον [οὔ ἦν ὁ τεθνηκὼς κείμε-  
 νος]. Ὁ δὲ Ἰησοῦς ἤρε τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπε· Πάτερ, εὐχαριστῶ
- 42 σοι, ὅτι ἤκουσάς μου. Ἐγὼ δὲ ᾔδειν, ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστίωτα εἶπον, ἵνα πιστεύσωσιν, ὅτι σύ με ἀπεστεί-  
 43 λας. Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραύγασε· Λάζαρε, δεῦρο ἔξω.
- 44 Καὶ ἐξῆλθεν ὁ τεθνηκὼς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις· καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἀν-  
 45 σατε αὐτόν, καὶ ἄφετε ὑπάγειν.
- 45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν, καὶ θεασά-  
 46 μενοι ἃ ἐποίησεν [ὁ Ἰησοῦς], ἐπίστευσαν εἰς αὐτόν. Τινὲς δὲ ἐξ αὐ-  
 τῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς.
- 47 Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον·
- 48 Τί ποιούμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ. Ἦ Ἐὰν ἀφώμεν αὐτόν οὕτω, πάντες πιστεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι,
- 49 καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. Εἷς δὲ τις ἐξ αὐτῶν, Καϊ-  
 50 άφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς· Ἦμεῖς οὐκ οἶδατε
- 51 οὐδέν· οὐδὲ διαλογίζεσθε, ὅτι συμφέρει ἡμῖν, ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόλῃται. (Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν· ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, προεφήτευσεν, ὅτι
- 52 ἔμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους· καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συνα-

<sup>a</sup> 31. *Alit*: δόξαντες, ὅτι <sup>b</sup> 32. εἰς τοὺς πόδας αὐτοῦ <sup>c</sup> 39. *Alit*: τετε-  
 λευτηκός\* <sup>d</sup> 40. *Alit*: ὄψη

## JOHN XI.

- 53 γάγῃ εἰς ἓν.) Ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο, ἵνα ἀποκτεί-  
 54 νωσιν αὐτόν. Ἰησοῦς οὖν οὐκέτι παρῴησά περικιτάει ἐν τοῖς Ἰουδαί-  
 οῖς, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῖμ<sup>α</sup>  
 λεγομένην πόλιν· καὶ ἐκεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ.

§ 103. Jesus enters Judea. The Pharisees question him about divorces.

## MATTH. XIX. 1—12.

## MARK X. 1—12.

- 1 Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰη-  
 σοῦς τοὺς λόγους τούτους, μετήρ-  
 ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς  
 2 τὰ ὄρια τῆς Ἰουδαίας, πέραν τοῦ  
 Ἰορδάνου. Καὶ ἠκολούθησαν αὐ-  
 τῷ ὄχλοι πολλοί· καὶ ἐθεράπευσεν  
 αὐτοὺς ἐκεῖ.

- 3 Καὶ προσῆλθον αὐτῷ οἱ Φαρι-  
 σαῖοι πειράζοντες αὐτόν, καὶ λέγον-  
 τες αὐτῷ· Εἰ ἔξεστιν ἀνθρώπῳ ἁ-  
 πολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ  
 πᾶσαν αἰτίαν;

- 4 Ὁ δὲ ἀποκριθεὶς  
 εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε, ὅτι ὁ  
 ποιήσας ἅπ' ἀρχῆς ἄρσεν καὶ θῆλυ  
 5 ἐποίησεν αὐτούς; καὶ εἶπεν·

- “Ἐνεκεν τούτου καταλείψει ἄνθρω-  
 πος τὸν πατέρα καὶ τὴν μητέρα, καὶ  
 προσκολληθήσεται τῇ γυναικὶ αὐ-  
 τοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα  
 6 μίαν.” Ὡστε οὐκέτι εἰσὶ δύο, ἀλ-  
 λά σὰρξ μία. Ὁ οὖν ὁ θεὸς συνέ-  
 ζευξεν, ἄνθρωπος μὴ χωριζέτω.

- 7 Λέγουσιν αὐτῷ· Τί οὖν Μωϋσῆς  
 ἐνετείλατο δοῦναι βιβλίον ἀποστα-  
 8 σίου, καὶ ἀπολῦσαι αὐτήν; Λέγει  
 αὐτοῖς· Ὅτι Μωϋσῆς πρὸς τὴν  
 σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑ-  
 μῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν·

- 1 Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς  
 τὰ ὄρια τῆς Ἰουδαίας, διὰ τοῦ  
 πέραν τοῦ Ἰορδάνου· καὶ συμ-  
 πορεύονται πάλιν ὄχλοι πρὸς αὐ-  
 τόν· καὶ, ὡς εἰώθει, πάλιν ἐδί-  
 2 δασκεν αὐτούς. Καὶ προσελ-  
 θόντες Φαρισαῖοι<sup>β</sup> ἐπηρώτησαν  
 αὐτόν, εἰ ἔξεστιν ἀνδρὶ γυναῖκα  
 ἀπολῦσαι· πειράζοντες αὐτόν.

- 3 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς·  
 4 Τί ὑμῖν ἐνετείλατο Μωϋσῆς; Ὁι  
 δὲ εἶπον· Μωϋσῆς ἐπέτρεψε βιβ-  
 λίον ἀποστασίου γράψαι, καὶ ἁ-  
 5 πολῦσαι. Καὶ ἀποκριθεὶς ὁ Ἰη-  
 σοῦς εἶπεν αὐτοῖς· Πρὸς τὴν  
 σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν  
 6 τὴν ἐντολὴν ταύτην· ἀπὸ δὲ ἀρ-  
 χῆς κτίσεως, ἄρσεν καὶ θῆλυ ἐποί-  
 7 ησεν αὐτοὺς ὁ θεός. “Ἐνεκεν  
 τούτου καταλείψει ἄνθρωπος τὸν  
 πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ  
 προσκολληθήσεται πρὸς τὴν γυ-  
 8 ναῖκα αὐτοῦ· καὶ ἔσονται οἱ δύο  
 εἰς σάρκα μίαν.” Ὡστε οὐκέτι  
 9 εἰσὶ δύο, ἀλλὰ μία σὰρξ. Ὁ οὖν  
 ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ  
 10 χωριζέτω. Καὶ εἰς τὴν οἰκί-  
 αν<sup>γ</sup> πάλιν οἱ μαθηταὶ αὐτοῦ πε-  
 ρὲ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν.  
 11 Καὶ λέγει αὐτοῖς· Ὅς ἐὰν ἀπολύ-

<sup>a</sup> 54. Ἐφραῖμ *Alit*: Ἐφρᾶμ s. Ἐφραῖμ

<sup>b</sup> 2. οἱ Φαρισαῖοι

<sup>c</sup> 10. ἐν τῇ οἰκίᾳ



## MATTH. XIX.

ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτω.

9 Λέγω δὲ ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, μὴ<sup>α</sup> ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, μοιχᾶται· καὶ ὁ ἀπολειλυμένην γαμήσας, μοιχᾶται.

10 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ

11 ἀνθρώπου μετὰ τῆς γυναίκος, οὐ συμφέροι γαμήσαι. Ὁ δὲ εἶ-  
πεν αὐτοῖς· Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἷς δέδο-

12 ται. Εἰσὶ γὰρ εὐνοῦχοι, οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτω· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώ-  
πων· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν  
βασιλείαν τῶν οὐρανῶν. Ὁ δυνάμενος χωρεῖν, χωρεῖτω.

## MARK X.

ση τὴν γυναῖκα αὐτοῦ, καὶ γαμή-

12 ση ἄλλην, μοιχᾶται ἐπ' αὐτήν· καὶ ἂν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐ-  
τῆς, καὶ γαμηθῇ ἄλλῳ, μοιχᾶται.

§ 104. Jesus lays his hands on young children, and blesses them.

MATTH. XIX. 13—15. MARK X. 13—16. LUKE XVIII. 15—17.

13 Τότε προσηνέχθη 13 αὐτῷ παῖδια, ἵνα τὰς  
χεῖρας ἐπιθῇ αὐτοῖς,  
καὶ προσεύξεται·  
οἱ δὲ μαθηταὶ ἐπετί-

14 μησαν αὐτοῖς. Ὁ δὲ Ἰησοῦς εἶπεν· Ἄ-  
φετε τὰ παῖδια, καὶ  
μὴ κωλύετε αὐτὰ ἐλ-  
θεῖν πρὸς με· τῶν  
γὰρ τοιούτων ἐστὶν  
ἡ βασιλεία τῶν οὐ-  
15 ρανῶν. Καὶ ἐπι-  
θεὶς αὐτοῖς τὰς χεῖ-  
ρας, ἐπορεύθη ἐκεῖ-  
θεν.

Καὶ προσέφερον 13 αὐτῷ παῖδια, ἵνα ᾄ-  
ψηται αὐτῶν· οἱ δὲ  
μαθηταὶ ἐπετίμων  
τοῖς προσφέρουσιν.

14 Ἰδὼν δὲ ὁ Ἰησοῦς ἡ-  
γανάκτησε, καὶ εἶπεν  
αὐτοῖς· Ἄφετε τὰ  
παῖδια ἔρχεσθαι  
πρὸς με, μὴ<sup>β</sup> κωλύετε  
αὐτά· τῶν γὰρ τοι-  
ούτων ἐστὶν ἡ βασι-

15 λεία τοῦ Θεοῦ. Ἄ-  
μὴν λέγω ὑμῖν, ὃς  
ἐὰν μὴ δέξηται τὴν  
βασιλείαν τοῦ Θεοῦ  
ὡς παιδίον, οὐ μὴ εἰσ-

16 ἔλθῃ εἰς αὐτήν. Καὶ  
ἐναγκαλισάμενος αὐ-  
τὰ, τεθεὶς τὰς χεῖρας  
ἐπ' αὐτά, ἠϋλόγη  
αὐτά.

15 Προσέφερον δὲ αὐ-  
τῷ καὶ τὰ βρέφη, ἵνα  
αὐτῶν ἅπτηται· ἰδόν-  
τες δὲ οἱ μαθηταὶ ἐπ-  
16 ετίμησαν αὐτοῖς. Ὁ  
δὲ Ἰησοῦς προσκαλε-  
σάμενος αὐτὰ, εἶπεν·

Ἄφετε τὰ παῖδια ἔρ-  
χεσθαι πρὸς με, καὶ  
μὴ κωλύετε αὐτά· τῶν  
γὰρ τοιούτων ἐστὶν ἡ  
βασιλεία τοῦ Θεοῦ.

17 Ἀμὴν λέγω ὑμῖν, ὃς  
ἐὰν μὴ δέξηται τὴν  
βασιλείαν τοῦ Θεοῦ  
ὡς παιδίον, οὐ μὴ εἰσ-  
έλθῃ εἰς αὐτήν.

<sup>a</sup> 9. εἰ μὴ

<sup>b</sup> 14. καὶ μὴ

§ 105. Jesus' discourse in consequence of being asked by a rich young man, how he should attain eternal life.

MATTH. XIX. 16.—XX. 16.

MARK X. 17—31.

LUKE XVIII. 18—30.

- 16 Καὶ ἰδού, εἰς προσ- 17 Καὶ ἐκπορευομέ- 18 Καὶ ἐπηρώτησέ  
ελθὼν, εἶπεν αὐτῷ· νου αὐτοῦ εἰς ὁδόν, τις αὐτὸν ἄρχων, λέ-  
Διδάσκαλε ἀγαθὲ, τί προσδραμῶν εἰς καὶ γων· Διδάσκαλε  
ἀγαθὸν ποιήσω, ἵνα γονυπετήσας αὐτὸν, ἀγαθὲ, τί ποιήσας  
ἔχω ζωὴν αἰώνιον; ἐπηρώτα αὐτόν· Δι- ζωὴν αἰώνιον κληρο-  
17 Ὁ δὲ εἶπεν αὐτῷ· Τί δάσκαλε ἀγαθὲ, τί νομίσω; Εἶπε δὲ  
με λέγεις ἀγαθόν; οὐδείς ἀγαθός, εἰ μὴ ποιήσω, ἵνα ζωὴν αὐτῷ ὁ Ἰησοῦς· Τί  
εἷς, ὁ Θεός.<sup>a</sup> Εἰ δὲ θεί- 18 σω; Ὁ δὲ Ἰησοῦς με λέγεις ἀγαθόν;  
λεις εἰσελθεῖν εἰς τὴν αἰώνιον κληρονομί- οὐδείς ἀγαθός, εἰ μὴ  
ζωὴν, τήρησον τὰς ἐν- 19 σω; Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τί με 20 εἷς, ὁ Θεός. Τὰς  
18 τολάς. Λέγει αὐτῷ· εἶπεν αὐτῷ· Τί με 20 ἐντολὰς οἶδας· “Μὴ  
Ποίας; Ὁ δὲ Ἰησοῦς 19 ὁ Θεός. Τὰς ἐντο- μοιχεύσης· μὴ φο-  
εἶπε· Τό· “Οὐ φο- λὰς οἶδας· “Μὴ νεύσης· μὴ κλέψης·  
νεύσεις· Οὐ μοιχεύ- μοιχεύσης· Μὴ φο- μὴ ψευδομαρτυρή-  
σεις· Οὐ κλέψεις· σης· Μὴ κλέψης· σης· τίμα τὸν πα-  
Οὐ ψευδομαρτυρήσεις· Μὴ ψευδομαρτυρή- 21 τέρα σου καὶ τὴν μη-  
19 Τίμα τὸν πατέρα<sup>b</sup> καὶ 21 σης· Μὴ ἀποστε- τέρα σου.” Ὁ δὲ  
τὴν μητέρα.” καὶ· ρήσης· Τίμα τὸν εἶπε· Ταῦτα πάντα  
“Ἀγαπήσεις τὸν πλη- πατέρα σου, καὶ τὴν ἐφυλαξάμην ἐκ νεό-  
σίον σου ὡς σεαυτόν.” 20 μητέρα.” Ὁ δὲ ἀ- τητός μου.  
20 Λέγει αὐτῷ ὁ νεανί- ποκριθεὶς εἶπεν αὐ-  
σκος· Πάντα ταῦτα τῷ· Διδάσκαλε, ταῦ-  
ἐφυλαξάμην ἐκ νεότη- τα πάντα ἐφυλαξά-  
τός μου· τί ἔτι ὕστε- μὴν ἐκ νεότητός μου.  
21 ρῶ; Ἐφ᾽ αὐτῷ ὁ Ἰη- 21 Ὁ δὲ Ἰησοῦς ἐμβλέ- 22 Ἀκούσας  
σοῦς· Εἰ θέλεις τέ- πας αὐτῷ, ἡγάπησεν δὲ ταῦτα ὁ Ἰησοῦς,  
λειος εἶναι, ὕπαγε, αὐτόν, καὶ εἶπεν αὐ- εἶπεν αὐτῷ· Ἔτι  
πώλησόν σου τὰ ὑπ- τῷ· “Ἐν σοι ὕστερεῖ· ἔν σοι λείπει· πᾶν-  
άρχοντα, καὶ δός τα ὕπαγε, ὅσα ἔχεις τα ὅσα ἔχεις πώλη-  
πτωχοῖς· καὶ ἔξεις πώλησον, καὶ δός σον, καὶ διάδος πτω-

<sup>a</sup> 17. Pro τί με . . . ὁ Θεός. alii: τί με ἐρωτᾷς περὶ τοῦ ἀγα-  
θοῦ; εἷς ἐστὶν ὁ ἀγαθός.\*

<sup>b</sup> 19. πατέρα σου

## MATTH. XIX.

θησαυρόν ἐν οὐρανῷ·  
καὶ δεῦρο, ἀκολουθεῖ  
22 μοι. Ἀκούσας δὲ ὁ  
νεανίσκος τὸν λόγον,  
ἀπῆλθε λυπούμενος·  
ἦν γὰρ ἔχων κτήματα  
πολλά.  
23 Ὁ δὲ Ἰησοῦς εἶπε  
τοῖς μαθηταῖς αὐτοῦ·  
Ἀμὴν λέγω ὑμῖν, ὅτι  
δυσκόλως πλούσιος  
εἰσελεύσεται εἰς τὴν  
βασιλείαν τῶν οὐρα-  
24 νῶν. Πάλιν δὲ λέγω  
ὑμῖν, εὐκοπώτερόν ἐσ-  
τι, κάμηλον<sup>a</sup> διὰ τρυ-  
πήματος ῥαφίδος εἰσ-  
ελθεῖν,<sup>b</sup> ἢ πλούσιον εἰς  
τὴν βασιλείαν τοῦ  
25 Θεοῦ εἰσελθεῖν. Ἀ-  
κούσαντες δὲ οἱ μα-  
θηταὶ [[αὐτοῦ]], ἔξε-  
πλήσσοντο σφόδρα,  
λέγοντες· Τίς ἄρα  
δύναται σωθῆναι;  
26 Ἐμβλέψας δὲ ὁ Ἰη-  
σοῦς, εἶπεν αὐτοῖς· Παρὰ  
ἀνθρώποις τοῦτο ἀδύνατόν ἐστι·  
παρα δὲ Θεοῦ πάντα  
δυνατά.<sup>c</sup>  
27 Τότε ἀποκριθεὶς ὁ  
Πέτρος εἶπεν αὐτῷ· Ἰ-  
δοὺ, ἡμεῖς ἀφήκαμεν  
πάντα, καὶ ἠκολουθήσαμεν σοι· τί  
28 ἄρα ἔσται ἡμῖν; Ὁ δὲ Ἰησοῦς εἶ-  
πεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι

## MARK X.

πτωχοῖς· καὶ ἔξ-  
εις θησαυρόν ἐν  
οὐρανῷ· καὶ δεῦρο,  
ἀκολουθεῖ μοι, ἄρας  
23 τὸν σταυρόν. Ὁ δὲ  
στυγνάσας ἐπὶ τῷ  
λόγῳ, ἀπῆλθε λυ-  
πούμενος· ἦν γὰρ  
ἔχων κτήματα πολλά.  
24 Καὶ περιβλεψάμενος  
ὁ Ἰησοῦς, λέγει τοῖς  
μαθηταῖς αὐτοῦ·  
Πῶς δυσκόλως οἱ τὰ  
χρήματα ἔχοντες εἰς  
τὴν βασιλείαν τοῦ  
Θεοῦ εἰσελεύσονται.  
24 Οἱ δὲ μαθηταὶ ἐ-  
θαμβοῦντο ἐπὶ τοῖς  
λόγοις αὐτοῦ. Ὁ  
δὲ Ἰησοῦς πάλιν ἀ-  
ποκριθεὶς λέγει αὐ-  
τοῖς· Τέκνα, πῶς  
δύσκολόν ἐστι τοὺς  
πεποιθότας ἐπὶ τοῖς  
χρήμασιν, εἰς τὴν  
βασιλείαν τοῦ Θεοῦ  
25 εἰσελθεῖν. Εὐκοπώ-  
τερόν ἐστι, κάμηλον  
διὰ τῆς τρυμαλιᾶς τῆς  
ῥαφίδος διελθεῖν,<sup>d</sup>  
ἢ πλούσιον εἰς τὴν  
βασιλείαν τοῦ Θεοῦ

## LUKE XVIII.

χοῖς, καὶ ἔξεις θη-  
σαυρόν ἐν οὐρανῷ·  
καὶ δεῦρο, ἀκολουθεῖ  
23 μοι. Ὁ δὲ ἀκούσας  
ταῦτα, περιίλυπος ἐ-  
γένετο· ἦν γὰρ  
πλούσιος σφόδρα.  
24 Ἰδὼν δὲ αὐτὸν ὁ Ἰη-  
σοῦς περιίλυπον γε-  
νόμενον, εἶπε· Πῶς  
δυσκόλως οἱ τὰ χρή-  
ματα ἔχοντες εἰσελεύ-  
σονται εἰς τὴν βασι-  
λείαν τοῦ Θεοῦ.  
25 Εὐκοπώτερον γὰρ  
ἐστι, κάμηλον διὰ  
τρυμαλιᾶς ῥαφίδος<sup>e</sup>  
εἰσελθεῖν, ἢ πλούσιον  
εἰς τὴν βασιλείαν τοῦ  
26 Θεοῦ εἰσελθεῖν. Εἶ-  
πον δὲ οἱ ἀκούσαντες·  
Καὶ τίς δύναται σω-  
27 θῆναι; Ὁ δὲ εἶπε·  
Τὰ ἀδύνατα παρὰ  
ἀνθρώποις, δυνατά  
ἐστι παρὰ τῷ Θεῷ.  
28 Εἶπε δὲ ὁ Πέτρος·  
Ἰδοὺ, ἡμεῖς ἀφήκαμεν  
πάντα, καὶ ἠκολουθή-  
σαμεν σοι. Ὁ δὲ εἶ-  
πεν αὐτοῖς· Ἀμὴν—

<sup>a</sup> 24. *Alit*: κάμηλον<sup>d</sup> 25. *Alit*: εἰσελθεῖν \*<sup>e</sup> 25. *Alit*: βελόνης<sup>b</sup> 24. διελθεῖν<sup>c</sup> 26. δυνατά ἐστι.

## MATTH. XIX.

## MARK X.

- ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ  
 παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς  
 τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης 28  
 αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώ-  
 δεκα θρόνους, κρίνοντες τὰς δώδε- 29  
 29 κα φυλὰς τοῦ Ἰσραὴλ. Καὶ πᾶς  
 ὅστις ἀφῆκεν οἰκίαν, ἢ  
 ἀδελφούς, ἢ ἀδελφάς,  
 ἢ πατέρα, ἢ μητέρα,  
 ἢ γυναῖκα, ἢ τέκνα, ἢ  
 ἀγρούς, ἔνεκεν τοῦ  
 ὀνόματός μου, ἔκατον- 30  
 ταπλασίονα λήψεται,  
 καὶ ζωὴν αἰώνιον κλη-  
 30 ρονομήσει. Πολλοὶ δὲ  
 ἔσονται πρῶτοι, ἔσχα-  
 τοι· καὶ ἔσχατοι, πρῶ-  
 XX. 1 τοι. Ὅμοία γὰρ  
 ἐστὶν ἡ βασιλεία τῶν  
 οὐρανῶν ἀνθρώπῳ  
 οἰκοδεσπότη, ὅστις 31  
 ἐξῆλθεν ἅμα πρῶτῳ  
 μισθώσασθαι ἐργά-  
 τας εἰς τὸν ἀμπελῶ-  
 2 να αὐτοῦ. Συμφω-  
 νήσας δὲ μετὰ τῶν ἐργατῶν ἐκ  
 3 εἰς τὸν ἀμπελῶνα αὐτοῦ. Καὶ ἐξελθὼν περὶ τρίτην<sup>b</sup> ὥραν, εἶδεν ἄλλους  
 4 ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς. <sup>a</sup> καὶ αὐτοῖς εἶπεν· ῥπάγετε καὶ ὑμεῖς εἰς  
 5 τὸν ἀμπελῶνα· καὶ ὁ ἐὰν ᾖ δίκαιον, δώσω ὑμῖν. <sup>c</sup> Οἱ δὲ ἀπῆλθον. Πά-  
 6 λιν ἐξελθὼν περὶ ἕκτην καὶ ἑννάτην ὥραν, ἐποίησεν ὡσαύτως. Περὶ δὲ τὴν  
 7 ἐνδεκάτην ὥραν ἐξελθὼν, εἶδεν ἄλλους ἐστῶτας [[ἀργούς]], καὶ λέγει αὐ-  
 8 τοῖς· Τί ὥδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί; Λέγουσιν αὐτῷ· Ὅτι  
 οὐδεὶς ἡμᾶς ἐμισθώσατο. Λέγει αὐτοῖς· ῥπάγετε καὶ ὑμεῖς εἰς τὴν  
 8 ἀμπελῶνα· καὶ ὁ ἐὰν ᾖ δίκαιον, λήψεσθε. Ὁψίας δὲ γενομένης, λέγει ὁ

<sup>a</sup> 29. ὅς<sup>b</sup> 3. τὴν τρίτην<sup>c</sup> 28. Καὶ ἤρξατο<sup>d</sup> 29. Ἀποκρ. δὲ ὁ<sup>e</sup> 29. καὶ τοῦ<sup>f</sup> 30. Ante καὶ μητέρας, alii  
addunt: καὶ πατέρα,<sup>g</sup> 31. οἱ ἔσχατοι,<sup>h</sup> 30. Alii: ἐπταπλασί-

ονα



## MATTH. XX.

- κύριος τοῦ ἀμπελῶνος τῇ ἐπιτρόπῳ αὐτοῦ· Κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων, ἕως τῶν πρώτων.
- 9 Καὶ ἐλθόντες οἱ περὶ τὴν ἐνδεκάτην ὥραν, ἔλαβον ἀνὰ δηνάριον.
- 10 Ἐλθόντες δὲ οἱ πρώτοι, ἐνόμισαν, ὅτι πλείονα λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον. Λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου,
- 12 ἑλθόντες· "Οτι οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς βασιτάσασι τὸ βάρος τῆς ἡμέρας, καὶ τὸν καύσωνα.
- 13 Ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν· Ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρί-  
 14 ου συνεφώνησάς μοι; Ἄρον τὸ σόν, καὶ ὑπαγε. Θέλω δὲ τούτῳ τῇ ἐσχά-  
 15 τῳ δοῦναι ὡς καὶ σοί· ἢ οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς; εἰ<sup>a</sup>  
 16 ὁ ὀφθαλμός σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι; Οὕτως ἔσονται οἱ ἔσχατοι, πρώτοι· καὶ οἱ πρώτοι, ἔσχατοι. Πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

§ 106. Jesus, as he is going up to Jerusalem, again foretells his sufferings to the twelve apart. [See § 74. § 77.]

## MATTH. XX. 17—19. MARK X. 32—34. LUKE XVIII. 31—34.

- 17 Καὶ ἀναβαίνων ὁ 32 Ἦσαν δὲ ἐν τῇ 31 Παραλαβὼν δὲ τοὺς  
 Ἰησοῦς εἰς Ἱεροσόλυ-  
 μα, παρέλαβε τοὺς  
 δώδεκα μαθητάς καὶ  
 ἰδίαν ἐν τῇ ὁδῷ, καὶ  
 18 εἶπεν αὐτοῖς· Ἴδου, ἀναβαίνομεν εἰς Ἱε-  
 ροσόλυμα, καὶ ὁ υἱὸς  
 τοῦ ἀνθρώπου παρ-  
 αδοθήσεται τοῖς ἄρ-  
 χιερεῦσι καὶ γραμμα-  
 τεῦσι· καὶ κατακρι- 33 συμβαίνειν· "Οτι  
 νοῦσιν αὐτὸν θανά-  
 19 τῳ, καὶ παραδώσου-  
 σιν αὐτὸν τοῖς ἔθνε-  
 σιν εἰς τὸ ἐμπαῖξαι,  
 καὶ μαστιγῶσαι, καὶ  
 σταυρῶσαι· καὶ τῇ  
 τρίτῃ ἡμέρᾳ ἀναστή-  
 σεται.
- 32 Ἦσαν δὲ ἐν τῇ  
 ὁδῷ ἀναβαίνοντες εἰς  
 Ἱεροσόλυμα· καὶ ἦν  
 προάγων αὐτοὺς ὁ  
 Ἰησοῦς· καὶ ἔθαμ-  
 βοῦντο, καὶ ἀκολου-  
 θοῦντες ἐφοβοῦντο.  
 Καὶ παραλαβὼν πά- 32  
 λιν τοὺς δώδεκα, ἤρ-  
 ξατο αὐτοῖς λέγειν  
 τὰ μέλλοντα αὐτῷ  
 συμβαίνειν· "Οτι  
 ἰδοὺ ἀναβαίνομεν εἰς 33  
 Ἱεροσόλυμα, καὶ ὁ  
 υἱὸς τοῦ ἀνθρώπου  
 παραδοθήσεται τοῖς  
 ἄρχιερεῦσι καὶ τοῖς 34  
 γραμματεῦσι· καὶ  
 κατακρινοῦσιν αὐτὸν  
 θανάτῳ, καὶ παρα-  
 δώσουσιν αὐτὸν τοῖς
- 31 Παραλαβὼν δὲ τοὺς  
 δώδεκα, εἶπε πρὸς αὐ-  
 τοὺς· Ἴδου, ἀναβαί-  
 νομεν εἰς Ἱεροσόλυμα,  
 καὶ τελεσθήσεται πάν-  
 τα τὰ γεγραμμένα διὰ  
 τῶν προφητῶν τῷ υἱῷ  
 τοῦ ἀνθρώπου. Πα-  
 ραδοθήσεται γὰρ τοῖς  
 ἔθνεσι, καὶ ἐμπαυχθή-  
 σεται, καὶ ὑβρισθή-  
 σεται, καὶ ἐμπτυσθή-  
 σεται,<sup>1</sup> καὶ μαστιγώ-  
 σαντες ἀποκτενοῦσιν  
 αὐτόν· καὶ τῇ ἡ-  
 μέρᾳ τῇ τρίτῃ ἀναστή-  
 σεται. Καὶ αὐτοὶ  
 οὐδὲν τούτων συνῆ-  
 καν· καὶ ἦν τὸ ὄψμα  
 τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγί-

<sup>a</sup> 15. ἢ

## MARK X.

## LUKE XVIII.

34 ἔθνεσι, <sup>1</sup> καὶ ἐμπαίξουσιν αὐτῷ, καὶ μαστιγώ-  
σουσιν αὐτόν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ  
ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ ἀ-  
ναστήσεται.

νωσκον τὰ λεγόμενα.

§ 107. The ambitious request of James and John.

## MATTH. XX. 20—28.

## MARK X. 35—45.

20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ 35  
τῶν υἱῶν Ζεβεδαίου, μετὰ τῶν υἱ-  
ῶν αὐτῆς, προσκυνούσα καὶ αἰ-  
21 τοῦσά τι παρ' αὐτοῦ. Ὁ δὲ εἶ-  
πεν αὐτῇ· Τί θέλεις; Λέγει αὐ- 36  
τῷ· Εἰπέ, ἵνα καθίσωσιν οὗτοι 37  
οἱ δύο υἱοί μου, εἰς ἐκ δεξιῶν σου,  
καὶ εἰς ἐξ ἐκωνύμων σου, <sup>a</sup> ἐν τῇ βα-  
22 σιλείᾳ σου. Ἀποκριθεὶς δὲ ὁ Ἰη- 38  
σοῦς εἶπεν· Οὐκ οἴδατε τί αἰτεῖ-  
σθε. Δύνασθε πιεῖν τὸ ποτήριον,  
ὃ ἐγὼ μέλλω πίνειν; [ἢ τὸ <sup>b</sup> βά-  
πτισμα, ὃ ἐγὼ βαπτίζομαι, βαпти-  
σθῆναι;] Λέγουσιν αὐτῷ· Αν- 39  
23 νάμεθα. Καὶ λέγει αὐτοῖς· Τὸ  
μὲν ποτήριόν μου πίεσθε [καὶ τὸ  
βάπτισμα, ὃ ἐγὼ βαπτίζομαι,  
βαπτισθήσεσθε]· τὸ δὲ καθίσαι  
ἐκ δεξιῶν μου καὶ ἐξ ἐκωνύμων 40  
μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ'  
οἷς ἡτοιμάσται ὑπὸ τοῦ πατρὸς 41  
24 μου. Καὶ ἀκούσαντες οἱ δέ-  
κα, ἠγανάκτησαν περὶ τῶν δύο ἀ-  
25 δελφῶν. Ὁ δὲ Ἰησοῦς προσκα- 42  
λεσάμενος αὐτοὺς, εἶπεν· Οἴδατε,  
ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατα-  
κυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι  
26 κατεξουσιάζουσιν αὐτῶν. Οὐχ οὕ-  
τως ἔσται <sup>c</sup> ἐν ὑμῖν· ἀλλ' ὅς ἐάν 43  
θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔσ-

Καὶ προσπορεύονται αὐτῷ Ἰά-  
κωβος καὶ Ἰωάννης, οἱ υἱοὶ Ζεβε-  
δαίου, λέγοντες· Διδάσκαλε, θέ-  
λομεν, ἵνα ὃ ἐὰν αἰτήσωμεν, ποιή-  
σῃς ἡμῖν. Ὁ δὲ εἶπεν αὐτοῖς· Τί  
θέλετε ποιῆσαί με ὑμῖν; Οἱ δὲ εἶ-  
πον αὐτῷ· Δὸς ἡμῖν, ἵνα εἰς ἐκ  
δεξιῶν σου, καὶ εἰς ἐξ ἐκωνύμων σου  
καθίσωμεν ἐν τῇ δόξῃ σου. Ὁ δὲ  
Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ οἴδατε  
τί αἰτεῖσθε. Δύνασθε πιεῖν τὸ  
ποτήριον, ὃ ἐγὼ πίνω, καὶ τὸ βά-  
πτισμα ὃ ἐγὼ βαπτίζομαι, βα-  
πτισθῆναι; Οἱ δὲ εἶπον αὐτῷ· Αν-  
νάμεθα. Ὁ δὲ Ἰησοῦς εἶπεν αὐ-  
τοῖς· Τὸ μὲν ποτήριον, ὃ ἐγὼ πί-  
νω, πίεσθε· καὶ τὸ βάπτισμα, ὃ  
ἐγὼ βαπτίζομαι, βαπτισθήσεσθε·  
τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ  
ἐκωνύμων, <sup>d</sup> οὐκ ἔστιν ἐμὸν δοῦναι,  
ἀλλ' οἷς ἡτοιμάσται. Καὶ  
ἀκούσαντες οἱ δέκα, ἥρξαντο ἁγα-  
νακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.  
Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐ-  
τοὺς, λέγει αὐτοῖς· Οἴδατε, ὅτι οἱ  
δοκοῦντες ἄρχειν τῶν ἐθνῶν, κατα-  
κυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι  
αὐτῶν κατεξουσιάζουσιν αὐτῶν.  
Οὐχ οὕτω δὲ ἔσται ἐν ὑμῖν· ἀλλ'  
ὅς ἐάν θέλῃ γενέσθαι μέγας ἐν ὑ-

<sup>a</sup> 21. σου om.

<sup>b</sup> 22. καὶ τὸ

<sup>d</sup> 40. ἐκωνύμων μου,

<sup>c</sup> 26. δὲ ἔσται

## MATTH. XX.

27 τω<sup>a</sup> ὑμῶν διάκονος· καὶ ὅς ἐάν 44  
 28 ὑμῶν δοῦλος· ὥσπερ ὁ υἱὸς τοῦ 45  
 ἀνθρώπου οὐκ ἤλθε διακονηθῆ-  
 ναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι  
 τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολ-  
 λῶν.

## MARK X.

μῖν, ἔσται ὑμῶν διάκονος·<sup>d</sup> καὶ ὅς  
 ἐάν<sup>e</sup> θέλῃ ὑμῶν γενέσθαι πρῶτος,  
 ἔσται πάντων δοῦλος· καὶ γὰρ ὁ  
 υἱὸς τοῦ ἀνθρώπου οὐκ ἤλθε δια-  
 κονηθῆναι, ἀλλὰ διακονῆσαι, καὶ  
 δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον  
 ἀντὶ πολλῶν.

§ 108. Jesus restores sight to two blind men near Jericho.

## MATTH. XX. 29—34.

29 Καὶ ἐκπορευομένων 46  
 αὐτῶν ἀπὸ Ἱεριχῶ,  
 ἡκολούθησεν αὐτῷ  
 30 ὄχλος πολὺς. Καὶ  
 ἰδού, δύο τυφλοὶ κα-  
 θήμενοι παρὰ τὴν ὁ-  
 δὸν, ἀκούσαντες ὅτι  
 Ἰησοῦς παράγει, ἔ-  
 κραξαν, λέγοντες· Ἐλέ-  
 ησον ἡμᾶς, κύριε, υἱὸς 47  
 Δαυὶδ.

31 Ὁ δὲ ὄχλος 48  
 ἐπετίμησεν αὐτοῖς, ἵνα  
 σιωπήσωσιν. Οἱ δὲ  
 μεῖζον ἔκραζον, λέγον-  
 τες· Ἐλέησον ἡμᾶς,  
 κύριε, υἱὸς Δαυὶδ. 49  
 32 Καὶ σιάς ὁ Ἰησοῦς  
 ἐφώνησεν αὐτοὺς, καὶ  
 εἶπε· Τί θέλετε ποι-  
 33 ἦσω ὑμῖν; Αἰγούσιν  
 αὐτῷ· Κύριε, ἵνα  
 ἀνοιχθῶσιν ἡμῶν οἱ 50

## MARK X. 46—52.

Καὶ ἔρχονται εἰς 35  
 Ἱεριχῶ· καὶ ἐκπορευ-  
 ομένου αὐτοῦ ἀπὸ  
 Ἱεριχῶ, καὶ τῶν μα-  
 θητῶν αὐτοῦ, καὶ ὅχ- 36  
 λου ἱκανοῦ, ὁ<sup>b</sup> υἱὸς Τι-  
 μαίου, Βαρτίμαιος ὁ  
 τυφλός, ἐκάθητο πα-  
 ρὰ τὴν ὁδὸν προσαι- 37  
 τῶν. Καὶ ἀκούσας,  
 ὅτι Ἰησοῦς ὁ Ναζω-  
 ραῖός ἐστιν, ἤρξατο 38  
 κρᾶζειν καὶ λέγειν· Ὁ  
 υἱὸς Δαυὶδ, Ἰησοῦ, ἐ-  
 λέησόν με. Καὶ ἐπετί- 39  
 μων αὐτῷ πολλοὶ, ἵνα  
 σιωπήσῃ· ὁ δὲ πολ-  
 λῷ μᾶλλον ἔκραζεν·  
 Τίς Δαυὶδ, ἐλέησόν  
 40 με. Καὶ σιάς ὁ Ἰη-  
 σοῦς, εἶπεν αὐτὸν  
 φωνηθῆναι· καὶ  
 φωνοῦσι τὸν τυφλόν,  
 λέγοντες αὐτῷ· Θάρ-  
 σει, ἔγειρε·<sup>c</sup> φωνεῖ  
 41 σε. Ὁ δὲ ἀποβαλὼν

## LUKE XVIII. 35—43.

Ἐγένετο δὲ ἐν τῷ  
 ἐγγίξειν αὐτὸν εἰς  
 Ἱεριχῶν, τυφλός τις  
 ἐκάθητο παρὰ τὴν  
 ὁδὸν προσαιτῶν· ἀ-  
 κούσας δὲ ὄχλου δια-  
 πορευομένου, ἐπυν-  
 θάνετο τί εἴη τοῦτο.  
 37 Ἀπήγγειλαν δὲ αὐ-  
 τῷ, ὅτι Ἰησοῦς ὁ  
 Ναζωραῖος παρέρχε-  
 38 ται. Καὶ ἐβόησε,  
 λέγων· Ἰησοῦ, υἱὲ  
 Δαυὶδ, ἐλέησόν με.  
 39 Καὶ οἱ προάγοντες  
 ἐπετίμων αὐτῷ, ἵνα  
 σιωπήσῃ· αὐτός δὲ  
 πολλῷ μᾶλλον ἔκρα-  
 ζεν· Τίς Δαυὶδ, ἐλέ-  
 40 ησόν με. Σταθεὶς  
 δὲ ὁ Ἰησοῦς ἐκέλευ-  
 σεν αὐτὸν ἄχθῆναι  
 πρὸς αὐτόν. Ἐγγί-  
 σαντος δὲ αὐτοῦ,  
 ἐπηρώτησεν αὐτόν,  
 41 ἵ λέγων· Τί σοι θέ-

<sup>a</sup> 26 et 27. *Alit*: ἔσται \*<sup>b</sup> 46. ὁ om.<sup>c</sup> 49. ἔγειραι·<sup>d</sup> 43. διάκονος ὑμῶν·<sup>e</sup> 44. ἄν

## MATTH. XX.

34 ὁφθαλμοί. Σπλαγχ-  
νισθεὶς δὲ ὁ Ἰησοῦς,  
ἦψατο τῶν ὁφθαλμῶν 51  
αὐτῶν· καὶ εὐθέως  
ἀνέβλεψαν αὐτῶν οἱ  
ὁφθαλμοί· καὶ ἠκο-  
λουθήσαν αὐτῷ.

## MARK X.

τὸ ἱμάτιον αὐτοῦ, ἀ-  
ναστὰς ἦλθε πρὸς  
τὸν Ἰησοῦν. Καὶ 42  
ἀποκριθεὶς λέγει αὐ-  
τῷ ὁ Ἰησοῦς· Τί  
θέλεις ποιῆσω σοι;  
Ὁ δὲ τυφλὸς εἶπεν 43  
αὐτῷ· Ῥαββουνί,<sup>a</sup>  
52 ἵνα ἀναβλέψω. Ὁ  
δὲ Ἰησοῦς εἶπεν αὐ-  
τῷ· Ὑπάγε· ἡ πί-  
στις σου σέσωκέ σε.  
Καὶ εὐθέως ἀνέβλε-  
ψε, καὶ ἠκολούθει  
αὐτῷ<sup>b</sup> ἐν τῇ ὁδῷ.

## LUKE XVIII.

λεὶς ποιήσω; Ὁ δὲ  
εἶπε· Κύριε, ἵνα  
ἀναβλέψω. Καὶ ὁ  
Ἰησοῦς εἶπεν αὐτῷ·  
Ἀνάβλεψον· ἡ πί-  
στις σου σέσωκέ σε.  
Καὶ παραχρῆμα ἀν-  
έβληψε, καὶ ἠκολού-  
θει αὐτῷ δοξάζων  
τὸν θεόν· καὶ πᾶς  
ὁ λαὸς ἰδὼν, ἔδωκεν  
αἶνον τῷ θεῷ.

XIX. 1 Καὶ εἰσελθὼν  
διήρχετο τὴν Ἱερουσόλ.

§ 109. Jesus visits Zaccheus, a chief of the publicans.

## LUKE XIX. 2—28.

2 Καὶ ἰδὼν, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος· καὶ αὐτὸς ἦν ἀρχιτελώνης,  
3 καὶ οὗτος ἦν πλούσιος. Καὶ ἐξήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστι· καὶ οὐκ  
4 ἠδύνατο ὑπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. Καὶ προδραμῶν ἐμ-  
προσθεν, ἀνέβη ἐπὶ συκομορέαν,<sup>c</sup> ἵνα ἴδῃ αὐτόν· ὅτι ἐκείνης<sup>d</sup> ἡμελλε διέρ-  
5 χεσθαι. Καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν,  
καὶ εἶπε πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατέβηθι· σήμερον γὰρ ἐν τῷ  
6 οἴκῳ σου δεῖ με μείναι. Καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτόν χαί-  
7 ρων. Καὶ ἰδόντες ἅπαντες διεγόγγυζον, λέγοντες· Ὅτι παρὰ ἁμαρτωλῶ  
8 ἀνδρὶ εἰσῆλθε καταλῦσαι. Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν κύριον·  
9 Ἰδού, τὰ ἡμίση τῶν ὑπαρχόντων μου, κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἰ  
10 τινός τί ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν. Εἶπε δὲ πρὸς αὐτόν ὁ  
Ἰησοῦς· Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο· καθότι καὶ αὐ-  
11 τὸς υἱὸς Ἀβραάμ ἐστιν· ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶ-  
12 σαι τὸ ἀπολωλός.

11 Ἀκουόντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παραβολὴν, διὰ τὸ ἐγγὺς  
αὐτόν εἶναι Ἱερουσαλὴμ, καὶ δοκεῖν αὐτοῖς, ὅτι παραχρῆμα μέλλει ἡ βα-  
12 σιλεία τοῦ θεοῦ ἀναφαίνεσθαι. Εἶπεν οὖν· Ἀνθρώπος τις ἐυγενὴς ἐπο-

<sup>a</sup> 51. Ῥαββονί,

<sup>b</sup> 52. τῷ Ἰησοῦ

<sup>c</sup> 4. *Alit*: συκομορέαν s. συκομοραίαν

<sup>d</sup> 4. δι' ἐκείνης



## LUKE XIX.

- 13 ρεύθη εἰς χώραν μακράν, λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑποστρέψαι. Κα-  
 14 λέσας δὲ δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε πρὸς αὐ-  
 15 τούς· Πραγματεύσασθε ἕως<sup>α</sup> ἔρχομαι. Οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐ-  
 16 τὸν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ, λέγοντες· Οὐ θέλομεν τοῦ-  
 17 τον βασιλεῦσαι ἐφ' ἡμᾶς. Καὶ ἐγένετο ἐν τῇ ἐπανελθεῖν αὐτὸν λαβόντα  
 18 τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους, οἷς ἔδωκε  
 19 τὸ ἀργύριον· ἵνα γνῶ τίς τί διεπραγματεύσατο. Παρεγένετο δὲ ὁ πρῶ-  
 20 τος, λέγων· Κύριε, ἡ μνᾶ σου προσεργάσατο δέκα μνᾶς. Καὶ εἶπεν αὐ-  
 21 τῷ· Εὖ, ἀγαθὲ δοῦλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἵσθι ἐξουσίαν ἔχων  
 22 ἐπάνω δέκα πόλεων. Καὶ ἦλθεν ὁ δεύτερος, λέγων· Κύριε, ἡ μνᾶ σου ἐ-  
 23 ποίησε πέντε μνᾶς. Εἶπε δὲ καὶ τοῦτῳ· Καὶ σὺ γίνου ἐπάνω πέντε πό-  
 24 λεων. Καὶ ἕτερος ἦλθε, λέγων· Κύριε, ἰδοὺ, ἡ μνᾶ σου, ἣν εἶχον ἀποκει-  
 25 μένην ἐν σουδαρίῳ. Ἐφοβούμην γὰρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ· αἰ-  
 26 ρεις ὁ οὐκ ἔθνηκας, καὶ θερίζεις ὁ οὐκ ἔσπειρας. Λέγει<sup>β</sup> αὐτῷ· Ἐκ τοῦ στό-  
 27 ματός σου κρινῶ σε, πονηρὲ δοῦλε· ἦδεις, ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς  
 28 εἰμι, αἶρων ὁ οὐκ ἔθνηκα, καὶ θερίζων ὁ οὐκ ἔσπειρα· καὶ διατί οὐκ ἔδω-  
 29 κας τὸ ἀργύριόν μου ἐπὶ τὴν τράπεζαν, καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔ-  
 30πραξα αὐτό; Καὶ τοῖς παρεστῶσιν εἶπεν· Ἀρατε ἀπ' αὐτοῦ τὴν μνᾶν,  
 31 καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι. — Καὶ εἶπον αὐτῷ· Κύριε, ἔχει δέ-  
 32κα μνᾶς. — Λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ  
 33 μὴ ἔχοντος, καὶ ὁ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ. Πλήν τοὺς ἐχθρούς μου  
 34 ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτούς, ἀγάγετε ὧδε, καὶ  
 35 κατασφάξατε ἔμπροσθέν μου.
- 36 Καὶ εἰπὼν ταῦτα, ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.

† § 110. Jesus arrives at Bethany six days before the passover.

## JOHN XI. 55—57. XII. 1, 9—11.

- 55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσό-  
 56 λυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἀγνίσωσιν ἑαυτούς. Ἐξήτουν  
 57 οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῇ ἱερῇ ἐστηκότες· Τί δοκεῖ  
 58 ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἐορτήν; Δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς  
 59 καὶ οἱ Φαρισαῖοι ἐντολήν, ἵνα ἐάν τις γνῶ ποῦ ἐστί, μηνύσῃ, ὅπως πιάσω-  
 60σιν αὐτόν.
- XII. 1 Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου  
 2 ἦν Λάζαρος, ὁ τεθνηκώς, ὃν ἠγείρεν ἐκ νεκρῶν.
- 3 Ἐγὼ οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων, ὅτι ἐκεῖ ἐστί· καὶ ἦλθον οὐ  
 4 διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἠγείρεν ἐκ

<sup>a</sup> 13. *Alit*: ἐν ᾧ \*<sup>b</sup> 22. *Λέγει* δέ

## JOHN XII.

- 10 νεκρῶν. Ἐβουλευσάντο δὲ οἱ ἀρχιερεῖς, ἵνα καὶ τὸν Λάζαρον ἀποκτείνω-  
 11 σιν· ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

§ 111. Jesus proceeds to Jerusalem, amidst the acclamations of the disciples and of the multitude. The transactions there.

MATTH. XXI. 1—17.

MARK XI. 1—11.

LUKE XIX. 29—44.

- 1 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον εἰς Βηθφαγὴ πρὸς τὸ ὄρος τῶν ἔλαι-  
 ῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθη-  
 2 τὰς, λέγων αὐτοῖς· Πορεύθητε εἰς τὴν κώ-  
 μην τὴν ἀπέναντι ὑ-  
 μῶν, καὶ εὐθέως εὐ-  
 ρήσετε ὄνον δεδεμένην,  
 καὶ πῶλον μετ' αὐτῆς·  
 λύσαντες ἀγά-  
 3 γετε μοι. Καὶ ἐ-  
 ἂν τις ὑμῖν εἴπῃ  
 τί, ἐρεῖτε· Ὅτι  
 ὁ κύριος αὐτῶν  
 χρειαν ἔχει· εὐ-  
 θέως δὲ ἀπο-  
 στείλει<sup>a</sup> αὐτούς.  
 6 — Πορευθέντες  
 δὲ οἱ μαθηταί,  
 καὶ ποιήσαντες  
 καθὼς προσέ-  
 ταξεν αὐτοῖς ὁ  
 7 Ἰησοῦς, ἤγαγον  
 τὴν ὄνον καὶ τὸν  
 πῶλον, καὶ ἐπέ-  
 θηκαν ἐπάνω  
 1 Καὶ ὅτε ἐγγίζου-  
 σιν εἰς Ἱερουσαλὴμ,  
 εἰς Βηθφαγὴ καὶ  
 Βηθανίαν, πρὸς τὸ  
 ὄρος τῶν ἔλαιων, ἀ-  
 ποστέλλει δύο τῶν  
 2 μαθητῶν αὐτοῦ, καὶ  
 λέγει αὐτοῖς· Ὑπά-  
 γετε εἰς τὴν κώμην  
 τὴν κατέναντι ὑμῶν·  
 καὶ εὐθέως εἰσπορευ-  
 ὀμενοι εἰς αὐτήν, εὐ-  
 ρήσετε πῶλον δεδε-  
 μένον, ἐφ' ὃν οὐδεὶς ἀν-  
 3 θρώπων κεκά-  
 θικε· λύσαντες  
 αὐτὸν ἀγάγετε.  
 3 Καὶ ἐάν τις ὑ-  
 μῖν εἴπῃ· Τί  
 αὐτοῦ χρειαν 12  
 ποιεῖτε τοῦτο; 32  
 εἴπατε· Ὅτι ὁ  
 κύριος αὐτοῦ  
 χρειαν ἔχει· καὶ  
 εὐθέως αὐτὸν ἀ- 33  
 ποστέλλει ὡςδε.  
 4 Ἀπῆλθον δὲ,  
 καὶ εὔρον πῶ-  
 λον<sup>c</sup> δεδεμένον  
 πρὸς τὴν θύ-  
 29 Καὶ ἐγένετο ὡς ἤγ-  
 ρισεν εἰς Βηθφαγὴ  
 καὶ Βηθανίαν, πρὸς  
 τὸ ὄρος τὸ καλούμενον  
 ἔλαιων, ἀπέστειλε δύο  
 τῶν μαθητῶν αὐτοῦ,  
 30 εἰπὼν· Ὑπάγετε εἰς  
 τὴν κατέναντι κώμην·  
 ἐν ᾗ εἰσπορευόμενοι  
 εὐρήσετε πῶλον δε-  
 δεμένον, ἐφ' ὃν οὐ-  
 δεὶς πώποτε ἀνθρώ-  
 πων ἐκάθισε· λύ-  
 σαντες αὐτὸν ἀγάγε-  
 31 τε. Καὶ ἐάν τις ὑ-  
 μᾶς ἐρωτᾷ· Διὰ τί  
 λύτετε; οὕτως  
 ἐρεῖτε αὐτῷ·  
 Ὅτι ὁ κύριος 12  
 12 Τῇ ἐπαύ-  
 ριον ὄχλος πο-  
 λὺς ὁ ἐλθὼν εἰς  
 τὴν ἑορτήν, ἀ-  
 κούσαντες, ὅτι  
 13 ἔρχεται ὁ Ἰη-  
 σοῦς εἰς Ἱερο-  
 σόλυμα,—  
 14 Εὐρῶν δὲ ὁ Ἰη-  
 σοῦς ὀνάριον,  
 ἐκάθισεν ἐπ'

<sup>a</sup> 3. ἀποστείλει<sup>b</sup> 3. ἀποστείλει<sup>c</sup> 4. τὸν πῶλον

MATTH. XXI.	MARK XI.	LUKE XIX.	JOHN XII.
αὐτῶν τὰ ἱμάτια αὐτῶν· καὶ ἔπε- κάθισεν <sup>a</sup> ἐπάνω αὐτῶν. <sup>b</sup> —	ραν ἔξω ἐπὶ τοῦ ἀμφοδου· καὶ λύνουσιν 5 αὐτόν. Καί τινες τῶν ἐκεῖ 35 ἐστηκότων ἔλε- γον αὐτοῖς· Τί ποιεῖτε λύοντες	τὸν πῶλον; Οἱ δὲ εἶπον· Ὁ κύριος αὐτοῦ 15 χρεῖαν ἔχει. Καὶ ἤγαγον αὐ- τὸν πρὸς τὸν Ἰ- ησοῦν· καὶ ἐ- πιθόρῳσαντες ἐ- αυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, 16 ἐπεβίβασαν τὸν Ἰησοῦν.	αὐτὸ, καθώς ἐστι γεγραμμέ- νον· “Μὴ φο- βοῦ, θύγατερ Σιών· ἰδοὺ, ὁ βασιλεὺς σου ἐρχεται, καθή- μενος ἐπὶ πῶ- λον ὄνου.” Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μα- θηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ’ ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε ἐμνήσθησαν, ὅ- τι ταῦτα ἦν ἐπ’ αὐτῷ γε- γραμμένα, καὶ ταῦτα ἐποίη- σαν αὐτῷ. Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ’ αὐτοῦ, ὅ- τι <sup>d</sup> τὸν Λάζ- ρον ἐφώνησεν ἐκ τοῦ μνημεί- ου, καὶ ἤγειρεν αὐτὸν ἐκ νε- κρῶν· διὰ τοῦ- το καὶ ὑπήντη- σεν αὐτῷ ὁ ὄχ- λος, ὅτι ἤκου- σαν <sup>e</sup> τοῦτο αὐ- τὸν πεποιημέ- ναι τὸ σημειῖ- ον.—
4 (Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥη- θὲν διὰ τοῦ προφήτου, λέ- γοντος· “Εὐ- πατε τῇ θύγα- τρὶ Σιών· Ἰη- σοῦς, ὁ βασιλεὺς σου ἐρχεται σοι, πραῦς, καὶ ἐπι- βεβηκώς ἐπὶ ὄ- νον καὶ πῶλον, υἱὸν ὑποζυγίου.”) 8 Ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἐαυτῶν τὰ ἱμά- τια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἔκοπ- τον κλάδους ἀ- πὸ τῶν δένδρων, καὶ ἐστρώννουν 9 ἐν τῇ ὁδῷ. Οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦν- τες ἔκραζον, λέ- γοντες· Ὡσαν- νὰ τῷ υἱῷ Δα- βὶδ· εὐλογη- μένος ὁ ἐρχόμε- νος ἐν ὀνόματι κυρίου· ὥσαν-	7 Καὶ ἤγαγον 36 τὸν πῶλον πρὸς τὸν Ἰη- σοῦν, καὶ ἐπέ- βαλον αὐτῷ τὰ ἱμάτια αὐτῶν· 37 καὶ ἐκάθισεν 8 ἐπ’ αὐτῷ. Πολ- λοὶ δὲ τὰ ἱμά- τια αὐτῶν ἔ- στρωσαν εἰς τὴν ὁδόν· ἄλλοι δὲ στοιβάδας ἔ- κοπτον ἐκ τῶν δένδρων, καὶ ἐστρώννουν εἰς 9 τὴν ὁδόν. Καὶ οἱ προάγοντες καὶ οἱ ἀκολου- θοῦντες ἔκρα- ζον, λέγοντες· Ὡσαννὰ· εὐ- λογημένος ὁ ἐρ- χόμενος ἐν ὀνό-	Πορευ- ομένου δὲ αὐ- τοῦ, ὑπεστρών- νουν τὰ ἱμάτια αὐτῶν ἐν τῇ ὁ- δῷ. Ἐγγί- ζοντος δὲ αὐ- τοῦ ἤδη, πρὸς τῇ καταβάσει 17 τοῦ ὄρους τῶν ἐλαιῶν, ἤρξαν- το ἅπαν τὸ πλῆθος τῶν μαθητῶν χαί- ροντες αἰνεῖν τὸν Θεὸν φω- νῇ μεγάλῃ περὶ 18 τὰς πράξεις αὐ- τοῦ· λέγοντες· Εὐ- λογημένος ὁ ἐρχόμενος βα- σιλεὺς ἐν ὀνό- ματι κυρίου·	

<sup>a</sup> 7. ἐπεκάθισαν<sup>c</sup> 6. ἐνετείλατο<sup>d</sup> 17. *Alit*: ὅτε<sup>\*</sup><sup>b</sup> 7. *Alit*: αὐτοῦ.<sup>e</sup> 18. ἤκουσε*Alit* omittunt.

MATTH. XXI.	MARK XI.	LUKE XIX.	JOHN XII.
νά ἐν τοῖς ὑψί- στοις. Καὶ εἰς- ελθόντος αὐτοῦ εἰς Ἱεροσόλυμα, ἐσεῖσθη πᾶσα ἡ πόλις, λέγον- σα· Τίς ἐστιν 11 οὗτος; Οἱ δὲ ὄχ- λοι ἔλεγον· Οὐ- τός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Ναζαρετ τῆς Γαλιλαίας.— 14 Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱε- ρῷ, καὶ ἐθεράπευσεν αὐτούς. 15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐ- ποίησε, καὶ τοὺς παῖδας κροάζον- τας ἐν τῷ ἱερῷ, καὶ λέγοντας· ᾠσαννά τῷ υἱῷ Δαυὶδ· ἤγα- 16 νάκησαν, <sup>1</sup> καὶ εἶπον αὐτῷ· Ἄ- κούεις τί οὗτοι λέγουσιν; Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· Ναί· οὐ- δέποτε ἀνέγνωτε· “Ὅτι ἐκ στό- ματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;” καὶ περικυκλώσουσί σε, καὶ συνέξουσί σε πάντοθεν· καὶ ἐδα- φιοῦσί σε, καὶ τὰ τέκνα σου ἐν σοί· καὶ οὐκ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ· ἂν θ’ ὦν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου.	ματι κυρίου· εὐλογημένη ἡ ἐρχομένη βασι- λεία [ἐν ὀνό- ματι κυρίου,] τοῦ πατρὸς ἡ- μῶν Δαυὶδ· ὥσαννά ἐν τοῖς ὑψίστοις. 11 Καὶ ἐσῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰησοῦς, καὶ εἰς τὸ ἱερόν· καὶ περιβλεψά- μενος πάντα,— αὐτούς. 41 ται. Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν, ἔ- κλαυσεν ἐπ’ αὐτήν, <sup>a</sup> λέγων· “Ὅτι εἰ ἔγνως καὶ σὺ, καί γε ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. “Ὅτι ἡξουσιν ἡμέραι ἐπὶ σέ, καὶ περιβαλοῦ- σιν οἱ ἐχθροί σου χάρακά σοι, καὶ ἐδαφιοῦσί σε, καὶ τὰ τέκνα σου ἐν σοί· καὶ οὐκ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ· ἂν θ’ ὦν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου.	εἰρήνη ἐν οὐρα- νῷ, καὶ δόξα ἐν ὑψίστοις. 39 Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν· Διδάσκαλε, ἐπι- τίμησον τοῖς μαθηταῖς σου. 40 Καὶ ἀποκρι- θεις εἶπεν αὐ- τοῖς· Λέγω ὑ- μῖν, ὅτι ἐὰν οὐ- τοι σιωπή- σωσιν, οἱ λί- θοι κεκραζόν- ται. Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν, ἔ- κλαυσεν ἐπ’ αὐτήν, <sup>a</sup> λέγων· “Ὅτι εἰ ἔγνως καὶ σὺ, καί γε ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. “Ὅτι ἡξουσιν ἡμέραι ἐπὶ σέ, καὶ περιβαλοῦ- σιν οἱ ἐχθροί σου χάρακά σοι,	13 ἔλαβον τὰ βαῖτα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐ- τῷ, καὶ ἔκρα- ζον· ᾠσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, βασιλεὺς <sup>b</sup> τοῦ Ἰσραὴλ.— Οἱ οὖν Φαρι- σαῖοι εἶπον πρὸς ἑαυτούς· Θεωρεῖτε, ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε, ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλ- θεν. πρὸς ἑαυτούς· Θεωρεῖτε, ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε, ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλ- θεν.

## JOHN XII.

- 20 Ἦσαν δὲ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων, ἵνα προσκυνήσωσιν ἐν  
21 τῇ ἑορτῇ. Οὗτοι οὖν προσῆλθον Φίλιππῳ, τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλι-  
λαιας, καὶ ῥημάτων αὐτὸν, λέγοντες· Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.  
22 Ἐρχεται Φίλιππος, καὶ λέγει τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φίλιππος

<sup>a</sup> 41. ἐπ’ αὐτῇ<sup>b</sup> 13. ὁ βασιλεὺς  
Αἰὶ: καὶ ὁ βασι.



## JOHN XII.

23 λέγουσι τῷ Ἰησοῦ. Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, λέγων· Ἐλή-  
 24 λυθεν ἡ ὥρα, ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. Ἀμὴν ἀμὴν λέγω  
 ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐ-  
 25 τὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολλὴν καρπὸν φέρει. Ὁ φιλῶν τὸν  
 ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ μισθὸν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσ-  
 26 μῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. Ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ  
 ἀκολουθεῖτω· καὶ ὅπου ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐὰν τις<sup>a</sup>  
 27 ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ. Νῦν ἡ ψυχὴ μου τετάρακται· καὶ  
 τί εἶπω; Πατέρ, σῶσον με ἐκ τῆς ὥρας ταύτης. Ἀλλὰ διὰ τοῦτο ἤλθον  
 28 εἰς τὴν ὥραν ταύτην. Ἰ Πατέρ, δόξασόν σου τὸ ὄνομα.<sup>b</sup> Ἦλθεν οὖν φωνή  
 29 ἐκ τοῦ οὐρανοῦ· “Καὶ ἐδόξασα, καὶ πάλιν δοξάσω.” Ὁ οὖν ὄχλος ὁ  
 ἐστὼς καὶ ἀκούσας, ἔλεγε βροντὴν γεγενένην. Ἄλλοι ἔλεγον· Ἄγγελος αὐ-  
 30 τῷ λελάληκεν. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν· Οὐ δι’ ἐμὲ αὕτη ἡ φωνή  
 31 γέγονεν, ἀλλὰ δι’ ὑμᾶς. Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν ὁ ἄρ-  
 32 χων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω· καὶ ἐγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς,  
 33 πάντας ἐλκύσω πρὸς ἐμαυτόν. Τοῦτο δὲ ἔλεγε, σημαίνων ποίῳ θανάτῳ  
 34 ἡμελλεν ἀποθνήσκειν. Ἀπεκρίθη αὐτῷ ὁ ὄχλος· Ἡμεῖς ἠκούσαμεν ἐκ τοῦ  
 νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις·<sup>c</sup> Δεῖ ὑψω-  
 θῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;

35 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἐτι

## MATTH. XXI.

17 Καὶ καταλιπὼν αὐτοὺς, ἐξῆλθεν  
 ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ  
 ὑψίσθη ἐκεῖ.

## MARK XI.

11 —ὁπίας ἤδη οὔσης τῆς ὥρας, ἐξῆλ-  
 θεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν<sup>d</sup> ἐστι.

Περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα  
 μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ πε-  
 ριπατῶν ἐν τῇ σκοτίᾳ, οὐκ οἶδεν ποῦ

36 ὑπάγει. Ἔως τὸ φῶς ἔχετε, πιστεύε-

τε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γέ-  
 νησθε. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς,  
 καὶ ἀπελθὼν ἐκρύβη ἀπ’ αὐτῶν.

37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπί-  
 38 στενον εἰς αὐτόν· ἵνα ὁ λόγος Ἰσαΐου τοῦ προφήτου πληρωθῇ, ὃν εἶπε·

“Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίον κυρίου τίνοι ἀπεκα-  
 39 λύφθη;” Διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἰσαΐας·

40 “Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν·  
 ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστραφῶσι,

41 καὶ ἰάσωμαι<sup>e</sup> αὐτούς.” Ταῦτα εἶπεν Ἰσαΐας, ὅτε εἶδε τὴν δόξαν αὐτοῦ,<sup>f</sup>  
 42 καὶ ἐλάλησεν περὶ αὐτοῦ. Ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπί-

στευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ ἁ-

<sup>a</sup> 26. καὶ ἐὰν τις

<sup>b</sup> 28. *Alit*: σου τὸν υἱόν. *Alit*: μου τὸ ὄνομα.

<sup>c</sup> 34. λέγεις, ὅτι δεῖ

<sup>d</sup> 35. μεθ’ ὑμῶν (cf. XVI, 4.)

<sup>e</sup> 40. *Alit*: ἰάσομαι

<sup>f</sup> 41. *Alit*: τοῦ θεοῦ

## JOHN XII.

43 ποσυνάγωγοι γένωνται· ἡγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλ-  
 44 λον, ἢ περὶ τὴν δόξαν τοῦ Θεοῦ. Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν· Ὁ πι-  
 45 στεύων εἰς ἐμὲ, οὐ πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά με· καὶ ὁ Θεωρῶν  
 46 ἐμὲ, θεωρεῖ τὸν πέμψαντά με. Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ  
 47 πιστεύων εἰς ἐμὲ, ἐν τῇ σκοτίᾳ μὴ μείνῃ. Καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημά-  
 48 των, καὶ μὴ πιστεύσῃ,<sup>a</sup> ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἤλθον, ἵνα κρίνω τὸν  
 48 κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. Ὁ ἀθετῶν ἐμὲ, καὶ μὴ λαμβάνων τὰ  
 49 ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ  
 49 αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. Ὅτι ἐγὼ ἐξ ἑμαντοῦ οὐκ ἐλάλησα· ἀλλ' ὁ  
 50 πέμψας με πατὴρ, αὐτός μοι ἐντολὴν ἔδωκε, τί εἰπῶ καὶ τί λαλήσω. Καὶ  
 οἶδα, ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. Ἀ οὖν λαλῶ ἐγὼ, καθὼς ἐ-  
 50 ρηκέ μοι ὁ πατὴρ, οὕτω λαλῶ.

§ 112. The barren fig-tree. The temple cleansed.

MATTH. XXI. 12, 13, 18, 19.

MARK XI. 12—19.

18 Πρωῖας δὲ ἐπανάγων εἰς τὴν πό- 12 Καὶ τῇ ἐπαύριον ἐξεληθόντων  
 19 λιν, ἐπέινασε. Καὶ ἰδὼν σικκὴν μί- αὐτῶν ἀπὸ Βηθανίας, ἐπέινασε·  
 20 αν ἐπὶ τῆς ὁδοῦ, ἤλθεν ἐπ' αὐτήν, 13 καὶ ἰδὼν σικκὴν μακρόθεν, ἔχου-  
 21 καὶ οὐδὲν εὔρεν ἐν αὐτῇ, εἰ μὴ φύλ- σαν φύλλα, ἤλθεν, εἰ ἄρα εὐρήσει  
 22 λα μόνον· καὶ λέγει αὐτῇ· Μη- τὴν ἐν αὐτῇ· καὶ ἐλθὼν ἐπ' αὐ-  
 23 κέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν τὴν, οὐδὲν εὔρεν εἰ μὴ φύλλα· οὐ  
 24 αἰῶνα. Καὶ ἐξηράνθη παραχοῆμα 14 γὰρ ἦν καιρὸς σύκων. Καὶ ἀπο-  
 25 ἡ σικκῆ. κριθεὶς [ὁ Ἰησοῦς] εἶπεν αὐτῇ·  
 12 Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μη-  
 [τοῦ Θεοῦ], καὶ ἐξέβαλε πάντας 15 Καὶ ἔρχονται εἰς Ἱεροσόλυμα·  
 16 τοὺς πωλοῦντας καὶ ἀγοράζοντας καὶ εἰσελθὼν [ὁ Ἰησοῦς] εἰς τὸ  
 17 ἐν τῷ ἱερῷ, καὶ τὰς ἱερόν, ἥρξατο ἐκβάλλειν τοὺς πω-  
 18 τραπέζας τῶν κολλυ- λοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ· καὶ τὰς  
 19 βιστῶν κατέστρεψε, LUKE XIX. 45—48.  
 20 καὶ τὰς καθέδρας τῶν 21 Καὶ εἰσελθὼν εἰς  
 22 πωλούντων τὰς πε- τὸ ἱερόν, ἥρξατο ἐκ-  
 23 ριστεράς· βάλλειν τοὺς πωλοῦν-  
 24 16 στρεψε· καὶ οὐκ ἡ- τας ἐν αὐτῷ καὶ ἀγο-  
 25 φιεγ, ἵνα τὶς διενέγκῃ ράζοντας,  
 26 σκεῦος διὰ τοῦ ἱεροῦ.  
 13 καὶ λέ- 17 Καὶ ἐδίδασκε, λέγων 46 ὁ λέγων αὐτοῖς· Γέ-  
 18 γει αὐτοῖς· Γέγραπ- αὐτοῖς· Οὐ γέγραπ- γραπται· “Ὁ οἰκός

<sup>a</sup> 47. *Alit* : φυλάξῃ

<sup>b</sup> 14. οὐδεὶς

## MATTH. XXI.

ται· “Ο οἶκός μου,  
οἶκος προσευχῆς κλη-  
θήσεται· ὑμεῖς δὲ  
αὐτὸν ἐποιήσατε σπή-  
λαιον ληστῶν.”

## MARK XI.

ται· “Ὅτι ὁ οἶκός  
μου, οἶκος προσευχῆς  
κληθήσεται πᾶσι τοῖς  
ἔθνεσιν· ὑμεῖς δὲ ἐ- 47  
ποιήσατε αὐτὸν  
σπήλαιον ληστῶν;”

## LUKE XIX.

μου οἶκος προσευχῆς  
ἐστιν· ὑμεῖς δὲ αὐ-  
τὸν ἐποιήσατε σπή-  
λαιον ληστῶν.” Καὶ  
ἦν διδάσκων τὸ κατ’  
ἡμέραν ἐν τῷ ἱερῷ·

- 18 Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς,  
καὶ ἐξήτουν πῶς αὐτὸν ἀπολέσου-  
σιν·<sup>a</sup> ἐφοβοῦντο γὰρ αὐτὸν, ὅτι πᾶς  
ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ 48  
αὐτοῦ. Καὶ ὅτε ὁψέ ἐγένετο, ἐξε-  
πορεύετο ἔξω τῆς πόλεως.

οἱ δὲ ἀρχιερεῖς καὶ  
οἱ γραμματεῖς ἐξή-  
τουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶ-  
τοι τοῦ λαοῦ. Καὶ οὐχ εὗρισκον  
τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ  
ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

§ 113. The disciples observe that the fig-tree was withered away.

## MATTH. XXI. 20—22.

## MARK XI. 20—26.

- 20 Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν,  
λέγοντες· Πῶς παραχοῆμα ἐξη- 22  
21 ράνθη ἡ συκῇ. Ἀποκριθεὶς δὲ ὁ  
Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω 23  
ὑμῖν, ἐὰν ἔχητε πίστιν, καὶ μὴ δια-  
κριθῆτε, οὐ μόνον τὸ τῆς συκῆς  
ποιήσετε, ἀλλὰ καὶ τῷ ὅρει τούτῳ  
εἴπητε· Ἄρθητι, καὶ βλήθητι εἰς  
22 τὴν θάλασσαν· γενήσεται. Καὶ  
πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσ-  
ευχῇ, πιστεύοντες, λήψετε. 24  
25 λαμβάνετε· καὶ ἔσται ὑμῖν. Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε, εἴ-  
τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀφῇ ὑμῖν  
26 τὰ παραπτώματα ὑμῶν. Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν  
τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.

<sup>a</sup> 18. *Alit* : ἀπολέσωσιν·

<sup>b</sup> 22. ὁ *om*.

§ 114. Jesus' discourse with the Chief Priests, the Scribes, and the Elders, in the temple.

MATTH. XXI. 23.—XXII. 14.

MARK XI. 27.—XII. 12.

LUKE XX. 1—19.

23 Καὶ ἐλθόντι αὐ-  
τῷ εἰς τὸ ἱερὸν, προσ-  
ῆλθον αὐτῷ διδάσ-  
κοντι οἱ ἀρχιερεῖς καὶ  
οἱ πρεσβύτεροι τοῦ  
λαοῦ, λέγοντες·

ποία ἐξουσία ταῦτα  
ποιεῖς; καὶ τίς σοι ἔ-  
δωκε τὴν ἐξουσίαν ταύ-

24 τὴν; Ἀποκριθεὶς δὲ  
ὁ Ἰησοῦς εἶπεν αὐτοῖς·  
Ἐρωτήσω ὑμᾶς καὶ γὰρ  
λόγον ἕνα· ὃν ἐὰν εἴ-  
πητέ μοι, καὶ γὰρ ὑμῖν  
ἐρῶ, ἐν ποίᾳ ἐξουσίᾳ

25 ταῦτα ποιῶ· Τὸ βά-  
πτισμα Ἰωάννου πό-  
θεν ἦν; ἐξ οὐρανοῦ,  
ἢ ἐξ ἀνθρώπων; Οἱ  
δὲ διελογίζοντο παρ'  
ἑαυτοῖς, λέγοντες· Ἐ-  
ὰν εἰπώμεν, ἐξ οὐρα-  
νοῦ· ἐρεῖ ἡμῖν· Δια-  
τί οὖν οὐκ ἐπιστεύσα-  
τε αὐτῷ; Ἐὰν δὲ εἴ-  
πωμεν, ἐξ ἀνθρώπων·

26 φοβούμεθα τὸν ὄχ-

27 Καὶ ἔρχονται πά-  
λιν εἰς Ἱεροσόλυμα·  
καὶ ἐν τῷ ἱερῷ περι-  
πατοῦντος αὐτοῦ,  
ἔρχονται πρὸς αὐτὸν  
οἱ ἀρχιερεῖς καὶ οἱ  
γραμματεῖς καὶ οἱ

28 πρεσβύτεροι,<sup>1</sup> καὶ λέ-  
γουσιν αὐτῷ· Ἐν

ποίᾳ ἐξουσίᾳ ταῦτα  
ποιεῖς; καὶ τίς σοι  
τὴν ἐξουσίαν ταύτην  
ἔδωκεν, ἵνα ταῦτα  
ποιῇς; Ὁ δὲ Ἰη-  
σοῦς ἀποκριθεὶς εἶ-  
πεν αὐτοῖς· Ἐπερω-  
τήσω ὑμᾶς καὶ γὰρ ἕνα  
λόγον· καὶ ἀποκρι-  
θῇτέ μοι, καὶ ἐρῶ ὑ-  
μῖν, ἐν ποίᾳ ἐξουσίᾳ

30 ταῦτα ποιῶ. Τὸ  
βάπτισμα Ἰωάννου  
ἐξ οὐρανοῦ ἦν, ἢ ἐξ  
ἀνθρώπων; ἀπο-

31 κριθῇτέ μοι. Καὶ  
ἐλογίζοντο πρὸς ἑαυ-  
τοὺς, λέγοντες·<sup>a</sup> Ἐὰν  
εἰπώμεν, ἐξ οὐρανοῦ·  
ἐρεῖ· Διατί οὖν οὐκ  
ἐπιστεύσατε αὐτῷ;

32 Ἀλλ' εἰπώμεν· Ἐξ

1 Καὶ ἐγένετο ἐν  
μῇ τῶν ἡμερῶν ἐκεί-  
νων, διδάσκοντος  
αὐτοῦ τὸν λαὸν ἐν  
τῷ ἱερῷ καὶ εὐαγ-  
γελιζομένου, ἐπέστη-  
σαν οἱ ἀρχιερεῖς<sup>b</sup> καὶ  
οἱ γραμματεῖς σὺν  
τοῖς πρεσβυτέροις,

2 καὶ εἶπον πρὸς αὐ-  
τὸν, λέγοντες· Εἰπέ  
ἡμῖν, ἐν ποίᾳ ἐξου-  
σίᾳ ταῦτα ποιεῖς; ἢ  
τίς ἐστιν ὁ δούς σοι  
τὴν ἐξουσίαν ταύτην;

3 Ἀποκριθεὶς δὲ εἶπε  
πρὸς αὐτούς· Ἐρω-  
τήσω ὑμᾶς καὶ γὰρ ἕνα  
λόγον, καὶ εἰπάτέ

4 μοι· Τὸ βάπτισμα  
Ἰωάννου ἐξ οὐρανοῦ  
ἦν, ἢ ἐξ ἀνθρώπων;

5 Οἱ δὲ συνελογίσαντο  
πρὸς ἑαυτοὺς, λέγον-  
τες· Ὅτι ἐὰν εἰπώ-  
μεν, ἐξ οὐρανοῦ· ἐ-  
ρεῖ· Διατί οὖν οὐκ  
ἐπιστεύσατε αὐτῷ;

6 Ἐὰν δὲ εἰπώμεν, ἐξ  
ἀνθρώπων· πᾶς ὁ  
λαὸς καταλιθάσει ἡ-

<sup>a</sup> 31. Post λέγοντες ad-  
dunt alii: Τί εἰπω-  
μεν;

<sup>b</sup> 1. Alii: ἱερεῖς



## MATTH. XXI.

λον· πάντες γὰρ ἔ-  
χουσι τὸν Ἰωάννην ὡς  
27 προφήτην. Καὶ ἀπο-  
κριθέντες τῷ Ἰησοῦ  
εἶπον· Οὐκ οἶδαμεν.  
Ἐφη αὐτοῖς καὶ αὐτός· 33  
Οὐδὲ ἐγὼ λέγω ὑμῖν,  
ἐν ποίᾳ ἐξουσίᾳ ταῦτα  
28 ποιῶ. Τί δὲ ὑ-  
μῖν δοκεῖ; Ἀνθρωπος  
εἶχε τέκνα δύο, καὶ  
προσελθὼν τῷ πρώ-  
τῳ, εἶπε· Τέκνον, ὑ-  
παγε, σήμερον ἐργά-

29 ζου ἐν τῷ ἀμπελῶνί μου. Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐ θέλω·

30 ὕστερον δὲ μεταμελήθεις, ἀπῆλθε. Καὶ προσελθὼν τῷ ἐτέρῳ,<sup>a</sup>  
εἶπεν ὡσαύτως. Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἐγὼ,<sup>b</sup> κύριε· καὶ οὐκ

31 ἀπῆλθε.<sup>c</sup> Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς; Λέγου-  
σιν αὐτῷ· Ὁ πρῶτος. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν,  
ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν

32 τοῦ Θεοῦ. Ἡλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης,  
καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν  
αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ<sup>c</sup> μετεμελήθητε ὕστερον, τοῦ πιστεῦσαι

33 αὐτῷ. Ἄλλην παρα-  
βολὴν ἀκούσατε. Ἀν-  
θρωπος<sup>d</sup> ἦν οἰκοδεσ-  
πότης, ὅστις ἐφύτευσεν  
ἀμπελῶνα, καὶ φρα-  
γμὸν αὐτῷ περιέθηκε,  
καὶ ὥρυξεν ἐν αὐτῷ  
ληνὸν, καὶ ὠκοδόμησε  
πύργον· καὶ ἐξέδοτο  
αὐτὸν γεωργοῖς, καὶ  
34 ἀπεδήμησεν. Ὅτε δὲ  
ἤγγισεν ὁ καιρὸς τῶν  
καρπῶν, ἀπέστειλε

## MARK XI.

ἀνθρώπων·<sup>e</sup> ἐφο-  
βοῦντο τὸν λαόν·  
ἅπαντες γὰρ εἶχον  
τὸν Ἰωάννην, ὅτι ὄν-  
τως προφήτης ἦν.  
Καὶ ἀποκριθέντες λέ-  
γουσι τῷ Ἰησοῦ·  
Οὐκ οἶδαμεν. Καὶ  
ὁ Ἰησοῦς ἀποκρι-  
θεὶς λέγει αὐτοῖς·  
Οὐδὲ ἐγὼ λέγω ὑ-  
μῖν, ἐν ποίᾳ ἐξουσίᾳ  
ταῦτα ποιῶ.

## LUKE XX.

μᾶς· πεπεισμένος  
γὰρ ἐστὶν Ἰωάννην  
προφήτην εἶναι.

7 Καὶ ἀπεκριθῆσαν  
μὴ εἰδέναι πόθεν.

8 Καὶ ὁ Ἰησοῦς εἶπεν  
αὐτοῖς· Οὐδὲ ἐγὼ  
λέγω ὑμῖν, ἐν ποίᾳ  
ἐξουσίᾳ ταῦτα ποιῶ.

9 Ἦρξατο δὲ πρὸς  
τὸν λαὸν λέγειν τὴν  
παραβολὴν ταύτην·

## XII. 1.

Καὶ ἦρξατο  
αὐτοῖς ἐν παραβολαῖς  
λέγειν· Ἀμπελῶνα  
ἐφύτευσεν ἄνθρω-  
πος, καὶ περιέθηκε  
φραγμὸν, καὶ ὥρυξεν  
ὑπολήνιον, καὶ ὠκο-  
δόμησε πύργον· καὶ  
ἐξέδοτο αὐτὸν γεωρ-  
γοῖς, καὶ ἀπεδήμησε·  
2 Καὶ ἀπέστειλε πρὸς  
τοὺς γεωργοὺς τῷ

Ἀνθρωπος<sup>f</sup> ἐφύτευ-  
σεν ἀμπελῶνα, καὶ  
ἐξέδοτο αὐτὸν γεωρ-  
γοῖς· καὶ ἀπεδήμη-  
σε χρόνους ἱκανούς.

10 Καὶ ἐν καιρῷ ἀπέ-  
στειλε πρὸς τοὺς γε-  
ωροὺς δοῦλον, ἵνα  
ἀπὸ τοῦ καρποῦ τοῦ  
ἀμπελῶνος δῶσιν  
αὐτῷ· οἱ δὲ γεωρ-  
γοὶ δεῖραντες αὐτὸν,

<sup>a</sup> 30. δευτέρῳ<sup>b</sup> 30. *Alit*: Ἐπάγω<sup>c</sup> 32. *Alit*: οὐδὲ<sup>d</sup> 33. Ἀνθρωπὸς τις<sup>e</sup> 32. Ἄλλ' ἐὰν εἴπωμεν,  
ἐξ ἀνθρώπων· (*Pro*  
ἐφοβοῦντο *aliti*, qui  
ἐὰν retinent, legunt:  
φοβοῦμεθα.)<sup>f</sup> 9. Ἀνθρωπὸς τις

## MATTH. XXI.

τοὺς δούλους αὐτοῦ  
 πρὸς τοὺς γεωργοὺς,  
 λαβεῖν τοὺς καρποὺς  
 35 αὐτοῦ· καὶ λαβόντες  
 οἱ γεωργοὶ τοὺς δού-  
 λους αὐτοῦ, ὃν μὲν ἔ-  
 δειραν, ὃν δὲ ἀπέκει-  
 ναν, ὃν δὲ ἐλιθοβόλη-  
 36 σαν. Πάλιν ἀπέστι-  
 λεν ἄλλους δούλους,  
 πλείονας τῶν πρώτων·  
 καὶ ἐποίησαν αὐτοῖς  
 37 ὡσαύτως· Ὅτερον δὲ  
 ἀπέστειλε πρὸς αὐτοὺς  
 τὸν υἱὸν αὐτοῦ, λέγων·  
 Ἐντραπήσονται τὸν  
 38 υἱόν μου. Οἱ δὲ γε-  
 ωργοὶ ἰδόντες τὸν υἱ-  
 όν, εἶπον ἐν ἑαυτοῖς·  
 Οὗτός ἐστιν ὁ κληρο-  
 νόμος· δεῦτε, ἀπο-  
 κτείνωμεν αὐτόν, καὶ  
 κατάσχωμεν τὴν κλη-  
 39 ρονομίαν αὐτοῦ. Καὶ  
 λαβόντες αὐτόν, ἐξέ-  
 βαλον ἔξω τοῦ ἀμπε-  
 λῶνος, καὶ ἀπέκτειναν.  
 40 Ὅταν οὖν ἔλθῃ ὁ κύ-  
 ριος τοῦ ἀμπελῶνος,  
 τί ποιήσει τοῖς γεωρ-  
 41 γοῖς ἐκείνοις; Λέγου-  
 σιν αὐτῷ· Κακῶς ἀπο-  
 λήσκει αὐ-  
 τοὺς· καὶ τὸν ἀμπε-  
 λῶνα ἐκδώσεται ἄλλοις  
 γεωργοῖς, οἵτινες ἀπο-  
 δώσουσιν αὐτῷ τοὺς  
 καρποὺς ἐν τοῖς και-

## MARK XII.

καιρῷ δοῦλον, ἵνα  
 παρὰ τῶν γεωργῶν 11  
 λάβῃ ἀπὸ τοῦ καρ-  
 ποῦ τοῦ ἀμπελῶνος.  
 3 Οἱ δὲ λαβόντες αὐ-  
 τόν, ἔδειραν, καὶ ἀ-  
 4 πέστειλαν κενόν. Καὶ  
 πάλιν ἀπέστειλε πρὸς 12  
 αὐτοὺς ἄλλον δοῦ-  
 λον· καὶ κείνον λιθο-  
 βολήσαντες ἐκεφαλαί-  
 ωσαν, καὶ ἀπέστι-  
 5 λαν ἡτιμωμένον. Καὶ  
 [πάλιν] ἄλλον ἀπέ-  
 στειλε· καὶ κείνον ἀπ-  
 ἔκτειναν· καὶ πολ-  
 λούς ἄλλους, τοὺς μὲν  
 δέροντες, τοὺς δὲ  
 6 ἀποκτείνοντες. Ἔτι  
 οὖν ἕνα υἱόν ἔχων  
 ἀγαπητόν αὐτοῦ, ἀπ-  
 ἔστειλε καὶ αὐτόν  
 πρὸς αὐτοὺς ἔσχα-  
 τον, λέγων· Ὅτι  
 ἐντραπήσονται τὸν  
 7 υἱόν μου. Ἐκεῖνοι  
 δὲ οἱ γεωργοὶ εἶπον  
 πρὸς ἑαυτούς· Ὅτι  
 οὗτός ἐστιν ὁ κληρο-  
 νόμος· δεῦτε, ἀπο-  
 κτείνωμεν αὐτόν, καὶ  
 ἡμῶν ἔσται ἡ κληρο-  
 8 νομία. Καὶ λαβόν-  
 τες αὐτόν, ἀπέκει-  
 ναν, ἐξέβαλον ἔξω  
 9 τοῦ ἀμπελῶνος. Τί  
 οὖν ποιήσει ὁ κύριος  
 τοῦ ἀμπελῶνος; Ἐ-

## LUKE XX.

ἐξαπέστειλαν κε-  
 11 νόν. Καὶ προσέ-  
 θετο πέμψαι ἕτε-  
 ρον δοῦλον· οἱ δὲ  
 καὶ κείνον δέιδραντες  
 καὶ ἀτιμάσαντες, ἐξ-  
 ἀπέστειλαν κενόν.  
 12 Καὶ προσέθετο πέμ-  
 ψαι τρίτον· οἱ δὲ  
 καὶ τοῦτον τραυμα-  
 τίσαντες ἐξέβαλον.  
 13 Εἶπε δὲ ὁ κύριος τοῦ  
 ἀμπελῶνος· Τί ποι-  
 ῆσω; πέμψω τὸν υἱ-  
 όν μου τὸν ἀγαπη-  
 τόν· ἵσως τοῦτον  
 ἰδόντες<sup>a</sup> ἐντραπήσον-  
 ται.  
 14 Ἰδόντες δὲ αὐτόν οἱ  
 γεωργοὶ, διελογίζον-  
 το πρὸς ἑαυτούς, λέ-  
 γοντες· Οὗτός ἐσ-  
 τιν ὁ κληρονόμος·  
 δεῦτε, ἀποκτείνωμεν  
 αὐτόν, ἵνα ἡμῶν γέ-  
 νηται ἡ κληρονομία.  
 15 Καὶ ἐκβαλόντες αὐ-  
 τόν ἔξω τοῦ ἀμπελῶ-  
 νος, ἀπέκτειναν. Τί  
 οὖν ποιήσει αὐτοῖς  
 ὁ κύριος τοῦ ἀμπελῶ-

<sup>a</sup> 13. ἰδόντες alii omittunt.

## MATTH. XXI.

- 42 ροῖς αὐτῶν. Λέγει αὐτοῖς ὁ Ἰησοῦς· Οὐδέποτε ἀνέγρωτε ἐν ταῖς γραφαῖς· “Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;”
- 43 Διὰ τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ’ ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθναι ποιοῦντι τοὺς
- 44 καρπούς αὐτῆς. Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον, συνθλασθήσεται· ἐφ’ ὃν δ’ ἂν πέσῃ, λικμήσει αὐτόν.—
- 46 Καὶ ζητοῦντες αὐτόν κρατῆσαι, ἐφοβήθησαν τοὺς ὄχλους· ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον.—
- 45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ, ἔγνωσαν, ὅτι περὶ αὐτῶν λέγει.

## MARK XII.

- λείσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. Οὐδὲ τὴν γραφὴν ταύτην ἀνέγρωτε· “Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;”
- 12 Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γάρ, ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε·

## LUKE XX.

- 16 νος; Ἐλεύσεται καὶ ἀπολέσει τοὺς γεωγούς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. Ἀκούσαντες δὲ εἶπον· Μὴ γένοιτο. Ὁ δὲ ἐμβλέψας αὐτοῖς, εἶπε· Τί οὖν ἐστι τὸ γεγραμμένον τοῦτο· “Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;”
- 18 Πᾶς ὁ πεσὼν ἐπ’ ἐκείνον τὸν λίθον, συνθλασθήσεται· ἐφ’ ὃν δ’ ἂν πέσῃ, λικμήσει αὐτόν. Καὶ ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ’ αὐτόν τὰς χεῖρας ἐν αὐτῇ τῇ ᾠρᾷ· καὶ ἐφοβήθησαν τὸν λαόν. Ἐγνωσαν γάρ, ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπε.

XXII. 1. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς, λέγων·

2 Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους

3 τῷ υἱῷ αὐτοῦ. Καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ, καλέσαι τοὺς κεκλημένους

4 εἰς τοὺς γάμους· καὶ οὐκ ᾔθελον ἐλθεῖν. Πάλιν ἀπέστειλεν ἄλλους δούλους, λέγων· Ἐπάτε τοῖς κεκλημένοις· Ἰδοὺ, τὸ ἄριστόν μου ἡτοίμασα· οἱ ταῦροί

5 μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους. Οἱ δὲ ἀμελήσαντες, ἀπηλθον· ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς τὴν ἐμπορίαν

6 αὐτοῦ. Οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ, ὕβρισαν καὶ ἀπέκτει-

## MATTH. XXII.

- 7 γαν. Ἀκούσας δὲ ὁ βασιλεὺς ἐκείνος,<sup>a</sup> ὠργίσθη· καὶ πέμψας τὰ στρατεύ-  
 8 ματα αὐτοῦ, ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε.  
 9 Τότε λέγει τοῖς δούλοις αὐτοῦ· Ὁ μὲν γάμος ἑτοιμός ἐστιν, οἱ δὲ κεκλημέ-  
 10 νοι οὐκ ἦσαν ἄξιοι. Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅ-  
 11 σους ἂν εὑρήτε, καλέσατε εἰς τοὺς γάμους. Καὶ ἐξελθόντες οἱ δοῦλοι  
 12 ἐκείνοι εἰς τὰς ὁδοὺς, συνήγαγον πάντας ὅσους εἶρον, πονηροὺς τε καὶ ἀγα-  
 13 θούς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. Εἰσελθὼν δὲ ὁ βασιλεὺς  
 14 θεάσασθαι τοὺς ἀνακειμένους, εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔν-  
 15δυμα γάμου· ἡ καὶ λέγει αὐτῷ· Ἐταῖρε, πῶς εἰσῆλθες ὧδε, μὴ ἔχων ἔνδυ-  
 16μα γάμου; Ὁ δὲ ἐφωμόθη. ἡ Τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις· Δι-  
 17σαντες αὐτοῦ πόδας καὶ χεῖρας, ἄρατε αὐτὸν, καὶ ἐκβάλετε εἰς τὸ σκότος τὸ  
 18 ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδόντων. Πολλοὶ  
 γὰρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

§ 115. The Pharisees and Herodians, the Sadducees, and one of the Pharisees who was a Scribe, question Jesus. Jesus questions the Pharisees.

MATTH. XXII. 15—46. MARK XII. 12—37. LUKE XX. 20—40.

- |    |                         |    |                        |                      |
|----|-------------------------|----|------------------------|----------------------|
| 15 | Τότε πορευθέντες        | 12 | —καὶ ἀφέντες αὐτὸν, 20 | Καὶ παρατηρή-        |
|    | οἱ Φαρισαῖοι, συμ-      |    | ἀπῆλθον.               | σαντες ἀπέστειλαν    |
|    | βούλιον ἔλαβον ὅπως     | 13 | Καὶ ἀποστέλλον-        | ἐγκαθέτους, ὑποκρι-  |
|    | αὐτὸν παγιδεύσωσιν      |    | σι πρὸς αὐτὸν τινὰς    | νομένους ἑαυτοὺς δι- |
| 16 | ἐν λόγῳ. Καὶ ἀπο-       |    | τῶν Φαρισαίων καὶ      | καίονες εἶναι· ἵνα   |
|    | στέλλουσιν αὐτῷ τοὺς    |    | τῶν Ἡρωδιανῶν, ἵνα     | ἐπιλάβωνται αὐτοῦ    |
|    | μαθητὰς αὐτῶν μετὰ      |    | αὐτὸν ἀγρεύσωσι λό-    | λόγου, εἰς τὸ παρα-  |
|    | τῶν Ἡρωδιανῶν, λέ-      | 14 | γῳ. Οἱ δὲ ἐλθόντες     | δοῦναι αὐτὸν τῇ ἁρ-  |
|    | γοντες· Διδάσκαλε,      |    | λέγουσιν αὐτῷ· Δι-     | χῇ καὶ τῇ ἐξουσίᾳ    |
|    | οἶδαμεν, ὅτι ἀληθὴς εἶ, |    | δάσκαλε, οἶδαμεν, ὅ-   | 21                   |
|    | καὶ τὴν ὁδὸν τοῦ θεοῦ   |    | τι ἀληθὴς εἶ, καὶ οὐ   | τοῦ ἡγεμόνος. Καὶ    |
|    | ἐν ἀληθείᾳ διδάσκεις,   |    | μέλει σοι περὶ οὐδε-   | ἐπηρώτησαν αὐτὸν     |
|    | καὶ οὐ μέλει σοι περὶ   |    | νός· οὐ γὰρ βλέπεις    | λέγοντες· Διδάσκα-   |
|    | οὐδενός· οὐ γὰρ βλέ-    |    | εἰς πρόσωπον ἁν-       | λε, οἶδαμεν, ὅτι ὁρ- |
|    | πεις εἰς πρόσωπον ἁν-   |    | θρώπων, ἀλλ' ἐπ'       | θῶς λέγεις καὶ δι-   |
| 17 | θρώπων. Εἶπε οὖν        |    | ἀληθείας τὴν ὁδὸν      | δάσκαίς, καὶ οὐ λαμ- |
|    | ἡμῖν, τί σοὶ δοκεῖ;     |    | τοῦ θεοῦ διδάσκεις.    | βάνεις πρόσωπον,     |
|    | ἔξεστι δοῦναι κῆνσον    |    | ἢ ἔξεστι κῆνσον Καί-   | ἀλλ' ἐπ' ἀληθείας    |
|    | 18 Καίσαρι, ἢ οὐ; Γινὺς |    | σαρι δοῦναι, ἢ οὐ; 22  | τὴν ὁδὸν τοῦ θεοῦ    |
|    |                         |    |                        | διδάσκεις. ἢ ἔξεστι  |

<sup>a</sup> 7. ἐκείνος omittitur in vulg. Alii: Ὁ δὲ βασιλεὺς ὠργίσθη.\*



## MATTH. XXII.

δὲ ὁ Ἰησοῦς τὴν πονη-  
 ρίαν αὐτῶν, εἶπε· Τί 15  
 με πειράζετε ὑποκρι-  
 19 ται; Ἐπιδείξατέ μοι  
 τὸ νόμισμα τοῦ κήν-  
 σου. Οἱ δὲ προσή-  
 νεγκαν αὐτῷ δηνάριον. 16  
 Καὶ λέγει αὐτοῖς· Τί-  
 νος ἡ εἰκὼν αὕτη καὶ ἡ  
 21 ἐπιγραφή; Λέγουσιν  
 αὐτῷ· Καίσαρος. Τότε  
 λέγει αὐτοῖς· Ἀπόδοτε 17  
 οὖν τὰ Καίσαρος, Καί-  
 σαρι· καὶ τὰ τοῦ Θε-  
 22 οῦ, τῷ Θεῷ. Καὶ ἀ-  
 κούσαντες ἐθαύμα-  
 σαν· καὶ ἄφροντες αὐ-  
 τὸν ἀπῆλθον.

## MARK XII.

δῶμεν, ἢ μὴ δῶμεν;  
 Ὁ δὲ εἰδὼς αὐτῶν 23  
 τὴν ὑπόκρισιν, εἶπεν  
 αὐτοῖς· Τί με πει-  
 ράζετε; φέρετέ μοι  
 δηνάριον, ἵνα ἴδω. 24  
 Ὁἱ δὲ ἤνεγκαν. Καὶ  
 λέγει αὐτοῖς· Τίνος  
 ἡ εἰκὼν αὕτη καὶ ἡ  
 ἐπιγραφή; Οἱ δὲ εἶ-  
 πον αὐτῷ· Καίσα- 25  
 ρος. Καὶ ἀποκρι-  
 θείς ὁ Ἰησοῦς εἶπεν  
 αὐτοῖς· Ἀπόδοτε τὰ  
 Καίσαρος, Καίσαρι·  
 καὶ τὰ τοῦ Θεοῦ, τῷ 26  
 Θεῷ. Καὶ ἐθαύμα-  
 σαν ἐπ' αὐτῷ.

## LUKE XX.

ἡμῖν Καίσαρι φόρον  
 δοῦναι, ἢ οὐ; Κα-  
 τανόησας δὲ αὐτῶν  
 τὴν πανουργίαν, εἶ-  
 πε πρὸς αὐτούς· Τί  
 με πειράζετε; Λείξα-  
 τέ<sup>a</sup> μοι δηνάριον·  
 τίνος ἔχει εἰκόνα καὶ  
 ἐπιγραφήν; Ἀπο-  
 κριθέντες δὲ εἶπον·  
 25 Καίσαρος. Ὁ δὲ εἶ-  
 πεν αὐτοῖς· Ἀπό-  
 δοτε τοίνυν τὰ Καί-  
 σαρος, Καίσαρι·  
 καὶ τὰ τοῦ Θεοῦ, τῷ  
 26 Θεῷ. Καὶ οὐκ ἔσ-  
 χυσαν ἐπιλαβέσθαι  
 αὐτοῦ ῥήματος ἐναν-  
 τίον τοῦ λαοῦ· καὶ  
 θαναμάσαντες ἐπὶ τῇ  
 ἀποκρισει αὐτοῦ, ἐ-  
 σίγησαν.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ  
 προσῆλθον αὐτῷ Σαδ-  
 δουκαῖοι, οἱ λέγοντες  
 μὴ εἶναι ἀνάστασιν·  
 καὶ ἐπηρώτησαν αὐτὸν, 19  
 24 λέγοντες· Διδάσκαλε,  
 Μωϋσῆς εἶπεν· “Ἐάν-  
 τις ἀποθάνῃ μὴ ἔχων  
 τέκνα, ἐπιγαμβρεύσει  
 ὁ ἀδελφὸς αὐτοῦ τὴν  
 γυναῖκα αὐτοῦ, καὶ  
 ἀναστήσει σπέρμα τῷ  
 25 ἀδελφῷ αὐτοῦ.” Ἦ-  
 σαν δὲ παρ' ἡμῖν ἐπ-  
 τὰ ἀδελφοί· καὶ ὁ

18 Καὶ ἔρχονται Σαδ-  
 δουκαῖοι πρὸς αὐ-  
 τὸν, οἵτινες λέγουσιν  
 ἀνάστασιν μὴ εἶναι·  
 καὶ ἐπηρώτησαν αὐ-  
 τὸν, λέγοντες· Ἐάν- 28  
 τας ἀδελφὸς ἀπο-  
 θάνῃ, καὶ καταλίπῃ  
 γυναῖκα, καὶ τέκνα  
 μὴ ἔχῃ, ἵνα λάβῃ ὁ  
 ἀδελφὸς αὐτοῦ τὴν  
 γυναῖκα αὐτοῦ, καὶ  
 ἐξαναστήσῃ σπέρμα  
 τῷ ἀδελφῷ αὐτοῦ.” 29

27 Προσελθόντες δὲ  
 τινες τῶν Σαδδου-  
 καίων, οἱ ἀντιλέγον-  
 τες ἀνάστασιν μὴ  
 εἶναι, ἐπηρώτησαν  
 αὐτὸν, λέγοντες·  
 Διδάσκαλε, Μωϋσῆς  
 ἔγραψεν ἡμῖν, “Ἐάν-  
 τινος ἀδελφὸς ἀπο-  
 θάνῃ ἔχων γυναῖκα,  
 καὶ οὗτος ἄτεκνος  
 ἀποθάνῃ, ἵνα λάβῃ  
 ὁ ἀδελφὸς αὐτοῦ τὴν  
 γυναῖκα, καὶ ἐξανα-  
 στήσῃ σπέρμα τῷ ἀ-  
 29 δελφῷ αὐτοῦ.” Ἐπ-

<sup>a</sup> 24. Ἐπιδείξατε.

## MATTH. XXII.

πρῶτος γαμήσας ἔτε-  
 λεύτησε· καὶ μὴ ἔχων  
 σπέρμα, ἀφῆκε τὴν  
 γυναῖκα αὐτοῦ τῷ ἁ-  
 26 δελφῷ αὐτοῦ. Ὅμοι-  
 ως καὶ ὁ δεύτερος, καὶ  
 ὁ τρίτος, ἕως τῶν ἐπ-  
 27 τά. Ὅτις τινες δὲ πάν-  
 των ἀπέθανε καὶ ἡ  
 28 γυνή. Ἐν τῇ οὖν ἀ-  
 ναστάσει, τίνος τῶν  
 ἐπτά ἔσται γυνή;  
 πάντες γὰρ ἔσχον αὐ-  
 τήν.

29 Ἀποκριθεὶς 24  
 δὲ ὁ Ἰησοῦς εἶπεν αὐ-  
 τοῖς· Πλανᾶσθε, μὴ  
 εἰδότες τὰς γραφάς,  
 μηδὲ τὴν δύναμιν τοῦ  
 30 Θεοῦ. Ἐν γὰρ τῇ  
 ἀναστάσει οὔτε γαμοῦ-  
 σιν, οὔτε ἐγκαμίζονται, 25  
 ἀλλ' ὡς ἄγγελοι τοῦ  
 Θεοῦ ἐν οὐρανῷ εἰσι.  
 31 Περὶ δὲ τῆς ἀναστά-  
 σεως τῶν νεκρῶν οὐκ  
 ἀνέγνωτε τὸ ῥηθὲν ὑ- 26  
 μῖν ὑπὸ τοῦ Θεοῦ, λέ-  
 γοντος·

## MARK XII.

Ἐπτά<sup>a</sup> ἀδελφοὶ ἦσαν·  
 καὶ ὁ πρῶτος ἔλαβε  
 γυναῖκα, καὶ ἀπο-  
 θνήσκων οὐκ ἀφῆκε 30  
 σπέρμα. Καὶ ὁ δεύ-  
 τερος ἔλαβεν αὐτήν,  
 καὶ ἀπέθανε, καὶ οὐ-  
 δὲ αὐτὸς ἀφῆκε 31  
 σπέρμα· καὶ ὁ τρί-  
 τος ὡσαύτως.<sup>b</sup> Καὶ  
 ἔλαβον αὐτήν οἱ ἐπ-  
 τά, καὶ οὐκ ἀφῆκαν 32  
 σπέρμα. Ἐσχάτη  
 πάντων ἀπέθανε καὶ 33  
 ἡ γυνή. Ἐν τῇ οὖν  
 ἀναστάσει, ὅταν ἀνα-  
 στῶσι, τίνος αὐτῶν  
 ἔσται γυνή; οἱ γὰρ 34  
 ἐπτά ἔσχον αὐτήν  
 γυναῖκα. Καὶ  
 ἀποκριθεὶς ὁ Ἰη-  
 σοῦς εἶπεν αὐτοῖς·  
 Οὐ διὰ τοῦτο πλα- 35  
 νᾶσθε, μὴ εἰδότες  
 τὰς γραφάς, μηδὲ  
 τὴν δύναμιν τοῦ Θε-  
 οῦ; Ὅταν γὰρ ἐκ  
 νεκρῶν ἀναστῶσιν,  
 οὔτε γαμοῦσιν, οὔτε 36  
 γαμίσκονται, ἀλλ'  
 εἰσὶν ὡς ἄγγελοι<sup>c</sup> ἐν  
 τοῖς οὐρανοῖς. Περὶ  
 δὲ τῶν νεκρῶν, ὅτι  
 ἐγείρονται, οὐκ ἀνέ-

## LUKE XX.

τὰ οὖν ἀδελφοὶ ἦ-  
 σαν· καὶ ὁ πρῶτος  
 λαβὼν γυναῖκα, ἀπ-  
 ἔθανεν ἄτεκνος. Καὶ  
 ἔλαβεν ὁ δεύτερος τὴν  
 γυναῖκα, καὶ οὗτος  
 ἀπέθανεν ἄτεκνος.  
 31 Καὶ ὁ τρίτος ἔλαβεν  
 αὐτήν· ὡσαύτως δὲ  
 καὶ οἱ ἐπτά· οὐ<sup>d</sup> κατ-  
 ἔλιπον τέκνα, καὶ ἀπ-  
 ἔθανον. Ὅτις τινες δὲ  
 πάντων ἀπέθανε καὶ  
 33 ἡ γυνή. Ἐν τῇ οὖν  
 ἀναστάσει, τίνος αὐ-  
 τῶν γίνεται γυνή; οἱ  
 γὰρ ἐπτά ἔσχον αὐ-  
 34 τήν γυναῖκα. Καὶ  
 ἀποκριθεὶς εἶπεν αὐ-  
 τοῖς ὁ Ἰησοῦς· Οἱ  
 υἱοὶ τοῦ αἰῶνος τού-  
 του γαμοῦσι καὶ ἐκ-  
 35 γαμίσκονται· οἱ δὲ  
 καταξιώθεντες τοῦ  
 αἰῶνος ἐκείνου τυ-  
 χεῖν, καὶ τῆς ἀναστά-  
 σεως τῆς ἐκ νεκρῶν,  
 οὔτε γαμοῦσιν, οὔτε  
 36 ἐγκαμίσκονται· οὔτε  
 γὰρ ἀποθανεῖν ἔτι  
 δύνανται· ἰσαγγελοι  
 γὰρ εἰσι, καὶ υἱοὶ εἰσι  
 τοῦ Θεοῦ, τῆς ἀνα-  
 στάσεως υἱοὶ ὄντες.

<sup>a</sup> 20. Ἐπτά οὖν<sup>b</sup> 21 et 22. Alii: καὶ ὁ  
 τρ. ὡσαύτως· καὶ οἱ  
 ἐπτά οὐκ ἀφῆκαν  
 σπέρμα. Alii aliter.<sup>c</sup> 25. ἄγγελοι οἱ ἐν<sup>d</sup> 31. Alii: αὐτήν ὡ-  
 σαύτως· ὡσαύτως  
 δὲ καὶ\* Alii aliter  
 vel legunt, vel inter-  
 pungunt.<sup>e</sup> 31. καὶ οὐ

## MATTH. XXII.

## MARK XII.

## LUKE XX.

32 “Ἐγὼ εἰμι ὁ Θεὸς  
Ἀβραάμ, καὶ ὁ Θεὸς  
Ἰσαάκ, καὶ ὁ Θεὸς  
Ἰακώβ;” Οὐκ ἔστιν ὁ  
Θεὸς Θεὸς νεκρῶν, ἀλ-  
33 λά ζώντων. Καὶ ἀ-  
κούσαντες οἱ ὄχλοι ἐξε-  
πλήσσοντο ἐπὶ τῇ δι-  
δαχῇ αὐτοῦ.

34 Οἱ δὲ Φαρισαῖοι  
ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδ-  
δουκαίους, συνήχθησαν ἐπὶ τὸ αὐ-  
35 τό· καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν  
νομικὸς, πειράζων αὐτόν, καὶ λέγων·  
36 Διδάσκαλε, ποία ἐντολὴ μεγάλῃ ἐν  
37 τῷ νόμῳ; Ὁ δὲ Ἰησοῦς ἔφη<sup>a</sup> αὐτῷ·  
“Ἀγαπήσεις κύριον τὸν Θεόν σου  
ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ  
τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ δια-  
38 νοίᾳ σου.” Αὕτη ἐστὶ πρώτη καὶ  
39 μεγάλη ἐντολή. Δευτέρα δὲ ὁ-  
μοία αὐτῇ·<sup>b</sup> “Ἀγαπήσεις τὸν  
40 πλησίον σου, ὡς σεαυτόν.” Ἐν  
ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος  
ὁ νόμος καὶ οἱ προφῆται κρέ-  
μονται.

## LUKE XX.

39 Ἀποκριθέντες δὲ τινες τῶν γραμ-  
ματέων εἶπον· Διδάσκαλε, καλῶς  
εἶπας.

## MATTH. XXII.

41 Συνηγμένων δὲ τῶν Φαρισαίων,  
ἐπηρώτησεν αὐτοῖς ὁ Ἰησοῦς, λέ-

γνῶτε ἐν τῇ βίβλῳ 37 “Ὅτι δὲ ἐγείρονται οἱ  
Μωϋσέως, ἐπὶ τοῦ νεκροί, καὶ Μωϋσῆς  
βάτου,<sup>c</sup> ὡς εἶπεν αὐ- ἐμήνυσεν ἐπὶ τῆς βά-  
τῳ ὁ Θεός, λέγων· του, ὡς λέγει κύριον,  
“Ἐγὼ ὁ Θεὸς Ἀβρα- τὸν Θεὸν Ἀβραάμ,  
άμ, καὶ ὁ Θεὸς Ἰσα- καὶ τὸν Θεὸν Ἰσαάκ,  
άκ, καὶ ὁ Θεὸς Ἰα- καὶ τὸν Θεὸν Ἰακώβ.  
κώβ;” Οὐκ ἔστιν ὁ 38 Θεὸς δὲ οὐκ ἔστι νεκ-  
Θεὸς νεκρῶν, ἀλλὰ ρῶν, ἀλλὰ ζώντων·  
[[Θεός]] ζώντων. Ἦ- πάντες γὰρ αὐτῷ ζῶ-  
μεῖς οὖν πολὺν πλα- σιν.

28 Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀ-  
κούσας αὐτῶν συζητούντων, εἰδὼς  
ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπη-  
ρώτησεν αὐτόν· Ποία ἐστὶ πρώ-  
29 τη πάντων<sup>d</sup> ἐντολή; Ὁ δὲ Ἰησοῦς  
ἀπεκρίθη αὐτῷ· “Ὅτι πρώτη  
πάντων ἐντολή·<sup>e</sup> “Ἀκούε Ἰσρα-  
ήλ, κύριος ὁ Θεὸς ἡμῶν, κύριος εἰς  
30 ἐστι· καὶ ἀγαπήσεις κύριον τὸν  
Θεόν σου ἐξ ὅλης τῆς καρδίας σου,  
καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ  
ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης  
τῆς ἰσχύος σου.” Αὕτη πρώτη  
31 ἐντολή. Καὶ δευτέρα ὁμοία αὐ-  
τῇ·<sup>f</sup> “Ἀγαπήσεις τὸν πλησίον σου  
ὡς σεαυτόν.” Μείζων τούτων  
32 ἄλλη ἐντολή οὐκ ἔστι. Καὶ εἶπεν  
αὐτῷ ὁ γραμματεὺς· Καλῶς, δι-  
δάσκαλε· ἐπ’ ἀληθείας εἶπας, ὅτι  
εἰς ἐστι,<sup>g</sup> καὶ οὐκ ἔστιν ἄλλος πλὴν  
33 αὐτοῦ· καὶ τὸ ἀγαπᾶν αὐτόν ἐξ  
ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς  
συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς,  
καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγα-  
πᾶν τὸν πλησίον ὡς εαυτόν, πλεῖ-

<sup>a</sup> 37. εἶπεν<sup>b</sup> 39. Αἱῖ: ὁμοία, αὕτη·<sup>c</sup> 26. τῆς βάτου<sup>d</sup> 28. πασῶν<sup>e</sup> 29. πασῶν τῶν ἐντολῶν·<sup>f</sup> 31. ὁμοία, αὕτη· <sup>g</sup> 32. εἰς ἐστι Θεός,

## MATTH. XXII.

## MARK XII.

- 42 γων· Τί ὑμῖν δοκεῖ περὶ τοῦ Χρισ-  
 τοῦ; τίνος υἱός ἐστι; Λέγουσιν 34 τῶν καὶ θυσιῶν.<sup>α</sup> Καὶ ὁ Ἰησοῦς  
 αὐτῷ· Τοῦ Δαυὶδ.  
 43 Λέγει αὐτοῖς· Πῶς 35 θῆ, εἶπεν αὐτῷ· Οὐ μακρὰν εἴ ἀπὸ τῆς βα-  
 οὗν Δαυὶδ ἐν πνεύμα- σιλείας τοῦ Θεοῦ.  
 τι κύριον αὐτὸν καλεῖ; Καὶ οὐδεὶς οὐκέτι ἐ- 41 Εἶπε δὲ πρὸς αὐ-  
 44 λέγων· “Εἶπεν ὁ κύ- τόλμα αὐτὸν ἐπερω- τούς· Πῶς λέγουσι  
 ριος τῷ κυρίῳ μου· τῆσαι.  
 Κάθου ἐκ δεξιῶν μου, 35 Καὶ ἀποκριθεὶς ὁ 42 Δαυὶδ εἶναι; Καὶ  
 ἕως ἂν θῶ τοὺς ἐχ- Ἰησοῦς ἔλεγε, διδά- αὐτὸς Δαυὶδ λέγει  
 θρούς σου ὑποπόδι- σκων ἐν τῷ ἱερῷ· ἐν βίβλῳ ψαλμῶν·  
 ον τῶν ποδῶν σου.” Πῶς λέγουσιν οἱ “Εἶπεν ὁ κύριος τῷ  
 45 Εἰ οὖν Δαυὶδ καλεῖ γραμματεῖς, ὅτι ὁ κυρίῳ μου· Κάθου  
 αὐτὸν κύριον, πῶς υἱ- Χριστὸς υἱός ἐστι 43 ἐκ δεξιῶν μου, ἕως  
 46 ὅς αὐτοῦ ἐστι; Καὶ 36 Δαυὶδ; Αὐτὸς γὰρ ἂν θῶ τοὺς ἐχθρούς  
 οὐδεὶς ἐδύνατο αὐτῷ σου ὑποπόδιον τῶν  
 ἀποκριθῆναι λόγον· Δαυὶδ εἶπεν ἐν πνεύ- ποδῶν σου.” Δαυὶδ  
 οὐδε ἐτόλμησέ τις ἀπ’ οὗν κύριον αὐτὸν  
 ἐκείνης τῆς ἡμέρας καλεῖ· καὶ πῶς υἱ-  
 ἐπερωτήσασαι αὐτὸν οὐ- ὅς αὐτοῦ ἐστιν;  
 κέτι.  
 37 ποδῶν σου.” Αὐτὸς  
 οὖν Δαυὶδ λέγει αὐ-  
 τὸν κύριον· καὶ πόθεν υἱὸς αὐτοῦ ἐστι; Καὶ ὁ πολὺς  
 ὄχλος ἤκουεν αὐτοῦ ἡδέως.

§ 116. Jesus, in the hearing of his disciples and of the multitude, reproves the Scribes and Pharisees to their face, with a divine eloquence.

## MATTH. XXIII. 1—39.

## MARK XII. 38—40.

- 1 Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχ- 38 Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ  
 2 λοις καὶ τοῖς μαθηταῖς αὐτοῦ, ἰ- αὐτοῦ· Βλέπετε ἀπὸ τῶν γραμ-  
 γων· Ἐπὶ τῆς Μωϋσέως καθέ- ματέων, τῶν θελόντων ἐν στολαῖς  
 δρας ἐκάθισαν οἱ γραμματεῖς καὶ περιπατεῖν, καὶ ἄσπασμούς ἐν ταῖς  
 3 οἱ Φαρισαῖοι. Πάντα οὖν ὅσα ἂν 39 ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν

<sup>b</sup> 36. ἐν τῷ πν. τῷ ἁγίῳ. <sup>a</sup> 33. τῶν θυσιῶν.  
 “Εἶπεν



## MATTH. XXIII.

εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποι-  
εῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποι-  
εῖτε· λέγουσι γὰρ, καὶ οὐ ποιοῦσι.

4 Διςμεύουσιν γὰρ φορτία βαρέα καὶ  
δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ 45  
τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ 46  
δακτύλῳ αὐτῶν οὐ θέλουσι κινῆσαι

5 αὐτά. Πάντα τὰ ἔργα αὐτῶν  
ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς  
ἀνθρώποις. Πλατύνουσι δὲ τὰ  
φυλακτήρια αὐτῶν, καὶ μεγαλύνου-  
σι τὰ κράσπεδα τῶν ἱματίων αὐ-

6 τῶν· φιλοῦσι τε τὴν πρωτοκλισίαν

7 ἐν τοῖς δείπνοις, ταὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συγαγωγαῖς, ἡ καὶ  
τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώ-

8 πων, ῥαββί, ῥαββί. Ὅτι μὴ κληθῇτε ῥαββί· εἷς γὰρ ἐστὶν  
ὑμῶν ὁ καθηγητὴς <sup>a</sup> [ὁ Χριστός]· πάντες δὲ ὑμεῖς ἀδελφοὶ ἐστε.

9 Καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἷς γὰρ ἐστὶν ὁ πατὴρ  
10 ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς. Μηδὲ κληθῇτε καθηγηταί· εἷς γὰρ

11 ὑμῶν ἐστὶν ὁ καθηγητὴς, ὁ Χριστός. Ὁ δὲ μείζων ὑμῶν, ἔσται

12 ὑμῶν διάκονος. Ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται· καὶ  
ὅστις ταπεινώσει ἑαυτὸν, ὑψωθήσεται.

14 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρι-  
σαῖοι, ὑποκριταί· ὅτι κλείετε τὴν 40  
βασιλείαν τῶν οὐρανῶν ἔμπροσθεν  
τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσ-

έρχεσθε, οὐδὲ τοὺς εἰσερχομένους

13 ἀφίετε εἰσελθεῖν.<sup>b</sup> Οὐαὶ δὲ  
ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑ-

ποκριταί· ὅτι κατεσθίετε τὰς οἰκί-  
ας τῶν χηρῶν, καὶ προφάσει μακ-  
ρὰ <sup>c</sup> προσευχόμενοι· διὰ τοῦτο λή-

15 ψεσθε περισσότερον κρίμα. Οὐ-

αὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι περιάγετε τὴν θάλασ-

16 σσαν καὶ τὴν ξηρὰν, ποιῆσαι ἓνα προσήλυτον· καὶ ὅταν γένηται, ποιεῖτε

αὐτὸν υἱὸν γέννης διπλότερον ὑμῶν.

## MARK XII.

ταῖς συναγωγαῖς, καὶ πρωτοκλι-  
σίας ἐν τοῖς δείπνοις·

## LUKE XX. 45—47.

Ἀκούοντος δὲ παντὸς τοῦ λαοῦ,  
εἶπε τοῖς μαθηταῖς αὐτοῦ· Προσ-  
έχετε ἀπὸ τῶν γραμματέων, τῶν  
θελόντων περιπατεῖν ἐν στολαῖς,  
καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς  
ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν  
ταῖς συναγωγαῖς, καὶ πρωτοκλι-  
σίας ἐν τοῖς δείπνοις·

## MARK XII.

οἱ κατεσθίοντες τὰς οἰκίας τῶν χη-  
ρῶν, καὶ προφάσει μακρὰ <sup>d</sup> προσ-  
ευχόμενοι. Οὗτοι λήψονται πε-  
ρισσότερον κρίμα.

## LUKE XX.

οἱ κατεσθίουσι τὰς οἰκίας τῶν χη-  
ρῶν, καὶ προφάσει <sup>e</sup> μακρὰ προσ-  
εύχονται. Οὗτοι λήψονται περισ-  
σότερον κρίμα.

<sup>a</sup> 8. *Alii* : διδάσκαλος \*

<sup>b</sup> 13, 14. *Haec transposita sunt commata.*

<sup>c</sup> 14. *Alii* : μακροῖ

<sup>d</sup> 40. *Alii* : μακροῖ

<sup>e</sup> 47. *Alii* : μακροῖ

## MATTH. XXIII.

λέγοντες · “Ὁς ἂν ὁμώσει ἐν τῷ ναῷ, οὐδὲν ἔστιν · ὃς δ’ ἂν ὁμώσει ἐν τῷ  
 17 χρυσῷ τοῦ ναοῦ, ὀφείλει. Μωροὶ καὶ τυφλοὶ · τίς γὰρ μεῖζων ἔστιν; ὁ  
 18 χρυσός, ἢ ὁ ναὸς ὁ ἁγιάζων τὸν χρυσόν; Καί · “Ὁς ἂν ὁμώσει ἐν τῷ θυ-  
 19 σιαστηρίῳ, οὐδὲν ἔστιν · ὃς δ’ ἂν ὁμώσει ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ,  
 20 ὀφείλει. Μωροὶ καὶ τυφλοὶ · τί γὰρ μεῖζον; τὸ δῶρον, ἢ τὸ θυσιαστή-  
 21 ριον τὸ ἁγιάζον τὸ δῶρον; Ὁ οὖν ὁμώσας ἐν τῷ θυσιαστηρίῳ, ὁμνύει ἐν  
 22 αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ · καὶ ὁ ὁμώσας ἐν τῷ ναῷ, ὁμνύει ἐν  
 23 αὐτῷ καὶ ἐν τῷ κατοικήσαντι<sup>α</sup> αὐτόν · καὶ ὁ ὁμώσας ἐν τῷ οὐρανῷ, ὁμνύει  
 24 ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ. Οὐαὶ ὑ-  
 25 μῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί · ὅτι ἀποδεικαίνετε τὸ ἡδύοσ-  
 26 μον, καὶ τὸ ἄνηθον, καὶ τὸ κύμινον · καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου,  
 27 τὴν κρίσιν, καὶ τὸν ἔλεον, καὶ τὴν πίστιν. Ταῦτα δὲ<sup>β</sup> ἔδει ποιῆσαι, κακεί-  
 28 να μὴ ἀφιέναι. Ὁδηγοὶ τυφλοί · οἱ διῦλλίζοντες τὸν κώνωπα, τὴν δὲ κά-  
 29 μηλον καταπίνοντες. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑπο-  
 30 κριταί · ὅτι καθαρρίζετε τὸ ἔσωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσω-  
 31 θεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀδικίας.<sup>γ</sup> Φαρισαῖε τυφλέ · καθάρισον  
 32 πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς  
 33 αὐτῶν καθαρόν. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί · ὅτι  
 34 παρομοιάζετε τάφοις κεκοσμημένοις, οἵτινες ἔσωθεν μὲν φαίνονται ὡραῖοι,  
 35 ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. Οὕτω καὶ ὑμεῖς  
 36 ἔσωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοὶ ἔστε  
 37 ὑποκρίσεως καὶ ἀνομίας. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρι-  
 38 σαῖοι, ὑποκριταί · ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ  
 39 κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,<sup>δ</sup> καὶ λέγετε · Εἰ ἤμεθα<sup>δ</sup> ἐν ταῖς ἡ-  
 40 μέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἤμεθα<sup>δ</sup> κοινωνοὶ αὐτῶν ἐν τῷ αἵ-  
 41 ματι τῶν προφητῶν. Ὡστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοὶ ἔστε τῶν  
 42 φονευσάντων τοὺς προφῆτας. Καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν  
 43 πατέρων ὑμῶν. Ὁφείδετε, γεννήματα ἐχιδνῶν · πῶς φύγητε ἀπὸ τῆς κρί-  
 44 σεως τῆς γενένης; Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφῆτας,  
 45 καὶ σοφοὺς, καὶ γραμματεῖς · καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ στιανρώσετε,  
 46 καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πό-  
 47 λεως εἰς πόλιν · ὅπως ἔλθῃ ἐφ’ ὑμᾶς πᾶν αἷμα δίκαιον, ἐκχυρόμενον ἐπὶ  
 48 τῆς γῆς, ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱ-  
 49 οῦ Βαραχίου,<sup>ε</sup> ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου· Ἀ-  
 50 μὴν λέγω ὑμῖν, ὅτι<sup>ς</sup> ἤξει ταῦτα πάντα ἐπὶ τὴν γενεάν ταύτην.  
 51 Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα<sup>ς</sup> τοὺς προφῆτας, καὶ λιθοβο-  
 52 λούσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν

<sup>α</sup> 21. κατοικοῦντι<sup>β</sup> 23. δὲ om.<sup>γ</sup> 25. ἀκρασίας. *Alii aliter.*<sup>δ</sup> 30. ἤμεν bis.<sup>ε</sup> 35. υἱοῦ Βαραχίου *omittunt quidam.*<sup>ς</sup> 36. ὅτι om.<sup>ς</sup> 37. *Alii hic et alibi: ἀποκτείνουσα s. ἀποκτείνουσα \**

MATTH. XXIII.

τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἐαυτῆς ὑπὸ τὰς  
38 πτέρυγας; καὶ οὐκ ἠθελήσατε. Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρη-  
39 μος. Λέγω γὰρ ὑμῖν· Οὐ μὴ με ἴδῃτε ἀπάρτι, ἕως ἂν εὔπητε· Εὐλογημέ-  
νος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

§ 117. Jesus prefers the widow's offering to the gifts of the rich.

MARK XII. 41—44.

LUKE XXI. 1—4.

<p>41 Καὶ καθίσας ὁ Ἰησοῦς κατέ- ναντι τοῦ γαζοφυλακίου, ἐθεώ- ρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον. Καὶ πολ- λοὶ πλούσιοι ἔβαλλον πολλά. 42 Καὶ ἐλθοῦσα μία χήρα πτωχή, ἔβαλε λεπτὰ δύο, ὅ ἐστι κοδράντης. 43 Καὶ προσκαλεσάμενος τοὺς μαθη- τάς αὐτοῦ, εἶπεν<sup>a</sup> αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ὁ χήρα αὕτη ἡ πτω- χή πλεῖον πάντων βέβληκε τῶν βα- 44 λόντων εἰς τὸ γαζοφυλάκιον. Πάν- τες γὰρ ἐκ τοῦ περισσεύοντος αὐ- τοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.</p>	<p>1 Ἀναβλέψας δὲ εἶδε τοὺς βάλλ- οντας τὸ δῶρα αὐτῶν εἰς τὸ γα- 2 ζοφυλάκιον πλουσίου. Εἶδε δὲ καὶ τινα χήραν πενιχρὰν βάλλου- 3 σαν ἐκεῖ δύο λεπτά·<sup>1</sup> καὶ εἶπεν· Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χήρα ἡ πτωχή αὕτη πλεῖον πάντων ἔβα- 4 λεν. Ἀπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ θεοῦ· αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν ἔβαλε.</p>
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§ 118. Jesus foretells the destruction of the temple, as he takes his final leave of it; and, on the Mount of Olives, teaches four of his Apostles what were the signs of his coming to destroy the Jews, and to close the Mosaic dispensation.

MATTH. XXIV. 1.—XXV. 30.

MARK XIII. 1—37.

LUKE XXI. 5—36.

<p>1 Καὶ ἐξεληθὼν ὁ Ἰη- σοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ·<sup>b</sup> καὶ προσ- ῆλθον οἱ μαθηταὶ αὐ- τοῦ ἐπιδεῖξαι αὐτῷ τάς οἰκοδομὰς τοῦ ἱε- 2 ροῦ. Ὁ δὲ Ἰησοῦς</p>	<p>1 Καὶ ἐκπορευομέ- νου αὐτοῦ ἐκ τοῦ ἱε- ροῦ, λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ· Διδάσκαλε, ἴδε, πο- ταποὶ λίθοι καὶ πο- ταπαὶ οἰκοδομαί.</p>	<p>5 Καὶ τινων λεγόν- των περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασι κεκόσμη- 6 ται, εἶπε· Ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ</p>
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<sup>a</sup> 43. λέγει

<sup>b</sup> 1. Ἀπὸ τοῦ ἱεροῦ, ἐπορεύετο· \*

## ΜΑΤΘ. XXIV.

εἶπεν αὐτοῖς· Οὐ  
 βλέπετε<sup>α</sup> πάντα ταῦτα;  
 ἀμὴν λέγω ὑμῖν, οὐ μὴ  
 ἀφεθῇ ὧδε λίθος  
 ἐπὶ λίθον, ὃς οὐ<sup>β</sup> κα-  
 3 ταλυθῇσεται. Κα-  
 θημένον δὲ αὐτοῦ ἐπὶ  
 τοῦ ὄρους τῶν ἐλαιῶν,  
 προσῆλθον αὐτῷ οἱ  
 μαθηταὶ κατ' ἰδίαν,  
 λέγοντες· Εἰπέ ἡμῖν,  
 πότε ταῦτα ἔσται;  
 καὶ τί τὸ σημεῖον τῆς  
 σῆς παρουσίας καὶ τῆς  
 συντελείας τοῦ αἰῶνος;  
 4 Καὶ ἀποκριθεὶς ὁ Ἰη-  
 σοῦς εἶπεν αὐτοῖς·  
 Βλέπετε, μὴ τις ὑμᾶς  
 5 πλανήσῃ. Πολλοὶ  
 γὰρ ἐλεύσονται ἐπὶ τῷ  
 ὀνόματί μου, λέγοντες·  
 Ἐγὼ εἰμι ὁ Χριστός·  
 καὶ πολλοὺς πλανή-  
 6 σουσι. Μελλήσετε δὲ  
 ἀκούειν πολέμους, καὶ  
 ἀκοὰς πολέμων· ὁρᾶ-  
 τε, μὴ θροεῖσθε· δεῖ  
 γὰρ πάντα γενέσθαι·  
 ἀλλ' οὐπω ἐστὶ τὸ τέ-  
 7 λος. Ἐγεροθήσεται  
 γὰρ ἔθνος ἐπὶ ἔθνος,  
 καὶ βασιλεία ἐπὶ βα-  
 σιλείαν· καὶ ἔσονται  
 λιμοὶ, καὶ λοιμοὶ, καὶ

## MARK XIII.

2 Καὶ ὁ Ἰησοῦς ἀπο-  
 κριθεὶς εἶπεν αὐτῷ·  
 Βλέπεις ταύτας τὰς  
 μεγάλας οἰκοδομάς;  
 οὐ μὴ ἀφεθῇ λίθος  
 ἐπὶ λίθῳ, ὃς οὐ μὴ  
 3 καταλυθῇ· Καὶ  
 καθημένου αὐτοῦ εἰς  
 τὸ ὄρος τῶν ἐλαιῶν,  
 κατέναντι τοῦ ἱεροῦ,  
 ἐπηρώτων αὐτὸν κατ'  
 ἰδίαν Πέτρος καὶ Ἰ-  
 ἄκωβος καὶ Ἰωάννης  
 4 καὶ Ἀνδρέας· Εἰπέ  
 ἡμῖν, πότε ταῦτα  
 ἔσται; καὶ τί τὸ  
 σημεῖον ὅταν μέλλῃ  
 πάντα ταῦτα συντε-  
 5 λῆσθαι; Ὁ δὲ Ἰη-  
 σοῦς ἀποκριθεὶς αὐ-  
 τοῖς, ἤρξατο λέγειν·  
 Βλέπετε μὴ τις ὑμᾶς  
 6 πλανήσῃ. Πολλοὶ  
 γὰρ ἐλεύσονται ἐπὶ  
 τῷ ὀνόματί μου, λέ-  
 γοντες· Ὅτι ἐγὼ  
 εἰμι· καὶ πολλοὺς  
 7 πλανήσουσιν. Ὅταν  
 δὲ ἀκούσητε πολέ-  
 μους καὶ ἀκοὰς πο-  
 λέμων, μὴ θροεῖσθε·  
 δεῖ γὰρ γενέσθαι·  
 ἀλλ' οὐπω τὸ τέλος.  
 8 Ἐγεροθήσεται γὰρ  
 ἔθνος ἐπὶ ἔθνος, καὶ  
 βασιλεία ἐπὶ βασιλεί-  
 αν· καὶ ἔσονται σει-

## LUKE XXI.

ἀφεθήσεται λίθος  
 ἐπὶ λίθῳ, ὃς οὐ κα-  
 ταλυθῇσεται.  
 7 Ἐπηρώτησαν δὲ αὐ-  
 τὸν, λέγοντες· Δι-  
 δάσκαλε, πότε οὖν  
 ταῦτα ἔσται; καὶ  
 τί τὸ σημεῖον ὅταν  
 μέλλῃ ταῦτα γίνεσ-  
 θαι;  
 8 Ὁ δὲ εἶπε·  
 Βλέπετε, μὴ πλανη-  
 θῇτε. Πολλοὶ γὰρ  
 ἐλεύσονται ἐπὶ τῷ  
 ὀνόματί μου, λέγον-  
 τες· Ὅτι ἐγὼ εἰμι,  
 καὶ ὁ καιρὸς ἤγγικε.  
 Μὴ οὖν πορευθῇτε  
 9 ὀπίσω αὐτῶν· Ὅ-  
 ταν δὲ ἀκούσητε πο-  
 λέμους καὶ ἀκαταστα-  
 σίας, μὴ πτοηθῇτε·  
 δεῖ γὰρ ταῦτα γε-  
 νέσθαι πρῶτον· ἀλλ'  
 οὐκ ἐνθές τὸ τέλος.  
 10 Τότε, ἔλεγεν αὐτοῖς,  
 ἐγεροθήσεται ἔθνος  
 ἐπὶ ἔθνος, καὶ βα-  
 σιλεία ἐπὶ βασιλείαν·

<sup>a</sup> 2. Ἀλλ' : Βλέπετε (h. e. Οὐ οἶμ.).<sup>b</sup> 2. ὃς οὐ μὴ



## MATTH. XXIV.

## MARK XIII.

## LUKE XXI.

- σεισμοὶ, κατὰ τόπους.  
 8 Πάντα δὲ ταῦτα ἀρχὴ  
 9 ὧδίνων. Τότε πα-  
 ραδώσουσιν ὑμᾶς εἰς  
 θλίψιν, καὶ ἀποκτε-  
 ρουσιν ὑμᾶς.—  
 συνέδρια, καὶ εἰς συναγωγὰς δαρήσεσθε, καὶ ἐπὶ  
 ἡγεμόνων καὶ βασιλέων σταθή-  
 σεσθε, ἕνεκεν ἐμοῦ, εἰς μαρτύριον  
 11 αὐτοῖς.—<sup>a</sup>Ὅταν δὲ ἄγωσιν<sup>b</sup> ὑμᾶς  
 παραδιδόντες, μὴ προμεριμνᾶτε τί  
 λαλήσητε, μηδὲ μελετᾶτε· ἀλλ' ὃ  
 ἂν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ᾠρᾷ,  
 τοῦτο λαλεῖτε· οὐ γὰρ ἔστε ὑμεῖς οἱ λαλοῦντες,  
 12 ἀλλὰ τὸ πνεῦμα τὸ  
 ἅγιον. Παραδώσει  
 δὲ ἀδελφὸς ἀδελφὸν  
 εἰς θάνατον, καὶ πα-  
 τὴρ τέκνον· καὶ ἐπα-  
 ναστήσονται τέκνα  
 ἐπὶ γονεῖς, καὶ θα-  
 νατώσουσιν αὐτούς·  
 13 καὶ ἔσεσθε μισούμε-  
 νοι ὑπὸ πάντων, διὰ  
 τὸ ὄνομά μου· ὁ δὲ  
 ὑπομείνας εἰς τέλος,  
 οὗτος σωθήσεται.—  
 14 εἰς μαρτύριον. Θέ-  
 σθε οὖν εἰς τὰς καρ-  
 δίας ὑμῶν, μὴ προ-  
 μελετᾶν ἀπολογη-  
 15 θῆναι· ἐγὼ γὰρ  
 δώσω ὑμῖν στό-  
 μα καὶ σοφίαν, ἥ οὐ  
 δυνήσονται ἀντειπεῖν  
 ἢ<sup>d</sup> ἀντιστῆναι πάντες  
 οἱ ἀντικείμενοι ὑμῖν.  
 16 Παραδοθήσεσθε δὲ  
 καὶ ὑπὸ γονέων καὶ  
 ἀδελφῶν καὶ συγγε-  
 νῶν καὶ φίλων, καὶ  
 θανατώσουσιν ἐξ ὑ-  
 17 μῶν· καὶ ἔσεσθε μι-  
 σούμενοι ὑπὸ πάν-  
 των διὰ τὸ ὄνομά  
 18 μου. Καὶ θρῖξ ἐκ τῆς κεφαλῆς  
 19 ὑμῶν οὐ μὴ ἀπόλῃται. Ἐν τῇ ὑ-  
 πομομφῇ ὑμῶν κτήσασθε<sup>e</sup> τὰς ψυ-  
 χὰς ὑμῶν.

<sup>a</sup> 9. τῶν οἰκ.<sup>b</sup> 11. ἀγάγωσιν<sup>c</sup> 12. ἀπάντων<sup>d</sup> 15. οὐδὲ<sup>e</sup> 19. *Alit*: κτήσεσθε \*

## MATTH. XXIV.

## MARK XIII.

## LUKE XXI.

- 14 Καὶ κηρυχθήσεται 10 Καὶ εἰς πάντα τὰ  
τοῦτο τὸ εὐαγγέλιον ἔθνη δεῖ πρῶτον κη-  
τῆς βασιλείας ἐν ὅλῃ ρυχθῆναι τὸ εὐαγ-  
τῇ οἰκουμένῃ, εἰς μαρ γέλιον.  
τύριον πᾶσι τοῖς ἔθνε-  
σι· καὶ τότε ἥξει τὸ  
15 τέλος. Ὅταν οὖν 14 Ὅταν δὲ ἴδῃτε τὸ 20 Ὅταν δὲ ἴδῃτε κυ-  
ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώ- κλουμένην ὑπὸ στρα-  
ἐρημώσεως, τὸ φηθὲν τοπέδων τὴν Ἱερου-  
διὰ Δανιὴλ τοῦ προ- σαλήμ, τότε γινώτε,  
φήτου, ἐστὼς ἐν τόπῳ ὅτι ἤγγικεν ἡ ἐρή-  
ἁγίῳ· (ὁ ἀναγινώσκων 21 μωσις αὐτῆς. Τότε  
16 νοεῖτω·) τότε οἱ ἐν τῇ οἱ ἐν τῇ Ἰουδαίᾳ,  
Ἰουδαίᾳ, φευγέτωσαν φευγέτωσαν εἰς τὰ  
17 ἐπὶ τὰ ὄρη· ὁ ἐπὶ τοῦ 15 τωσαν εἰς τὰ ὄρη· ὁ  
δώματος, μὴ καταβαι- δὲ ἐπὶ τοῦ δώματος,  
νέτω ἄραι τὰ<sup>a</sup> ἐκ τῆς μὴ καταβάτω εἰς τὴν  
18 οἰκίας αὐτοῦ· καὶ ὁ οἰκίαν, μηδὲ εἰσελθέ-  
ἐν τῷ ἄγρῳ, μὴ ἐπι- τῷ ἄραι τι ἐκ τῆς οἰ-  
στρεψάτω ὀπίσω, ἄραι 16 κίας αὐτοῦ· καὶ ὁ 22 Ὅτι ἡμέραι ἐκδική-  
τὰ ἱμάτια αὐτοῦ. εἰς τὸν ἄγρον ὧν, μὴ σεως αὐταὶ εἰσι, τοῦ  
19 Οὐ- 17 τιον αὐτοῦ. Οὐαὶ δὲ 23 πλῆσθῆναι<sup>d</sup> πάντα,  
αὶ δὲ ταῖς ἐν γαστρὶ ἐχοῦ- ταῖς γεγραμμένα.  
ταῖς ἐν γαστρὶ ἐχοῦ- 19 ταις ἐν γαστρὶ ἐχοῦ- 23 Οὐαὶ δὲ ταῖς ἐν γασ-  
ταῖς καὶ ταῖς θηλα- ταις ἐν γαστρὶ ἐχοῦ- ταις ἐν γασ-  
ζούσαις ἐν ἐκείναις 18 ταις ἐν γαστρὶ ἐχοῦ- ταις ἐν γασ-  
19 ταις ἡμέραις. Προσ- ζούσαις ἐν ἐκείναις 18 ταις ἡμέραις. Προσ-  
20 ταῖς ἡμέραις. Προσ- εὔχεσθε δὲ, ἵνα μὴ εὔχεσθε δὲ, ἵνα μὴ  
γένηται ἡ φυγὴ ὑμῶν γέννηται ἡ φυγὴ ὑμῶν 19 γέννηται ἡ φυγὴ ὑμῶν  
21 βᾶτω.<sup>b</sup> Ἔσται γὰρ 24 χεიმῶνος. Ἔσονται 24 χεიმῶνος. Ἔσονται  
τότε θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ' 24 γὰρ αἱ ἡμέραι ἐκεί-  
οἷα οὐ γέγονεν ἀπ' 24 ναι θλίψις, οἷα οὐ  
ἀρχῆς κτίσεως ἥς ἔ- 24 γέγονε τοιαύτη ἀπ' ἀρχῆς κτίσεως ἥς ἔ-

<sup>a</sup> 17. τι<sup>b</sup> 20. ἐν σαββάτῳ.<sup>d</sup> 22. πληρωθῆναι<sup>e</sup> 23. ἐν τῷ λαῷ

## MATTH. XXIV.

## MARK XIII.

## LUKE XXI.

- ἀρχῆς κόσμου ἕως τοῦ  
 νῦν, οὐδ' οὐ μὴ γέ-  
 22 νηται. Καὶ εἰ μὴ ἐ-  
 κολοβώθησαν αἱ ἡμέ-  
 ραι ἐκείναι, οὐκ ἂν ἐ-  
 σώθη πᾶσα σὰρξ·  
 διὰ δὲ τοὺς ἐκλεκτοὺς  
 κολοβωθήσονται αἱ ἡμέραι ἐκείναι. 21  
 23 Τότε ἐάν τις ὑμῖν εἴπῃ· Ἰδοὺ, ὤ-  
 δε ὁ Χριστός, ἢ ὧδε· μὴ πιστεύ- 22  
 24 σητε. Ἐγερθήσονται γὰρ ψευδό-  
 χριστοὶ καὶ ψευδοπροφῆται, καὶ  
 δώσουσι σημεῖα καὶ τέρατα,  
 ὥστε πλανῆσαι, εἰ δυνατόν, καὶ 23  
 25 τοὺς ἐκλεκτούς. Ἰδοὺ, προεῖρηκα  
 26 ὑμῖν. Ἐὰν οὖν εἴπωσιν ὑμῖν· Ἰ-  
 δοὺ, ἐν τῇ ἐρήμῳ ἐστὶ· μὴ ἐξέλθη-  
 τε· Ἰδοὺ, ἐν τοῖς ταμείοις· μὴ  
 27 πιστεύσητε. Ὡσπερ γὰρ ἡ ἀστρα-  
 πὴ ἐξέρχεται ἀπὸ ἀνατολῶν, καὶ  
 φαίνεται ἕως δυσμῶν·  
 οὕτως ἔσται καὶ ἡ παρ- 24  
 ουσία τοῦ υἱοῦ τοῦ  
 28 ἀνθρώπου. Ὅπου  
 γὰρ ἐὰν ᾗ τὸ πτώμα,  
 ἐκεῖ συναχθήσονται  
 29 οἱ ἄνθρωποι. Εὐθὺς  
 δὲ μετὰ τὴν θλίψιν 25  
 τῶν ἡμερῶν ἐκείνων,  
 ὃ ἥλιος σκοτισθήσεται,  
 καὶ ἡ σελήνη οὐ δώσει  
 τὸ φέγγος αὐτῆς, καὶ  
 οἱ ἀστέρες πεσοῦνται  
 ἀπὸ τοῦ οὐρανοῦ, καὶ  
 αἱ δυνάμεις τῶν οὐρα-  
 νῶν σαλευθήσονται.  
 30 Καὶ τότε φανήσεται τὸ  
 σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ
- κτισεν ὁ Θεός, ἕως τοῦ  
 νῦν, καὶ οὐ μὴ γένη-  
 ται. Καὶ εἰ μὴ κύ-  
 ριος ἐκολόβωσε τὰς  
 ἡμέρας, οὐκ ἂν ἐσώ-  
 θη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς  
 ἐξελέξατο, ἐκολόβωσε τὰς ἡμέρας.  
 21 Καὶ τότε ἐάν τις ὑμῖν εἴπῃ· Ἰδοὺ,  
 ὧδε ὁ Χριστός· ἢ· Ἰδοὺ, ἐκεῖ·  
 22 μὴ πιστεύετε.<sup>a</sup> Ἐγερθήσονται γὰρ  
 ψευδόχριστοὶ καὶ ψευδοπροφῆται,  
 καὶ δώσουσι σημεῖα καὶ τέρατα,  
 πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν,  
 23 καὶ τοὺς ἐκλεκτούς. Ὅτι οἱ δὲ  
 βλέπετε· ἰδοὺ, προεῖρηκα ὑμῖν  
 πάντα.
- LUKE XXI.  
 25 Καὶ ἔσται σημεῖα ἐν  
 ἡλίῳ καὶ σελήνῃ  
 καὶ ἀστροῖς, καὶ  
 ἐπὶ τῆς γῆς συν-  
 οχὴ ἐθνῶν ἐν ἀπο-  
 ρία, ἡχούσης<sup>b</sup> θα-  
 λάσσης καὶ σάλου,  
 26 ἀποψυχόντων ἀν-  
 θρώπων ἀπὸ φόβου  
 καὶ προσδοκίας τῶν  
 ἐπερχομένων τῇ οἰ-  
 κομένῃ· αἱ γὰρ  
 δυνάμεις τῶν οὐρα-  
 νῶν σαλευθήσονται.

<sup>a</sup> 21. πιστεύσητε.<sup>b</sup> 25. Αἰὶ· ἐθνῶν, ἐν ἀ-  
 πορία ἤχους\*.

## MATTH. XXIV.

## MARK XIII.

## LUKE XXI.

οὐρανῷ· καὶ τότε κό- 26  
 ψονται πᾶσαι αἱ φυ-  
 λαὶ τῆς γῆς, καὶ ὁ-  
 ψονται τὸν υἱὸν τοῦ  
 ἀνθρώπου ἐρχόμενον  
 ἐπὶ τῶν νεφελῶν τοῦ 27  
 οὐρανοῦ, μετὰ δυνά-  
 μεως καὶ δόξης πολλῆς.  
 31 Καὶ ἀποστελεῖ τοὺς  
 ἄγγέλους αὐτοῦ μετὰ  
 σάλπιγγος φωνῆς με-  
 γάλης· καὶ ἐπισυνά-  
 ξουσι τοὺς ἐκλεκτοὺς  
 αὐτοῦ ἐκ τῶν τεσσά-  
 ρων ἀνέμων, ἀπ' ἁ-  
 κρων οὐρανῶν ἕως ἁ- 28  
 κρων αἰτῶν. Ἀπὸ  
 δὲ τῆς συκῆς μάθετε  
 τὴν παραβολήν· ὁ-  
 ταν ἤδη ὁ κλάδος αὐ-  
 τῆς γένηται ἀπαλός,  
 καὶ τὰ φύλλα ἐκφύη,<sup>a</sup> 29  
 γινώσκετε, ὅτι ἐγγὺς  
 33 τὸ θέρος. Οὕτω καὶ  
 ὑμεῖς, ὅταν ἴδητε πάν-  
 τα ταῦτα, γινώσκετε,  
 ὅτι ἐγγὺς ἐστὶν ἐπὶ 30  
 34 θύραις. Ἀμὴν λέγω  
 ὑμῖν, οὐ μὴ παρέλθῃ  
 ἡ γενεὰ αὕτη, ἕως ἂν  
 πάντα ταῦτα γένηται. 31  
 35 Ὁ οὐρανὸς καὶ ἡ γῆ  
 παρελεύσεται·<sup>b</sup> οἱ δὲ  
 λόγοι μου οὐ μὴ παρ-  
 36 ἐλθωσι. Περὶ δὲ 32  
 τῆς ἡμέρας ἐκείνης καὶ

Καὶ τότε ὁ- 27  
 ψονται τὸν υἱὸν τοῦ  
 ἀνθρώπου ἐρχόμενον  
 ἐν νεφέλαις, μετὰ δυνά-  
 μεως πολλῆς καὶ  
 δόξης. Καὶ τότε ὁ- 28  
 ποστελεῖ τοὺς ἄγγε-  
 λους αὐτοῦ, καὶ ἐπι-  
 συνάξει τοὺς ἐκλεκ-  
 τοὺς αὐτοῦ ἐκ τῶν  
 τεσσάρων ἀνέμων,  
 ἀπ' ἁκρου γῆς ἕως  
 ἁκρου οὐρανοῦ.

Καὶ τότε ὁψονται 27  
 τὸν υἱὸν τοῦ ἀνθρώ-  
 που ἐρχόμενον ἐν  
 νεφελῇ, μετὰ δυνά-  
 μεως καὶ δόξης πολ-  
 λῆς. Ἀρχομένων δὲ 28  
 τούτων γίνεσθαι,  
 ἀνακύψατε, καὶ ἐπά-  
 ρατε τὰς κεφαλὰς  
 ὑμῶν· διότι ἐγγί-  
 ζει ἡ ἀπολύτρωσις  
 ὑμῶν.

Καὶ εἶπε πα- 29  
 ραβολὴν αὐτοῖς· Ἴ-  
 δετε τὴν συκὴν καὶ  
 πάντα τὰ δένδρα·  
 30 ὅταν προβάλωσιν ἡ-  
 δη, βλέποντες, ἀφ'  
 ἑαυτῶν γινώσκετε,  
 ὅτι ἤδη ἐγγὺς τὸ  
 31 θέρος ἐστίν. Οὕτω  
 καὶ ὑμεῖς, ὅταν ἴδη-  
 τε ταῦτα γινόμενα,  
 γινώσκετε, ὅτι ἐγγὺς  
 ἐστὶν ἡ βασιλεία τοῦ  
 32 θεοῦ. Ἀμὴν λέγω  
 ὑμῖν, ὅτι οὐ μὴ  
 παρέλθῃ ἡ γενεὰ αὐ-  
 τη, ἕως ἂν πάντα  
 33 γένηται. Ὁ οὐρα-  
 νὸς καὶ ἡ γῆ παρ-  
 ελεύσονται· οἱ δὲ  
 λόγοι μου οὐ μὴ  
 34 παρέλθωσι. Προσ-  
 ἔχετε δὲ ἑαυτοῖς,

<sup>a</sup> 32. *Alui*: ἐκφυῖ<sup>b</sup> 35. *παρελεύσονται*·<sup>c</sup> 28. *Alui*: ἐκφυῖ<sup>d</sup> 31. *παρελεύσονται*·<sup>e</sup> 32. *καὶ*



## MATTH. XXIV.

ῥας<sup>a</sup> οὐδεὶς οἶδεν, οὐ-  
 δὲ οἱ ἄγγελοι τῶν οὐ-  
 ρανῶν, εἰ μὴ ὁ πατήρ  
 37 μόνος.<sup>b</sup> Ὡς περ δὲ αἱ  
 ἡμέραι τοῦ Νῶε, οὕ-  
 τως ἔσται καὶ ἡ πα-  
 ρουσία τοῦ υἱοῦ τοῦ  
 38 ἀνθρώπου. Ὡς περ  
 γὰρ ἦσαν ἐν ταῖς ἡ-  
 μέραις ταῖς πρὸ τοῦ  
 κατακλυσμοῦ τρώγον-  
 τες καὶ πίνοντες, γα-  
 μοῦντες καὶ ἐγκαμί-  
 ζοντες, ἄχρι ἧς ἡμέ-  
 ρας εἰσῆλθε Νῶε εἰς  
 39 τὴν κιβωτόν,<sup>c</sup> καὶ οὐκ  
 ἔγνωσαν, ἕως ἥλθεν  
 ὁ κατακλυσμὸς, καὶ ἥ-  
 ρεν ἅπαντας· οὕτως  
 ἔσται καὶ ἡ παρουσία  
 τοῦ υἱοῦ τοῦ ἀνθρώ-  
 40 που. Τότε δύο ἕσονται  
 ἐν τῷ ἀγρῷ· ὁ εἷς παραλαμ-  
 41 βάνεται, καὶ ὁ εἷς ἀφίεται. Δύο  
 ἀλήθουσιν ἐν τῷ μύλῳ· μία  
 42 παραλαμβάνεται, καὶ μία ἀφίεται. Γρηγορεῖτε οὖν,  
 43 ποία ὥρα ὁ κύριος ὑμῶν ἔρχεται. Ἐκεῖνο δὲ γινώσκετε,  
 44 ὅτι ὁ οἰκοδεσπότης ποία φυλακὴ ὁ κλέπτης ἔρχεται,  
 45 ὅταν καὶ οὐκ ᾔδει, διόρουγῃ τὴν οἰκίαν αὐτοῦ. Διὰ τοῦτο  
 46 καὶ ὑμεῖς γίνεσθε ἔτοιμοι· ὅτι, ἡ ὥρα οὐ δοκεῖτε,  
 47 ὁ υἱὸς τοῦ ἀνθρώ-  
 48 που ἔρχεται. Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος,  
 49 ὃν κατεστήσῃ ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ,  
 50 τοῦ διδόναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ;  
 51 Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ  
 52 εὐρήσῃ ποιοῦντα οὕτως. Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ  
 53 πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.  
 54 Ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρ-  
 55 διᾷ αὐτοῦ· Χρονίζεῖ ὁ κύριός μου ἐλθεῖν·<sup>1</sup> καὶ ἄρξῃται  
 56 τύπτειν τοὺς συν-  
 57 δούλους αὐτοῦ, ἐσθίει δὲ καὶ πίνει<sup>c</sup> μετὰ τῶν μεθυ-  
 58 νόντων· ἥξει ὁ κύριος τοῦ

## MARK XIII.

τῆς ῥας οὐδεὶς οἶ-  
 δει, οὐδὲ οἱ ἄγγελοι  
 οἱ ἐν οὐρανῷ, οὐδὲ ὁ  
 υἱός,<sup>d</sup> εἰ μὴ ὁ πατήρ.  
 33 Βλέπετε, ἀγρυπνεῖτε  
 καὶ προσεύχεσθε·  
 οὐκ οἴδατε γὰρ πότε  
 34 ὁ καιρὸς ἐστίν. Ὡς  
 ὁ ἀνθρώπος ἀπόδημος  
 ἀφίει τὴν οἰκίαν αὐ-  
 τοῦ, καὶ δούους τοῖς  
 δούλοις αὐτοῦ τὴν  
 ἐξουσίαν, καὶ ἐκάστη  
 τὸ ἔργον αὐτοῦ, καὶ  
 τῷ θυρωρῷ ἐνετείλα-  
 το, ἵνα γρηγορῇ·  
 35 Γρηγορεῖτε οὖν· οὐκ  
 οἴδατε γὰρ πότε ὁ  
 κύριος τῆς οἰκίας ἔρ-  
 χεται, ὅψε, ἢ μεσο-  
 36 νυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωῒ· μὴ  
 37 ἐλθὼν ἐξαίφνης, εὐρηῇ ὑμᾶς καθεύ-  
 38 δοντας. Ἄ δὲ ὑμῖν λέγω, πᾶσι λέ-  
 39 γω· Γρηγορεῖτε.  
 40 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε  
 41 τὴν ἡμέραν καὶ τὴν ὥραν ὃς ἔρχεται ὁ υἱὸς  
 42 τοῦ ἀνθρώπου. Ὡς περ ἦσαν οἱ ἄνθρωποι  
 43 τῶν ἡμερῶν Νῶε, οὕτως ἔσται ἡ παρουσία  
 44 τοῦ υἱοῦ τοῦ ἀνθρώπου. Ὡς περ ἦσαν οἱ  
 45 ἄνθρωποι τῶν ἡμερῶν Νῶε, οὕτως ἔσται ἡ  
 46 παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. Ὡς περ  
 47 ἦσαν οἱ ἄνθρωποι τῶν ἡμερῶν Νῶε, οὕτως  
 48 ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.  
 49 Ὡς περ ἦσαν οἱ ἄνθρωποι τῶν ἡμερῶν  
 50 Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ  
 51 τοῦ ἀνθρώπου. Ὡς περ ἦσαν οἱ ἄνθρωποι  
 52 τῶν ἡμερῶν Νῶε, οὕτως ἔσται ἡ παρουσία  
 53 τοῦ υἱοῦ τοῦ ἀνθρώπου. Ὡς περ ἦσαν οἱ  
 54 ἄνθρωποι τῶν ἡμερῶν Νῶε, οὕτως ἔσται  
 55 ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. Ὡς  
 56 περ ἦσαν οἱ ἄνθρωποι τῶν ἡμερῶν Νῶε,  
 57 οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ  
 58 ἀνθρώπου. Ὡς περ ἦσαν οἱ ἄνθρωποι τῶν  
 59 ἡμερῶν Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ  
 60 υἱοῦ τοῦ ἀνθρώπου.

## LUKE XXI.

μήποτε βαρνηθῶσιν<sup>e</sup>  
 ὑμῶν αἱ καρδίαι ἐν  
 κραιπάλῃ καὶ μέθῃ  
 καὶ μερίμναις βιωτι-  
 καῖς, καὶ αἰφνίδιος  
 ἐφ' ὑμᾶς ἐπιστῇ ἡ  
 35 ἡμέρα ἐκείνη· ὥς πα-  
 γίς γὰρ ἐπελεύσεται  
 ἐπὶ πάντας τοὺς κα-  
 θήμενους ἐπὶ πρόσω-  
 πον πάσης τῆς γῆς.  
 36 Ἀγρυπνεῖτε οὖν ἐν  
 παντὶ καιρῷ, δεόμε-  
 νοι, ἵνα καταξιωθῇ-  
 τε ἐκφυγεῖν ταῦτα  
 πάντα μέλλοντα γί-  
 νεσθαι, καὶ σταθῇ-  
 ναι ἔμπροσθεν τοῦ  
 υἱοῦ τοῦ ἀνθρώπου.  
 37 Ὡς περ ἦσαν οἱ ἄνθρωποι τῶν ἡμερῶν  
 38 Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ  
 39 τοῦ ἀνθρώπου. Ὡς περ ἦσαν οἱ ἄνθρωποι  
 40 τῶν ἡμερῶν Νῶε, οὕτως ἔσται ἡ παρουσία  
 41 τοῦ υἱοῦ τοῦ ἀνθρώπου. Ὡς περ ἦσαν οἱ  
 42 ἄνθρωποι τῶν ἡμερῶν Νῶε, οὕτως ἔσται  
 43 ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. Ὡς  
 44 περ ἦσαν οἱ ἄνθρωποι τῶν ἡμερῶν Νῶε,  
 45 οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ  
 46 ἀνθρώπου. Ὡς περ ἦσαν οἱ ἄνθρωποι τῶν  
 47 ἡμερῶν Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ  
 48 υἱοῦ τοῦ ἀνθρώπου. Ὡς περ ἦσαν οἱ ἄν-  
 49θρωποι τῶν ἡμερῶν Νῶε, οὕτως ἔσται ἡ  
 50 παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. Ὡς περ  
 51 ἦσαν οἱ ἄνθρωποι τῶν ἡμερῶν Νῶε, οὕτως  
 52 ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.  
 53 Ὡς περ ἦσαν οἱ ἄνθρωποι τῶν ἡμερῶν  
 54 Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ  
 55 τοῦ ἀνθρώπου. Ὡς περ ἦσαν οἱ ἄνθρωποι  
 56 τῶν ἡμερῶν Νῶε, οὕτως ἔσται ἡ παρουσία  
 57 τοῦ υἱοῦ τοῦ ἀνθρώπου. Ὡς περ ἦσαν οἱ  
 58 ἄνθρωποι τῶν ἡμερῶν Νῶε, οὕτως ἔσται  
 59 ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. Ὡς  
 60 περ ἦσαν οἱ ἄνθρωποι τῶν ἡμερῶν Νῶε,  
 οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ  
 ἀνθρώπου.

<sup>a</sup> 36. τῆς ῥας<sup>b</sup> 36. μου μόνος.<sup>c</sup> 49. συνδούλους, ἐσθί-  
 ειν δὲ καὶ πίνειν<sup>d</sup> 32. Omissa haec οὐδὲ ὁ υἱὸς dicit Ambrosius  
 (cum Basilio Magno) in Codd. Graecis.<sup>e</sup> 34. βαρνηθῶσιν

## MATTH. XXV.

51 δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει· καὶ  
 διχοτομήσει αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ  
 XXV ἔσται ὁ κλανθμός καὶ ὁ βρυγμός τῶν ὀδόντων. Τότε ὁμοι-  
 ωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦ-  
 2 σαι τὰς λαμπάδας αὐτῶν, ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου. Πέν-  
 3 τε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ αἱ πέντε<sup>α</sup> μωραί. Αἵτινες μωραί, λα-  
 4 βοῦσαι τὰς λαμπάδας αὐτῶν,<sup>β</sup> οὐκ ἔλαβον μετ' ἐαυτῶν ἔλαιον· αἱ δὲ φρό-  
 νιμοὶ ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν, μετὰ τῶν λαμπάδων αὐτῶν.  
 5 6 Χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι, καὶ ἐκάθευδον. Μésης δὲ  
 νυκτὸς κραυγὴ γέγονεν· Ἴδου, ὁ νυμφίος ἔρχεται· ἐξέρχεσθε εἰς ἀπάντησιν  
 7 αὐτοῦ. Τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκείναι, καὶ ἐκόσμησαν τὰς  
 8 λαμπάδας αὐτῶν. Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον· Δότε ἡμῖν ἐκ τοῦ  
 9 ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. Ἀπεκρίθησαν δὲ αἱ  
 φρόνιμοι, λέγουσαι· Μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε<sup>γ</sup> μάλ-  
 10 λον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς. Ἀπερχομένων δὲ αὐ-  
 τῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἔτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς  
 11 τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. Ὑστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ  
 12 παρθένοι, λέγουσαι· Κύριε, κύριε, ἀνοιξον ἡμῖν. Ὁ δὲ ἀποκριθεὶς εἶπεν·  
 13 Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡ-  
 14 μέραν, οὐδὲ τὴν ὥραν [ἐν ἣ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται]. Ὡς περ  
 γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους, καὶ παρέδωκεν αὐ-  
 15 τοῖς τὰ ὑπάρχοντα αὐτοῦ· καὶ ὃ μὲν ἔδωκε πέντε τάλαντα, ὃ δὲ δύο, ὃ δὲ  
 16 ἓν· ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδήμησεν εὐθέως. Πορευ-  
 θεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν, εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν<sup>δ</sup> ἄλλα  
 17 πέντε τάλαντα. Ὡσαύτως καὶ ὁ τὰ δύο, ἐκέρδησε καὶ αὐτὸς ἄλλα δύο.  
 18 Ὁ δὲ τὸ ἓν λαβὼν, ἀπελθὼν ὥρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον  
 19 τοῦ κυρίου αὐτοῦ. Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων  
 20 ἐκείνων, καὶ συναίρει μετ' αὐτῶν λόγον. Καὶ προσελθὼν ὁ τὰ πέντε τάλ-  
 λαντα λαβὼν, προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων· Κύριε, πέντε τάλ-  
 λαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς.  
 21 Ἐφη<sup>ε</sup> αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἦς  
 πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.  
 22 Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν, εἶπε· Κύριε, δύο τάλαντά  
 23 μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. Ἐφη αὐ-  
 τῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἦς πιστὸς, ἐπὶ  
 24 πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. Προσελ-

<sup>α</sup> 2. καὶ πέντε<sup>β</sup> 3. ἑαυτῶν<sup>γ</sup> 9. πορεύεσθε δὲ<sup>δ</sup> 16. Αἱ δὲ· ἐκέρδησεν<sup>ε</sup> 21. Ἐφη δὲ

## MATTH. XXV.

θῶν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφώς, εἶπε· Κύριε, ἔγνων σε, ὅτι σκλη-  
 ρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διε-  
 25 σκόρπισας· καὶ φοβηθεὶς, ἀπέλθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ·  
 26 ἴδε, ἔχεις τὸ σόν. Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ· Πονηρὸς  
 δοῦλε καὶ ὀκνηρὸς, ἦδεις, ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν  
 27 οὐ διεσκόρπισα; Ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις· καὶ  
 28 ἐλθὼν ἐγὼ ἐκομισάμην ἅν τὸ ἐμὸν σὺν τόκῳ. Ἄρατε οὖν ἀπ' αὐτοῦ τὸ  
 29 τάλαντον, καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. Τῷ γὰρ ἔχοντι παντὶ  
 δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει,  
 30 ἀρθήσεται ἀπ' αὐτοῦ. Καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε<sup>a</sup> εἰς τὸ σκότος  
 τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

§ 119. Jesus describes the proceedings at the last day. How Jesus  
 hitherto employed himself during this week.

## MATTH. XXV. 31—46.

31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ  
 32 [ἄγιοι] ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, καὶ  
 συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· καὶ ἀφοριεῖ αὐτοὺς ἀπ'  
 33 ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων· καὶ  
 στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων.  
 34 Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Λεῦτε, οἱ εὐλογημένοι τοῦ πα-  
 35 τρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς  
 36 κόσμου. Ἐπείνασα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσα-  
 37 τέ με· ξένος ἦμην, καὶ συνηγάγετέ με· ἡ γυμνός, καὶ περιεβάλετέ με· ἡ-  
 σθάνησα, καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἦμην, καὶ ἤλθατε<sup>b</sup> πρὸς με.  
 38 Τότε ὑποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες· Κύριε, πότε σὲ εἶδομεν  
 39 πεινῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν; ἢ πότε δὲ σε εἶδο-  
 40 μεν ξένον, καὶ συνηγάγομεν; ἢ γυμνόν, καὶ περιεβάλομεν; ἢ πότε δὲ σε  
 41 εἶδομεν ἁσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρὸς σε; Καὶ ἀποκριθεὶς ὁ  
 βασιλεὺς ἐρεῖ αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐν τούτων  
 42 τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. Τότε ἐρεῖ καὶ  
 τοῖς ἐξ εὐωνύμων· Πορεύεσθε ἀπ' ἐμοῦ, οἱ κατηραμένοι, εἰς τὸ πῦρ τὸ  
 43 αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. Ἐπείνασα  
 44 γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· ἢ ξένος  
 ἦμην, καὶ οὐ συνηγάγετέ με· γυμνός, καὶ οὐ περιεβάλετέ με· ἁσθενής,  
 45 καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. Τότε ἀποκριθήσονται καὶ αὐτοί,<sup>c</sup>  
 λέγοντες· Κύριε, πότε σὲ εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν,

<sup>a</sup> 30. ἐκβάλλετε<sup>b</sup> 36. ἤλθετε<sup>c</sup> 44. αὐτῷ καὶ αὐτοῖ



## MATTH. XXV.

45 ἢ ἀσθενῇ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμέν σοι; Τότε ἀποκριθήσεται  
αὐτοῖς, λέγων· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐν τούτων τῶν  
46 ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰ-  
ώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

## LUKE XXI. 37, 38.

37 Ἦν δὲ τὰς ἡμέρας ἐν τῇ ἱερῷ διδασκων· τὰς δὲ νύκτας ἐξερχόμενος ἡ-  
38 λίζετο εἰς τὸ ὄρος τὸ καλούμενον ἐλαιῶν. Καὶ πᾶς ὁ λαὸς ὠρθριζε πρὸς  
αὐτὸν ἐν τῇ ἱερῷ ἀκούειν αὐτοῦ.

§ 120. The transactions on the fourth day of the week in which Jesus  
was crucified.

## MATTH. XXVI. 1—16. MARK XIV. 1—11. LUKE XXII. 1—6.

1 Καὶ ἐγένετο, ὅτε ἐτέ- 1 Ἦν δὲ τὸ πάσχα 1 Ἦγγιζε δὲ ἡ ἑορτὴ  
λεσεν ὁ Ἰησοῦς πάντας καὶ τὰ ἄζυμα μετὰ τῶν ἁζύμων, ἡ λεγο-  
τοὺς λόγους τούτους, δύο ἡμέρας· καὶ ἐξή- 2 μένη πάσχα· καὶ ἐξή-  
εἶπε τοῖς μαθηταῖς αὐ- 2 τουν οἱ ἄρχιερεῖς καὶ 2 τουν οἱ ἄρχιερεῖς  
τοῦ· Οἴδατε, ὅτι μετὰ οἱ γραμματεῖς, πῶς καὶ οἱ γραμματεῖς,  
δύο ἡμέρας τὸ πάσχα 2 αὐτὸν ἐν δόλῳ κρατή- τὸ πῶς ἀνέλωσιν αὐ-  
γίνεται· καὶ ὁ υἱὸς 2 σαντες ἀποκτείνωσιν. τὸν· ἐφοβοῦντο γὰρ  
τοῦ ἀνθρώπου παρα- 2 Ἐλεγον δέ· Μὴ ἐν τῇ ἑορτῇ, μήποτε θό- 2 τὸν λαόν.  
δίδεται εἰς τὸ σταυρῶ- 2 ρυβος ἔσται τοῦ  
θῆναι. 2 λαοῦ.  
3 Τότε συνήχθησαν 3 οἱ ἄρχιερεῖς καὶ οἱ  
οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἄρχιερέ-  
4 ως, τοῦ λεγομένου Καϊάφα· καὶ συνεβουλευσάντο, ἵνα τὸν Ἰησοῦν δό-  
5 λῳ κρατήσωσι,<sup>a</sup> καὶ ἀποκτείνωσιν. Ἐλεγον δέ· Μὴ ἐν τῇ ἑορτῇ, ἵνα  
μὴ θόρυβος γένηται  
ἐν τῇ λαῷ.

6 Τοῦ δὲ Ἰησοῦ γε- 3 Καὶ ὄντος αὐτοῦ 2 Ἐποίησαν οὖν αὐτῷ  
νομένου ἐν Βηθανίᾳ, ἐν Βηθανίᾳ ἐν τῇ οὐ- 2 δεῖπνον ἐκεῖ, καὶ ὁ  
ἐν οἰκῇ Σίμωνος τοῦ 2 κῆ Σίμωνος τοῦ λεπ- 2 Μάρθα διηκόνει· ὁ  
7 λεπροῦ, προσῆλθεν 2 ροῦ, κατακειμένου αὐ- 2 δὲ Λάζαρος εἷς ἦν  
αὐτῷ γυνὴ ἀλάβα- 2 τοῦ, ἥλθε γυνὴ ἔχου- 2 τῶν ἀνακειμένων συν<sup>b</sup>  
στρον μύρου ἔχουσα 2 σα ἀλάβαστρον μύ- 2 3 αὐτῷ. Ἡ οὖν Μα-  
βαρυτίμου, καὶ κατέχε- 2 ρου, νάρδου πιστικῆς 2 ρία λαβοῦσα λίτραν  
εν ἐπὶ τὴν κεφαλὴν 2 πολυτελοῦς· καὶ συν- 2 μύρου νάρδου πιστι-

## JOHN XII. 2—7.

<sup>a</sup> 4. κρατήσωσι δόλῳ

<sup>b</sup> 2. συνανακειμένων



## MATTH. XXVI.

αὐτοῦ ἀνακειμένον.

8 Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ, ἡγανάκτησαν, λέγοντες· Εἰς τί ἡ ἀ-  
9 πώλεια αὕτη; Ἠδύ-  
νατο γὰρ τοῦτο [τὸ μύρον] πραθῆναι πολλοῦ, καὶ δοθῆναι τοῖς<sup>a</sup> πτωχοῖς.

10 Γροῦς δὲ ὁ Ἰησοῦς, εἶπεν αὐ-  
τοῖς· Τί κόπους παρ-  
έχετε τῇ γυναικί; ἔρ-  
γον γὰρ καλὸν εἰργά-  
11 σατο εἰς ἐμέ. Πάντο-  
τε γὰρ τοὺς πτωχοὺς  
ἔχετε μεθ' ἑαυτῶν·  
ἐμὲ δὲ οὐ πάντοτε ἔχε-  
12 τε. Βαλοῦσα γὰρ αὐ-  
τη τὸ μύρον τοῦτο ἐπὶ  
τοῦ σώματός μου, πρὸς  
τὸ ἐνταφιάσαι με ἐποί-  
ησεν.

13 Ἀμὴν λέγω ὑ-  
μῖν, ὅπου ἂν κηρυχθῇ  
τὸ εὐαγγέλιον τοῦτο ἐν  
ὅλῳ τῷ κόσμῳ, λαλη-  
θήσεται καὶ ὁ ἐποίη-  
σεν αὕτη, εἰς μνημό-  
συνον αὐτῆς.

14 Τότε πορευθεὶς εἰς

## MARK XIV.

τριψασα τὸ ἀλάβα-  
στρον, κατέχεεν αὐ-  
τοῦ κατὰ τῆς κεφα-  
4 λῆς. Ἦσαν δὲ τινες  
ἀγανακτοῦντες πρὸς  
ἑαυτοὺς, καὶ λέγον-  
τες· Εἰς τί ἡ ἀπώ-  
λεια αὕτη τοῦ μύρου  
5 γένονεν; Ἠδύνατο  
γὰρ τοῦτο τὸ μύρον<sup>b</sup>  
πραθῆναι ἐπάνω  
τριακοσίων δηναρί-  
ων, καὶ δοθῆναι τοῖς  
πτωχοῖς. Καὶ ἐνε-  
6 βριμῶντο αὐτῇ. Ὁ  
δὲ Ἰησοῦς εἶπεν·  
Ἀφετε αὐτήν· τί αὐ-  
τῇ κόπους παρέχετε;  
καλὸν ἔργον εἰργά-  
7 σατο ἐν ἐμοί.<sup>c</sup> Πάν-  
τοτε γὰρ τοὺς πτω-  
χοῖς ἔχετε μεθ' ἑαν-  
τῶν, καὶ, ὅταν θέλῃ-  
τε, δύνασθε αὐτοὺς  
εὖ ποιῆσαι· ἐμὲ δὲ  
8 οὐ πάντοτε ἔχετε. Ὁ  
ἔσχεν<sup>d</sup> αὕτη, ἐποίησε·  
προέλαβε μυρίσαι  
μου τὸ σῶμα εἰς τὸν  
9 ἐνταφιασμόν. Ἀμὴν  
λέγω ὑμῖν, ὅπου ἂν<sup>e</sup>  
κηρυχθῇ τὸ εὐαγγέλι-  
ον τοῦτο εἰς ὅλον τὸν  
κόσμον, καὶ ὁ ἐποίη-  
σεν αὕτη, λαληθήσε-  
ται εἰς μνημόσυνον  
αὐτῆς.

## JOHN XII.

κῆς πολυτίμου, ἥλει-  
ψε τοὺς πόδας τοῦ  
Ἰησοῦ, καὶ ἐξέμαζε  
ταῖς θριξὶν αὐτῆς  
τοὺς πόδας αὐτοῦ·  
ἡ δὲ οἰκία ἐπληρώθη  
ἐκ τῆς ὁσμῆς τοῦ μύ-  
4 ρου. Λέγει οὖν εἰς  
ἐκ τῶν μαθητῶν αὐ-  
τοῦ, Ἰούδας Σίμων-  
ος Ἰσκαριώτης, ὁ  
μέλλων αὐτὸν παρα-  
5 διδοῖναι· Διὰ τοῦ-  
το τὸ μύρον οὐκ  
ἐπράθη τριακοσίων  
δηνარიῶν, καὶ ἐδόθη  
6 πτωχοῖς; Εἶπε δὲ  
τοῦτο, οὐχ ὅτι περὶ  
τῶν πτωχῶν ἔμελεν  
αὐτῷ, ἀλλ' ὅτι κλέπ-  
της ἦν, καὶ τὸ γλωσ-  
σόκομον εἶχε, καὶ τὰ  
βαλλόμενα ἐβάστα-  
7 ζεν. Εἶπεν οὖν ὁ  
Ἰησοῦς· Ἀφες αὐ-  
8 τήν·—Τοὺς πτω-  
χοὺς γὰρ πάντοτε  
ἔχετε μεθ' ἑαυτῶν,  
ἐμὲ δὲ οὐ πάντοτε  
7 ἔχετε.—εἰς τὴν ἡμέραν  
τοῦ ἐνταφιασμοῦ μου  
τετήρηκεν αὐτό.

## LUKE XXII.

3 Εἰσῆλθε δὲ σατανᾶς<sup>f</sup>  
εἰς Ἰούδαν τὸν ἐπι-  
καλούμενον Ἰσκαριώ-  
την, ὄντα ἐκ τοῦ ἀ-

<sup>a</sup> 9. τοῖς om.<sup>b</sup> 5. τὸ μύρον om. <sup>c</sup> 6. εἰς  
ἐμέ. <sup>d</sup> 8. εἶχεν <sup>e</sup> 9. ἂν<sup>f</sup> 3. ὁ σατανᾶς

## MATTH. XXVI.

τῶν δώδεκα, ὃ λεγόμε- 10  
 νος Ἰούδας Ἰσκαριώ-  
 της, πρὸς τοὺς ἀρχιε-  
 ρεῖς, ἔειπε· Τί θέλετέ 15  
 μοι δοῦναι, καὶ γὰρ ὑμῖν  
 παραδώσω αὐτόν; Οἱ 11  
 δὲ ἔσκησαν αὐτῷ τριά-  
 κοντα ἀργύρια. Καὶ 16  
 ἀπὸ τότε ἐξήτει εὐκαι-  
 ρίαν, ἵνα αὐτὸν πα-  
 ραδῷ.

## MARK XIV.

Καὶ ὁ Ἰούδας ὁ 4  
 Ἰσκαριώτης, εἷς τῶν  
 δώδεκα, ἀπῆλθε  
 πρὸς τοὺς ἀρχιερεῖς, 11  
 ἵνα παραδῷ αὐτόν  
 αὐτοῖς. Οἱ δὲ ἀκού-  
 σαντες ἐχάρησαν·  
 καὶ ἐπηγγείλαντο αὐ-  
 τῷ ἀργύριον δοῦναι.  
 Καὶ ἐξήτει πῶς εὐ-  
 καιρῶς αὐτὸν παρα-  
 δῷ.

## LUKE XXII.

ριθμοῦ τῶν δώδεκα.  
 4 Καὶ ἀπελθὼν συνελά-  
 λησε τοῖς ἀρχιερεῦσι  
 καὶ τοῖς στρατηγοῖς,  
 τὸ πῶς αὐτὸν παρα- 5  
 δῷ αὐτοῖς. Καὶ ἐ-  
 χάρησαν· καὶ συν-  
 ἔθεντο αὐτῷ ἀργύ- 6  
 ριον<sup>a</sup> δοῦναι. Καὶ  
 ἐξωμολόγησε· καὶ  
 ἐξήτει εὐκαιρίαν τοῦ  
 παραδοῦναι αὐτὸν  
 αὐτοῖς ἄτερόν ὄχλον.

5. Alii: ἀργύρια

## PART VI.

THE

TRANSACTIONS OF THREE DAYS, FROM

THE DAY ON WHICH THE FOURTH PASSOVER WAS KILLED

TO THE END OF THE

DAY BEFORE THE RESURRECTION.

§ 121. Jesus prepares to keep the passover.

MATTH. XXVI. 17—19. MARK XIV. 12—16. LUKE XXII. 7—13.

- 17 Ἡ δὲ πρώτη τῶν 12 Καὶ τῇ πρώτῃ 7 Ἡλθε δὲ ἡ ἡμέ-  
ἀζύμων προσήλθον οἱ ἡμέρα τῶν ἀζύμων, ρα τῶν ἀζύμων, ἐν ᾗ  
μαθηταὶ τῷ Ἰησοῦ, ὅτε τὸ πάσχα ἔθνον, ἔδει θύεσθαι τὸ  
λέγοντες αὐτῷ. Ποῦ λέγουσιν αὐτῷ οἱ 8 πάσχα· καὶ ἀπέστει-  
θέλεις ἐτοιμάσωμέν μοι φαγεῖν τὸ πάσχα; μαθηταὶ αὐτοῦ· Πέτρον καὶ Ἰω-  
Ποῦ θέλεις ἀπελ- θόντες ἐτοιμάσωμεν, ἄννην, εἰπών· Πο-  
ῖνα φάγης τὸ πάσχα; ἵνα φάγωμεν· Οἱ δὲ 9  
18 Ὁ δὲ εἶπεν· Ὑπάγετε τῶν μαθητῶν αὐτοῦ, εἶπον αὐτῷ· Ποῦ θέ-  
εἰς τὴν πόλιν πρὸς τὸν καὶ λέγει αὐτοῖς· λεις ἐτοιμάσωμεν; ὁ  
δεῖνα, καὶ εἴπατε αὐ- Ὑπάγετε εἰς τὴν 10 δὲ εἶπεν αὐτοῖς· Ἴδου,  
τῷ· Ὁ διδάσκαλος λέγει· πόλιν· καὶ ἀπαν- εἰσελθόντων ὑμῶν  
λέγει· Ὁ καιρὸς μου τήσει ὑμῖν ἄνθρω- εἰς τὴν πόλιν, συναν-  
ἐγγύς ἐστι· πρὸς σε πος κεράμιον ὕ- τήσει ὑμῖν ἄνθρω-  
ποιῶ τὸ πάσχα μετὰ δατος βασιτάζων· πος κεράμιον ὕδατος  
τῶν μαθητῶν μου. ἀκολουθήσατε αὐ- βασιτάζων· ἀκολου-  
14 τῷ· καὶ ὅπου ἔαν θήσατε αὐτῷ εἰς τὴν οἰκίαν, οἷ  
εἰσέλθῃ, εἴπατε τῷ οἰκοδεσπότῃ· Ὅτι ὁ διδά- 11 εται· καὶ ἐρεῖτε τῷ  
σκαλος λέγει· Ποῦ ἐστι τὸ κατὰ-

## MARK XIV.

## LUKE XXII.

- λυμα, ὅπου τὸ πάσχα μετὰ τῶν οἰκοδεσπότη τῆς οἰκίας· λέγει σοι  
μαθητῶν μου φάγω; ὁ διδάσκαλος· Ποῦ ἐστὶ τὸ κατὰ-
- 15 Καὶ αὐτὸς λυμα, ὅπου τὸ πάσχα μετὰ τῶν  
ὑμῶν δεῖξει ἀνάγαιον<sup>a</sup> μέγα ἐστρω- 12 μαθητῶν μου φάγω; Καὶ κείνος  
μένον, ἑτοιμον· ἐκεῖ ἐτοιμάσατε ὑμῶν δεῖξει ἀνάγαι-
- 16 ἡμῶν. Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ, καὶ ον<sup>b</sup> μέγα ἐστρω-  
ΜΑΤΘ. XXVI. ἦλθον εἰς τὴν πό- μένον· ἐκεῖ ἐτοιμά-
- 19 Καὶ ἐποίησαν οἱ μα- λιν, καὶ εὗρον κα- 13 σατε. Ἀπελθόντες  
θηταὶ ὡς συνέταξεν θῶς εἶπεν αὐτοῖς· δὲ εὗρον καθὼς εἶ-  
αὐτοῖς ὁ Ἰησοῦς, καὶ καὶ ἡτοίμασαν τὸ ρηκεν αὐτοῖς· καὶ ἡ-  
ἡτοίμασαν τὸ πάσχα. πάσχα. τοίμασαν τὸ πάσχα.

§ 122. Jesus sits down with the twelve. There is ambitious contention among the twelve.

## MATTH. XXVI. 20.

## MARK XIV. 17. LUKE XXII. 14—18.

- 20 Ὁψίας δὲ γενομένης, 17 Καὶ ὀψίας γενομένης 14 Καὶ ὅτε ἐγένετο ἡ  
ἀνέκειτο μετὰ τῶν δώ- ἔρχεται μετὰ τῶν δώ- ὥρα, ἀνέπεσε, καὶ  
δεκα. δεκα. οἱ δώδεκα ἀπόστο-  
λοι σὺν αὐτῷ.—
- 24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων.  
25 Ὁ δὲ εἶπεν αὐτοῖς· Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν· καὶ οἱ  
26 ἐξουσιάζοντες αὐτῶν, εὐεργέται καλοῦνται. Ὑμεῖς δὲ οὐχ οὕτως· ἀλλ'  
ὁ μείζων ἐν ὑμῖν, γενέσθω ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος, ὡς ὁ διακονῶν.  
27 Τίς γὰρ μείζων; ὁ ἀνακείμενος, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ  
28 δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν. Ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ'  
29 ἐμοῦ ἐν τοῖς πειρασμοῖς μου· καὶ γὰρ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι  
30 ὁ πατήρ μου βασιλείαν, ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν  
τῇ βασιλείᾳ μου· καὶ καθίσετε<sup>c</sup> ἐπὶ θρόνων, κρίνοντες τὰς δώδεκα φυ-  
λὰς τοῦ Ἰσραὴλ.—
- 15 Καὶ εἶπε πρὸς αὐτούς· Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν  
16 μεθ' ὑμῶν, πρὸ τοῦ με παθεῖν· λέγω γὰρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω  
17 ἐξ αὐτοῦ, ἕως ὅτου πληρωθῇ<sup>d</sup> ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. Καὶ δεξιόμενος  
ποτήριον, εὐχαριστήσας εἶπε· Λάβετε τοῦτο, καὶ διαμερίσατε ἑαυτοῖς·  
18 λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ πῖω ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου, ἕως ὅτου  
ἡ βασιλεία τοῦ Θεοῦ ἔλθῃ.

<sup>a</sup> 15. ἀνώγειον<sup>b</sup> 12. ἀνώγειον<sup>c</sup> 30. μου, καὶ καθίσσασθε<sup>d</sup> 16. Alius: καινὸν βρωθῇ pro πληρωθῇ



## § 123. Jesus washes the feet of his disciples.

## JOHN XIII. 1—20.

- 1 *Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς, ὅτι ἐλλήλυθεν αὐτοῦ ἡ*  
*ὥρα, ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς*  
2 *ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς· καὶ δείπνου*  
*γενομένοι, (τοῦ διαβόλου ἥδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος*  
3 *Ἰσκαριώτου, ἵνα αὐτὸν παραδῷ,) ἰδὼς ὁ Ἰησοῦς, ὅτι πάντα δέδωκεν αὐ-*  
*τῷ ὁ πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ὑπὸ Θεοῦ ἐξηλθε, καὶ πρὸς τὸν Θεὸν*  
4 *ὑπάγει· ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν λέντι-*  
5 *ον, διέζωσεν ἑαυτόν· εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νί-*  
*πτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ ὃ ἦν διεζωσμένος.*  
6 *Ἐρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ λέγει αὐτῷ ἐκεῖνος· Κύριε, σὺ*  
7 *μὴ νίπτεις τοὺς πόδας;* Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὁ ἐγὼ  
8 *ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα. Λέγει αὐτῷ Πέτρος·*  
*Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς·*  
9 *Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. Λέγει αὐτῷ Σίμων Πέτρος·*  
10 *Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὴν κεφαλὴν. Λέγει αὐτῷ ὁ*  
*Ἰησοῦς· Ὁ λελουμένος οὐ χρεῖαν ἔχει ἢ τοὺς πόδας νίψασθαι, ἀλλ' ἔστι*  
11 *καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες. Ἦιδει γὰρ τὸν*  
*παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν· Οὐχὶ πάντες καθαροὶ ἐστε.*  
12 *Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν*  
13 *πάλιν, εἶπεν αὐτοῖς· Γινώσκετε τί πεποίηκα ὑμῖν;* Ἰσχυρὸς φωνεῖτέ με·  
14 *Ὁ διδάσκαλος καὶ ὁ κύριος· καὶ καλῶς λέγετε· εἰμὶ γάρ. Εἰ οὖν ἐγὼ*  
*ἔνιψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε*  
15 *ἀλλήλων νίπτειν τοὺς πόδας. Ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ*  
16 *ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιῇτε. Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστι δοῦλος*  
*μεῖζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μεῖζων τοῦ πέμψαντος αὐτόν.*  
17 18 *Εἰ ταῦτα οἴδατε, μακάριοι ἐστε, ἐὰν ποιῇτε αὐτά. Οὐ περὶ πάντων*  
*ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελεξάμην· ἀλλ', ἵνα ἡ γραφὴ πληρωθῇ· “Ὁ*  
*τρώγων μετ' ἐμοῦ τὸν ἄρτον, ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.”*  
19 *Ἀπάρτι λέγω ὑμῖν, πρὸ τοῦ γενέσθαι, ἵνα ὅταν γέννηται, πιστεύσῃτε, ὅτι*  
20 *ἐγὼ εἰμι. Ἀμὴν ἀμὴν λέγω ὑμῖν· Ὁ λαμβάνων ἑάν τινα πέμψω, ἐμὲ*  
*λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με.*

## § 124. Jesus foretells that Judas would betray him. The conduct of the disciples and Judas.

MATTH. XXVI. 21—25. MARK XIV. 18—21. LUKE XXII. 21—23. JOHN XIII. 21—35.

- 21 *Καὶ ἐσθιόντων 18 Καὶ ἀνακειμέ-* 21 *Πλὴν ἰδοὺ, ἡ 21 Ταῦτα εἰπὼν ὁ*  
*αὐτῶν, εἶπεν· νων αὐτῶν καὶ χεῖρ τοῦ παρα-* Ἰησοῦς *εἶτα-*

## MATTH. XXVI.

Ἀμὴν λέγω ὑμῖν,  
ὅτι εἷς ἐξ ὑμῶν  
παραδώσει με.

## MARK XIV.

ἐσθιόντων, εἰ-  
πεν ὁ Ἰησοῦς·  
Ἀμὴν λέγω ὑ-  
μῖν, ὅτι εἷς ἐξ  
ὑμῶν παρα-  
δώσει με, ὁ  
ἐσθίων μετ' ἐ-

## LUKE XXII.

διδόντος με  
μετ' ἐμοῦ ἐπὶ  
τῆς τραπέζης.

## JOHN XIII.

ράχθη τῷ  
πνεύματι, καὶ  
ἐμαρτύρησε, καὶ  
εἶπεν· Ἀμὴν  
ἀμὴν λέγω ὑ-  
μῖν, ὅτι εἷς ἐξ  
ὑμῶν παραδώ-

22 Καὶ λυπούμενοι 19 σφόδρα, ἤρξαντο λέγειν αὐτῷ ἕκαστος αὐτῶν·

Μήτι ἐγὼ εἰμι,

23 κύριε; Ὁ δὲ

ἀποκριθεὶς εἰ-

πεν· Ὁ ἐμβά-

20 φας μετ' ἐμοῦ ἐν

τῷ τρυβλίῳ τὴν

χεῖρα, οὗτός με παρα-

24 δώσει. Ὁ μὲν υἱὸς τοῦ

ἀνθρώπου ὑπάγει, κα-

θὼς γέγραπται περὶ

αὐτοῦ· οὐαὶ δὲ τῷ

ἀνθρώπῳ ἐκείνῳ, δι'

οὗ ὁ υἱὸς τοῦ ἀνθρώ-

που παραδίδεται· κα-

λὸν ἦν αὐτῷ, εἰ οὐκ

ἐγεννήθη ὁ ἄνθρωπος

ἐκεῖνος.

μοῦ. Οἱ δὲ

ἤρξαντο λυπεῖ-

σθαι, καὶ λέ-

γειν αὐτῷ εἷς

καθεὶς·<sup>a</sup> Μήτι

ἐγώ; καὶ ἄλ-

20 λος· Μήτι ἐγώ;

Ὁ δὲ ἀποκρι-

θεὶς εἶπεν αὐτοῖς·

Εἷς ἐκ

τῶν δώδεκα, ὁ ἐμβα-

21 τόμενος μετ' ἐμοῦ εἰς

τὸ τρυβλίον. Ὁ μὲν

υἱὸς τοῦ ἀνθρώπου

ὑπάγει, καθὼς γέ-

22 γραπται περὶ αὐτοῦ·

οὐαὶ δὲ τῷ ἀνθρώπῳ

ἐκείνῳ, δι' οὗ ὁ υἱὸς

τοῦ ἀνθρώπου παρα-

23 δίδεται· καλὸν ἦν αὐ-

τῷ, εἰ οὐκ ἐγεννήθη ὁ

ἄνθρωπος ἐκεῖνος.

## JOHN XIII.

23 Ἦν δὲ ἀνακείμενος εἷς ἐκ<sup>b</sup> τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν

24 ἡγάπα ὁ Ἰησοῦς. Νεύει οὖν τούτῳ Σίμων Πέτρος, πνθίσθαι τίς ἂν εἴη

25 περὶ οὗ λέγει. Ἐπιπεσὼν οὖν<sup>c</sup> ἐκεῖνος ἐπὶ τὸ στήθος τοῦ Ἰησοῦ, λέγει

26 αὐτῷ· Κύριε, τίς ἐστιν; Ἀποκρίνεται ὁ Ἰησοῦς· Ἐκεῖνός ἐστιν, ὃ ἐγὼ

27 βάψας τὸ ψωμίον ἐπιδώσω. Καὶ ἐμβάψας τὸ ψωμίον, δίδωσιν Ἰούδα Σι-

28 τανᾶς. Λέγει οὖν αὐτῷ ὁ Ἰησοῦς· Ὁ ποιεῖς, ποιήσον τάχιν. Ὁ τοῦτο

<sup>a</sup> 19. καθ' εἷς· Alii: καθείς· (Alii: καθείς s. καθ' εἷς.)

<sup>b</sup> 23. ἐκ om.

<sup>c</sup> 25. δὲ Alii omittunt.\*

## JOHN XIII.

29 δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ. Τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς· Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς πτωχοῖς ἵνα τὶ δῶ.

## MATTH. XXVI.

25 Ἀποκριθεὶς δὲ Ἰούδας, ὁ παραδιδούς αὐτόν, εἶπε· Μήτι ἐγὼ εἰμι, ῥαββί; Λέγει αὐτῷ· Σὺ εἶπας.

## JOHN XIII.

30 Λαβὼν οὖν τὸ ψωμίον ἐκεῖνος, εὐθέως ἐξῆλθεν· ἦν δὲ νύξ, ὅτε ἐξῆλθε.<sup>a</sup>  
 31 Λέγει ὁ Ἰησοῦς· Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς  
 32 ἐδοξάσθη ἐν αὐτῷ. Εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐ-  
 33 τὸν ἐν αἰσιν, καὶ εὐθὺς δοξάσει αὐτόν. Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν  
 εἰμι. Ζητήσετέ με· καὶ καθὼς εἶπον τοῖς Ἰουδαίοις· Ὅτι ὅπου ὑπάγω  
 34 ἐγὼ, ὑμεῖς οὐ δύνασθε ἔλθεῖν· καὶ ὑμῖν λέγω ἄρτι. Ἐντολὴν καινὴν δι-  
 δωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς  
 35 ἀγαπᾶτε ἀλλήλους. Ἐν τούτῳ γνώσονται πάντες, ὅτι ἐμοὶ μαθηταὶ ἔστε,  
 εἰς ἀγάπην ἔχητε ἐν ἀλλήλοις.

§ 125. Jesus foretells to the apostles the fall of Peter, and their common danger.

## JOHN XIII. 36—38.

36 Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, ποῦ ὑπάγεις; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ὅπου ὑπάγω, οὐ δύνασαι μοι νῦν ἀκολουθῆσαι· ὕστερον δὲ  
 37 ἀκολουθήσεις μοι. Λέγει αὐτῷ Πέτρος· Κύριε, διατί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.

## MATTH. XXVI. 31—35.

## MARK XIV. 27—31.

31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· Πάν- 27 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Ὅτι  
 τες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐ- πάντες σκανδαλισθήσεσθε ἐν ἐμοὶ  
 μοι ἐν τῇ νυκτὶ ταύτῃ. Γέγραπται ἐν τῇ νυκτὶ ταύτῃ· ὅτι γέγραπται·  
 γάρ·<sup>x</sup> “Πατάξω τὸν ποιμένα, καὶ “Πατάξω τὸν ποιμένα, καὶ δια-  
 διασκορπισθήσεται τὰ πρόβατα σκορπισθήσεται τὰ πρόβατα.”  
 32 τῆς ποιμένης.” Μετὰ δὲ τὸ ἐγερθῆ- 28 Ἀλλὰ μετὰ τὸ ἐγερθῆναί με, προ-  
 ναί με, προάξω ὑμᾶς εἰς τὴν Γαλι- 29 άξω ὑμᾶς εἰς τὴν Γαλιλαίαν. Ὅ  
 33 λαίαν. Ἀποκριθεὶς δὲ ὁ Πέτρος δὲ Πέτρος ἔφη αὐτῷ· Καὶ εἰ  
 εἶπεν αὐτῷ· Εἰ πάντες<sup>b</sup> σκανδαλι- πάντες σκανδαλισθήσονται, ἀλλ’  
 σθήσονται ἐν σοί, ἐγὼ οὐδέποτε οὐκ ἐγώ.  
 σκανδαλισθήσομαι.

<sup>a</sup> 30 et 31. νύξ. <sup>1</sup> Ὅτι οὖν ἐξῆλθε, λέγει ὁ Ἰησοῦς

<sup>b</sup> 31. Εἰ καὶ πάντες

## LUKE XXII. 31—38.

31 Εἶπε δὲ ὁ κύριος· Σίμων, Σίμων, ἰδοὺ, ὁ σατανᾶς ἐξητήσατο ὑμᾶς, τοῦ  
 32 σιναῖσαι ὡς τὸν σῖτον· ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίσ-  
 33 τις σου· καὶ σὺ ποτὲ ἐπιστρέψας, στήριξον τοὺς ἀδελφούς σου. Ὁ δὲ εἶ-  
 πεν αὐτῷ· Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον  
 πορεύεσθαι.

MATTH. XXVI.

MARK XIV.

LUKE XXII.

JOHN XIII.

34 Ἐφη αὐτῷ ὁ Ἰη- 30 Καὶ λέγει αὐτῷ 34 Ὁ δὲ εἶπε· Λέ- 38 Ἀπεκρίθη αὐτῷ  
 σοῦς· Ἀμὴν ὁ Ἰησοῦς· Ἀ- γω σοι, Πέτρε,  
 λέγω σοι, ὅτι ἐν μὴν λέγω σοι, οὐ μὴ φωνήσῃ  
 ταύτῃ τῇ νυκτὶ, ὅτι σὺ σήμερον<sup>β</sup> σήμερον ἀλέκ- ψυχὴν σου ὑ-  
 πρὶν ἀλέκτορα ἐν τῇ νυκτὶ τωρ, πρὶν ἢ πὲρ ἐμοῦ θή-  
 φωνῆσαι, τρεῖς ταύτῃ, πρὶν ἢ τρεῖς ἀπαρνήσῃ σεις; Ἀμὴν ἀ-  
 ἀπαρνήσῃ με. δις ἀλέκτορα μὴ εἰδέναι με. μὴν λέγω σοι,  
 35 Λέγει αὐτῷ ὁ 31 Ὁ δὲ ἐκ πε- 35 Καὶ εἶπεν αὐ- 38 οὐ μὴ ἀλέκτωρ  
 Πέτρος· Καὶ ῥισσοῦ ἔλεγε ἄτερ βαλαντί-  
 δέη με σὺν σοὶ ρισσοῦ ἔλεγε οὐ καὶ πήρας  
 ἀποθανεῖν, οὐ με δέη συναπο- καὶ ὑποδημά-  
 μή σε ἀπαρνή- θανεῖν σοι, οὐ των, μὴ τι-  
 σμαι. Ὁμοίως μή σε ἀπαρνή- νός ὑστερήσα-  
 δὲ<sup>α</sup> καὶ πάντες σμαι. Ὡσαύ- τε; Οἱ δὲ εἶ-  
 οἱ μαθηταὶ εἶ- τως δὲ καὶ πάν- πον· Οὐδενός.  
 πον. τες ἔλεγον. 36 Εἶπεν οὖν αὐ-  
 τοῖς· Ἀλλὰ νῦν,

ὁ ἔχων βαλάντιον, ἀράτω, ὁμοίως καὶ πήραν· καὶ ὁ μὴ ἔχων, πωλησάτω  
 37 τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν. Λέγω γὰρ ὑμῖν, ὅτι ἔτι  
 τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό· “Καὶ μετὰ ἀνόμων  
 38 ἐλογίσθη.” Καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει. Οἱ δὲ εἶπον· Κύριε,  
 ἰδοὺ, μάχαιραι ὥδε δύο. Ὁ δὲ εἶπεν αὐτοῖς· Ἰκανόν ἐστι.

§ 126. Jesus institutes the eating of bread in remembrance of his broken body.

MATTH. XXVI. 26. MARK XIV. 22. LUKE XXII. 19. I COR. XI. 23, 24.

26 Ἐσθιόντων δὲ 22 Καὶ ἐσθιόν- 19 Καὶ λαβὼν ἄρ- 23 —ἔλαβεν ἄρτον,  
 αὐτῶν, λαβὼν ὁ των αὐτῶν, λα- τον, εὐχαριστή- 24 καὶ εὐχαριστή-

<sup>α</sup> 35. δὲ om.<sup>β</sup> 30. ὅτι σήμερον



## MATTH. XXVI.

Ἰησοῦς τὸν ἄρ-  
τον, καὶ εὐλο-  
γήσας,<sup>a</sup> ἔκλασε,  
καὶ ἐδίδου τοῖς  
μαθηταῖς, καὶ  
εἶπε· Αἰβετε,  
φάγετε· τοῦτό  
ἐστι τὸ σῶμά  
μου.

## MARK XIV.

βῶν ὁ Ἰησοῦς  
ἄρτον, εὐλογή-  
σας ἔκλασε, καὶ  
ἔδωκεν αὐτοῖς,  
καὶ εἶπε· Αἰ-  
βετε [φάγετε].  
τοῦτό ἐστι τὸ  
σῶμά μου.

## LUKE XXII.

σας ἔκλασε, καὶ  
ἔδωκεν αὐτοῖς,  
λέγων· Τοῦτό  
ἐστι τὸ σῶμά  
μου, τὸ ὑπὲρ  
ὑμῶν διδόμε-  
νον· τοῦτο  
ποιεῖτε εἰς τὴν  
ἐμὴν ἀνάμνη-  
σιν.

## I COR. XI.

σας ἔκλασε, καὶ  
εἶπε· “[Αἰ-  
βετε, φάγετε·]  
τοῦτό μου ἐστὶ  
τὸ σῶμα τὸ ὑ-  
πὲρ ὑμῶν κλώ-  
μενον· τοῦτο  
ποιεῖτε εἰς τὴν  
ἐμὴν ἀνάμνη-  
σιν.”

## § 127. Jesus comforts his disciples.

## JOHN XIV. 1—31.

- 1 Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν Θεόν, καὶ εἰς  
2 ἐμὲ πιστεύετε. Ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ  
3 μὴ, εἶπον ἂν ὑμῖν. Πορεύομαι<sup>c</sup> ετοιμάσαι τόπον ὑμῖν·<sup>1</sup> καὶ ἐὰν πορευ-  
θῶ, καὶ ετοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι, καὶ παραλήψομαι ὑμᾶς πρὸς  
4 ἐμαυτόν· ἵνα ὅπου εἰμι ἐγώ, καὶ ὑμεῖς ᾔητε. Καὶ ὅπου ἐγὼ ὑπάγω οὐδατε,  
5 καὶ τὴν ὁδὸν οὐδατε. Λέγει αὐτῷ Θωμᾶς· Κύριε, οὐκ οἶδαμεν ποῦ  
6 ὑπάγεις· καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι; Λέγει αὐτῷ ὁ Ἰησοῦς·  
Ἐγὼ εἰμι ἡ ὁδὸς, καὶ ἡ ἀλήθεια, καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πα-  
7 τέρα, εἰ μὴ δι’ ἐμοῦ. Εἰ ἐγνώκετέ με, καὶ τὸν πατέρα μου ἐγνώκετε ἄν·  
8 καὶ ἀπάρτι γινώσκετε αὐτόν, καὶ ἐωράκατε αὐτόν. Λέγει αὐτῷ Φί-  
9 λιππος· Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. Λέγει αὐτῷ ὁ  
Ἰησοῦς· Τοσοῦτον χρόνον μεθ’ ὑμῶν εἰμι, καὶ οὐκ ἐγνώκας με, Φίλιππε;  
Ὁ ἐωρακὼς ἐμὲ, ἑώρακε τὸν πατέρα· καὶ πῶς σὺ λέγεις· Αἰῶξον ἡμῖν τὸν  
10 πατέρα; Οὐ πιστεύεις, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστι;  
Τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, ἅπ’ ἐμαντοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ  
11 μένων, αὐτὸς ποιεῖ τὰ ἔργα. Πιστεύετε μοι, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ  
12 πατὴρ ἐν ἐμοί·<sup>c</sup> εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι. Ἀμὴν ἀμὴν  
λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ, καὶ κείνος ποιήσει,  
13 καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι,<sup>1</sup> καὶ  
ὅ,τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω· ἵνα δοξασθῇ ὁ πα-  
14 τὴρ ἐν τῷ υἱῷ. Ἐάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.  
15 16 Ἐὰν ἀγαπᾷτε με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε· καὶ ἐγὼ ἐρωτήσω τὸν  
πατέρα, καὶ ἄλλον παρακλήτονα δώσει ὑμῖν, ἵνα μένη μεθ’ ὑμῶν εἰς τὸν  
17 αἰῶνα· τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι

<sup>a</sup> 26. *Alit*: εὐχαριστήσας\*<sup>b</sup> 2. *Alit*: ὑμῖν, ὅτι πορεύομαι<sup>c</sup> 11. ἐν ἐμοὶ ἐστιν·







## JOHN XV.

ὑμᾶς λέγω δούλους, ὅτι ὁ δοῦλος οὐκ οἶδε τί ποιῇ αὐτοῦ ὁ κύριος· ὑμᾶς  
 δὲ εἶρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου, ἐγνώρισα  
 16 ὑμῖν. Οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθνηκα  
 ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρετε, καὶ ὁ καρπὸς ὑμῶν μένη· ἵνα  
 17 ὅ,τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δῷ ὑμῖν. Ταῦτα ἐντέλ-  
 18 λομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους. Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώ-  
 19 σκετε, ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν  
 τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς  
 20 ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. Μνημονεύετε τοῦ λόγου,  
 οὗ ἐγὼ εἶπον ὑμῖν· Οὐκ ἔστι δούλος μείζων τοῦ κυρίου αὐτοῦ. Εἰ ἐμὲ  
 ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμετε-  
 21 ρον τηρήσουσιν. Ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου,  
 22 ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. Εἰ μὴ ἦλθον, καὶ ἐλάλησα αὐτοῖς,  
 ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσι περὶ τῆς ἁμαρτίας αὐ-  
 23 24 τῶν. Ὁ ἐμὲ μισῶν, καὶ τὸν πατέρα μου μισεῖ. Εἰ τὰ ἔργα μὴ ἐποί-  
 ησα ἐν αὐτοῖς, ἃ οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ  
 25 ἐωράκασι, καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν πατέρα μου. Ἀλλ', ἵνα πλη-  
 ρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν· “Ὅτι ἐμίσησάν με  
 26 ὡρεάν.” ✕ “Ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ  
 τοῦ πατρὸς, (τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται,)   
 27 ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ· καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς  
 XVI μετ' ἐμοῦ ἐστε. Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε.  
 2 Ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτει-  
 3 νας ὑμᾶς, δόξῃ λατρεῖν προσφέρειν τῷ Θεῷ. Καὶ ταῦτα ποιήσουσιν,<sup>a</sup> ὅτι  
 4 οὐκ ἔγνωσαν τὸν πατέρα, οὐδὲ ἐμὲ. Ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν  
 ἔλθῃ ἡ ὥρα, μνημονεύετε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν  
 5 ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην. Νῦν δὲ ὑπάγω πρὸς τὸν πέμ-  
 6 ψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με· Ποῦ ὑπάγεις; <sup>1</sup> ἀλλ' ὅτι ταῦτα  
 7 λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. Ἀλλ' ἐγὼ τὴν  
 ἀλήθειαν λέγω ὑμῖν· συμφέρει ὑμῖν, ἵνα ἐγὼ ἀπέλθω. Ἐὰν γὰρ <sup>b</sup> μὴ  
 ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμ-  
 8 ψω αὐτὸν πρὸς ὑμᾶς. Καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτι-  
 9 ας, καὶ περὶ δικαιοσύνης, καὶ περὶ κρίσεως. Περὶ ἁμαρτίας μὲν, ὅτι οὐ  
 10 πιστεύουσιν εἰς ἐμὲ· περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα μου ὑπά-  
 11 γω, καὶ οὐκέτι θεωρεῖτέ με· περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τού-  
 12 του κέκερται. Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βασιτάξεν  
 13 ἄρτι· ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς  
 πᾶσαν τὴν ἀλήθειαν. Οὐ γὰρ λαλήσει ἀφ' ἐαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ

<sup>a</sup> 3. ποιήσουσιν ὑμῖν, (ex. c. XV, 21.)<sup>b</sup> Αἰνῖ : γὰρ ἐγὼ



## JOHN XVI.

14 λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ  
 15 ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. Πάντα ὅσα ἔχει ὁ πατήρ, ἐμὰ ἐστι·  
 16 διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει,<sup>a</sup> καὶ ἀναγγελεῖ ὑμῖν. Μικρὸν,  
 καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με, ὅτι<sup>b</sup> ὑπάγω πρὸς  
 17 τὸν πατέρα. Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους· Τί  
 ἐστι τοῦτο ὃ λέγει ἡμῖν· Μικρὸν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρὸν,  
 18 καὶ ὄψεσθέ με· καὶ· Ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα;<sup>c</sup> Ἐλεγον οὖν·  
 19 Τοῦτο τί ἐστιν ὃ λέγει, τὸ μικρὸν; Οὐκ οἶδαμεν τί λαλεῖ. Ἐγὼ οὖν<sup>c</sup> ὁ  
 Ἰησοῦς, ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς· Περὶ τούτου ζητεῖτε  
 μετ' ἀλλήλων, ὅτι εἶπον· Μικρὸν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρὸν,  
 20 καὶ ὄψεσθέ με; Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς,  
 ὁ δὲ κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χα-  
 21 ρὰν γενήσεται. Ἡ γυνὴ ὅταν τίκτη, λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς·  
 ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν,  
 22 ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. Καὶ ὑμεῖς οὖν λύπην μὲν νῦν  
 ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδιά, καὶ τὴν χα-  
 23 ρὰν ὑμῶν οὐδεὶς αἶρει ἀπ' ὑμῶν· καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ  
 ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν  
 24 πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν. Ἔως ἄρτι οὐκ ᾔτήσατε  
 οὐδέν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ  
 25 πεπληρωμένη. Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται<sup>d</sup>  
 ὥρα, ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρῶσίᾳ περὶ  
 26 τοῦ πατρὸς ἀναγγελῶ ὑμῖν. Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου  
 αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν, ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ  
 27 ὑμῶν· αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ  
 28 πεπιστεύκατε, ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον. Ἐξῆλθον παρὰ τοῦ πα-  
 29 τρός, καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον, καὶ πορεύο-  
 30 μαι πρὸς τὸν πατέρα. Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ἴδε, νῦν παρῶ-  
 31 σίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. Νῦν οἶδαμεν, ὅτι οἶδας πάντα,  
 καὶ οὐ χρεῖαν ἔχεις, ἵνα τίς σε ἐρωτᾷ. Ἐν τούτῳ πιστεύομεν, ὅτι ἀπὸ θε-  
 32 οῦ ἐξῆλθες. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἄρτι πιστεύετε· ἰδοὺ,  
 ἔρχεται ὥρα, καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια, καὶ  
 33 ἐμὲ μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστι. Ταῦτα  
 λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰσὶν ἔχητε. Ἐν τῷ κόσμῳ θλίψιν ἔχετε·<sup>e</sup>  
 ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

<sup>a</sup> 15. λήψεται<sup>b</sup> 16. ὅτι ἐγὼ<sup>c</sup> 19. *Alii*: δὲ *Alii omittunt*.\*<sup>d</sup> 25. ἀλλ' ἔρχεται *Alii*: καὶ ἔρχεται<sup>e</sup> 33. ἔχετε·

## § 130. Jesus' prayer.

## JOHN XVII. 1—26.

- 1 Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπε· Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα  
 2 καὶ ὁ υἱός σου δοξάσῃ σε· καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός,  
 3 ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. Αὕτη δέ ἐστιν ἡ αἰ-  
 4 ῶνιος ζωὴ, ἵνα γινώσκωσι σέ τὸν μόνον ἀληθινὸν Θεόν, καὶ ὃν ἀπέστειλας  
 5 Ἰησοῦν Χριστόν. Ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον ἐτελείωσα, ὃ δέ-  
 6 δωκάς μοι ἵνα ποιήσω· καὶ νῦν δόξασόν με, σὺ πάτερ, παρὰ σεαυτῷ τῇ  
 7 δοξῇ, ἣ εἶχον, πρὸ τοῦ τὸν κόσμον εἶναι, παρὰ σοί. Ἐφανερώσαί  
 8 σου τὸ ὄνομα τοῖς ἀνθρώποις, οὓς δέδωκάς μοι ἐκ τοῦ κόσμου. Σοὶ ἦσαν,  
 9 καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τετήρηκασι. Νῦν ἔργωκαν,  
 10 ὅτι πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστιν· ὅτι τὰ ῥήματα ἃ δέδωκάς  
 11 μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς, ὅτι παρὰ  
 12 σοῦ ἐξῆλθον, καὶ ἐπίστευσαν, ὅτι σὺ με ἀπέστειλας. Ἐγὼ περὶ αὐτῶν  
 13 ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἶ-  
 14 σι·<sup>1</sup> καὶ τὰ ἐμὰ πάντα σὰ ἐστί, καὶ τὰ σὰ ἐμὰ· καὶ δεδόξασμαι ἐν αὐτοῖς.  
 15 Καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σε  
 16 ἔρχομαι. Πάτερ ἄγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, ὃ<sup>a</sup> δέδωκάς μοι,  
 17 ἵνα ὡσιν ἐν καθὼς ἡμεῖς. Ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτή-  
 18 ρουν αὐτοὺς ἐν τῷ ὀνόματί σου·—οὓς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ  
 19 αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ·—νῦν  
 20 δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσι τὴν χαρὰν  
 21 τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς. Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου·  
 22 καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ  
 23 εἰμὶ ἐκ τοῦ κόσμου. Οὐκ ἐρωτῶ, ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα  
 24 τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. Ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ  
 25 τοῦ κόσμου οὐκ εἰμὶ. Ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου·<sup>b</sup> ὁ λόγος ὁ σὸς  
 26 ἀληθείᾳ ἐστί. Καθὰς ἐμέ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα  
 27 αὐτοὺς εἰς τὸν κόσμον. Καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἐμαυτὸν, ἵνα καὶ  
 28 αὐτοὶ ὡσιν ἡγιασμένοι ἐν ἀληθείᾳ. Οὐ περὶ τούτων δὲ ἐρωτῶ μό-  
 29 νον, ἀλλὰ καὶ περὶ τῶν πιστευόντων<sup>c</sup> διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ·<sup>1</sup> ἵνα  
 30 πάντες ἐν ὧσι· καθὼς σὺ, πάτερ, ἐν ἐμοί, καὶ γὰρ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν  
 31 ἡμῖν ἐν ὧσιν· ἵνα ὁ κόσμος πιστεύσῃ, ὅτι σὺ με ἀπέστειλας. Καὶ ἐγὼ  
 32 τὴν δόξαν ἣν δέδωκάς μοι, δέδωκα αὐτοῖς· ἵνα ὡσιν ἐν, καθὼς ἡμεῖς ἐν  
 33 ἐσμεν·<sup>1</sup> (ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί·) ἵνα ὡσι τετελειωμένοι εἰς ἐν, καὶ  
 34 ἵνα γινώσκῃ ὁ κόσμος, ὅτι σὺ με ἀπέστειλας, καὶ ἡγάπησας αὐτοὺς, καθὼς

<sup>a</sup> 11. οὓς Alii: ὁ \*<sup>b</sup> 17. σου omittunt alii.\*<sup>c</sup> 20. πιστευόντων

## JOHN XVII.

24 ἐμὲ ἠγάπησας. Πάτερ, οὓς δέδωκάς μοι, θέλω, ἵνα ὅπου εἰμὶ ἐγὼ, κακεῖ-  
 νοι ὧσι μετ' ἐμοῦ· ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν, ἣν ἔδωκάς μοι, ὅτι  
 25 ἠγάπησάς με πρὸ καταβολῆς κόσμου. Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ  
 26 ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας· καὶ ἐ-  
 γνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω· ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με,  
 ἐν αὐτοῖς ᾗ, καὶ ἐν αὐτοῖς.

## § 131. Jesus' agony in Gethsemane.

MATTH. XXVI. 30, 36-46. MARK XIV. 26, 32-42. LUKE XXII. 39-46. JOHN XVIII. 1.

30 Καὶ ὑμνή- 26 Καὶ ὑμνή- 39 Καὶ ἐξελ- 1 Ταῦτα εἰ-  
 σαντες, ἐξῆλθον σαντες, ἐξῆλθον θῶν ἐπορεύθη πῶν ὁ Ἰησοῦς  
 εἰς τὸ ὕψος τῶν εἰς τὸ ὄρος τῶν κατὰ τὸ ἔθος ἐξῆλθε σὺν τοῖς  
 ἐλαιῶν. ἐλαιῶν. εἰς τὸ ὄρος τῶν ἐλαιῶν· ἡκο- τοῦ πέραν τοῦ  
 36 Τότε ἔρχε- 32 Καὶ ἔρχον- ται εἰς χωρίον, λούθησαν δὲ χεϊμάρου τοῦ  
 ται μετ' αὐτῶν οὗ τὸ ὄνο- αὐτῶ καὶ οἱ Κεδρῶν,<sup>d</sup> ὅπου  
 ὁ Ἰησοῦς εἰς χω- μα Γεθσημανῆ· μαθηταὶ αὐτοῦ. ἦν κήπος, εἰς ὃν  
 ρίον λεγόμενον καὶ λέγει τοῖς 40 Γενόμενος δὲ εἰσῆλθεν αὐτὸς  
 λέγει τοῖς μα- μαθηταῖς αὐ- ἐπὶ τοῦ τόπου, καὶ οἱ μαθηταὶ  
 θηταῖς· Καθί- τοῦ· Καθίσα- εἶπεν αὐ- αὐτοῦ.  
 σατε αὐτοῦ, ἕως τε ὧδε, ἕως τοῖς· Προσεύ-  
 οὗ ἀπελθὼν προσεύξωμαι. χεσθε μὴ εἰς-  
 προσεύξωμαι ἐ- ελθεῖν εἰς πει-  
 37 κεί. Καὶ παρα- 33 Καὶ παραλαμ- ρασμόν.  
 λαβὼν τὸν Πέ- βάνει τὸν Πέ-  
 τρον καὶ τοὺς τρον καὶ Ἰακώβον<sup>c</sup> καὶ Ἰωάν-  
 δύο υἱοὺς Ζεβε- νην μεθ' ἑαυτοῦ·  
 δαίου, ἤρξατο λυπεῖ- καὶ ἤρξατο ἐκθαμ-  
 σθαι καὶ ἀδημονεῖν. βεῖσθαι καὶ ἀδη-  
 38 Τότε λέγει αὐτοῖς· 34 μονεῖν. Καὶ λέγει  
 Περίλυπός ἐστιν ἡ ψυ- αὐτοῖς· Περίλυπός  
 χή μου ἕως θανάτου· ἐστιν ἡ ψυχὴ μου ἕως  
 μεῖναιτε ὧδε, καὶ γρη- θανάτου· μεῖναιτε  
 γορεῖτε μετ' ἐμοῦ. ὧδε, καὶ γρηγορεῖτε.

LUKE XXII.

39 Καὶ προσελθὼν<sup>b</sup> μικρόν, 35 Καὶ προσελθὼν μι- 41 Καὶ αὐτὸς ἀπεσπά-

<sup>a</sup> 36. *Alit*: Γεθ-  
 σημανεῖ \*

<sup>c</sup> 33. τὸν Ἰακώβον

<sup>d</sup> 1. τῶν Κεδρῶν

<sup>b</sup> 39. *Alit*: προσελθὼν

## MATTH. XXVI.

ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ, προσευχόμενος, καὶ λέγων· Πάτερ μου, εἰ δυνατόν ἐστι, παρ-  
 ελθέτω ἀπ' ἐμοῦ τὸ 36 ποτήριον τοῦτο· πλήν οὐχ ὡς ἐγὼ θέλω, ἀλλ'  
 40 ὡς σύ. Καὶ ἔρχεται πρὸς τοὺς μαθητάς, καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· Οὕτως οὐκ 37 ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ;  
 41 Γρηγορεῖτε καὶ προσ- εὔχεσθε, ἵνα μὴ εἰσέλ- θητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρό-  
 42 σθενής. Πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο, λέγων· Πάτερ μου, εἰ οὐ δύ- 39 νатаι τοῦτο τὸ ποτή-  
 ριον παρελθεῖν ἀπ' ἐμοῦ, ἐὰν μὴ 40 λόγον εἰπών. Καὶ ὑποστρέψας, εὗρεν αὐτοὺς πάλιν καθεύδοντας· (ἦσαν γὰρ αὐ-  
 43 τῶν οἱ ὀφθαλμοὶ βεβαρημένοι·) καὶ 44 ἀφείδ αὐτοὺς, ἀπελθὼν πάλιν, προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών.

## MARK XIV.

κρὸν, ἔπεσεν ἐπὶ τῆς γῆς· καὶ προσήχε-  
 το, ἵνα, εἰ δυνατόν ἐστι, παρέλθῃ ἀπ' 42 αὐτοῦ ἡ ὥρα. Καὶ ἔλεγεν· Ἀββᾶ ὁ πα-  
 τήρ, πάντα δυνατά σοι· παρενεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο. Ἀλλ' οὐ, τί 45 ἐγὼ θέλω, ἀλλὰ τί  
 37 σύ. Καὶ ἔρχεται, καὶ εὐρίσκει αὐτοὺς καθεύδοντας· καὶ λέγει τῷ Πέτρῳ· Σίμων, καθεύδεις; 46 οὐκ ἰσχυσας μίαν ὥραν γρηγορῆσαι;  
 38 Γρηγορεῖτε καὶ προσ- εὔχεσθε, ἵνα μὴ εἰσ- ἐλθῃτε εἰς πειρασ-  
 μόν· τὸ μὲν πνεῦμα

## LUKE XXII.

σθη ἀπ' αὐτῶν ὥσεί λίθου βολήν, καὶ θείς τὰ γόνατα 42 προσηύχετο, ἵ λέγων· Πάτερ, εἰ βούλει παρενεγκεῖν τὸ ποτή- ριον τοῦτο ἀπ' ἐμοῦ· πλήν μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν γενέσθω.—Καὶ ἀ-  
 ναστάς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητάς [[αὐτοῦ]], εὗρεν αὐ-  
 τοὺς κοιμωμένους ἀ- 46 πὸ τῆς λύπης· καὶ εἶπεν αὐτοῖς· Τί καθεύδετε; ἀνα-  
 σιάντες προσεύχε- σθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν.

Καὶ πάλιν ἀπελθὼν προσηύξατο, τὸν αὐτὸν λόγον εἰπών. Καὶ ὑποστρέψας, εὗρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν καταβαρυνόμενοι,<sup>a</sup> καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσι.

## LUKE XXII.

43 44 Ὡφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ, ἐνισχύων αὐτόν. Καὶ γενόμενος ἐν ἀγωνίᾳ, ἐκτενέστερον προσηύχετο. Ἐγένετο δὲ ὁ ἰδρὼς αὐτοῦ ὥσεί θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.<sup>b</sup>

## MATTH. XXVI.

45 Τότε ἔρχεται πρὸς τοὺς μαθητάς αὐτοῦ, καὶ λέγει αὐτοῖς· Καθεύ-

## MARK XIV.

41 Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς· Καθεύδετε τὸ λοιπὸν καὶ

<sup>a</sup> 40. βεβαρημένοι<sup>b</sup> 43, 44. Haec comma-  
ta quidam omitunt.



## MATTH. XXVI.

δετε τὸ λοιπὸν καὶ ἀναπαύεσθε;  
 ἰδού, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ  
 ἀνθρώπου παραδίδεται εἰς χεῖρας  
 46 ἁμαρτωλῶν. Ἐγείρεσθε· ἄγωμεν· 42  
 ἰδού, ἤγγικεν ὁ παραδιδούς με.

## MARK XIV.

ἀναπαύεσθε; ἀπέχει· ἤλθεν ἡ  
 ὥρα· ἰδού, παραδίδεται ὁ υἱὸς  
 τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν  
 46 ἁμαρτωλῶν. Ἐγείρεσθε· ἄγω-  
 μεν· ἰδού, ὁ παραδιδούς με ἤγγικε.

## § 132. Jesus is betrayed.

## JOHN XVIII, 2—12.

2 Ἦιδει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν, τὸν τόπον· ὅτι πολλάκις  
 3 συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. Ὁ οὖν Ἰούδας λαβὼν  
 τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ  
 μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων.

## MATTH. XXVI. 47—56.

47 Καὶ ἔτι αὐτοῦ λα-  
 λοῦντος, ἰδού, Ἰούδας,  
 εἰς τῶν δώδεκα, ἤλθε,  
 καὶ μετ' αὐτοῦ ὄχλος  
 πολλὸς μετὰ μαχαιρῶν  
 καὶ ξύλων, ἀπὸ τῶν  
 ἀρχιερέων καὶ πρεσβυ-  
 τέρων τοῦ λαοῦ.

## MARK XIV. 43—52.

43 Καὶ εὐθέως, ἔτι  
 αὐτοῦ λαλοῦντος,  
 παραγίνεται Ἰούδας,  
 εἰς ὃν τῶν δώδεκα,  
 καὶ μετ' αὐτοῦ ὄχ-  
 λος πολλὸς μετὰ μα-  
 χαιρῶν καὶ ξύλων,  
 παρὰ τῶν ἀρχιερέων  
 καὶ τῶν γραμμάτων  
 καὶ τῶν πρεσβυτέρων.

## LUKE XXII. 47—53.

47 Ἐτι δὲ αὐτοῦ λα-  
 λοῦντος, ἰδού ὄχλος,  
 καὶ ὁ λεγόμενος Ἰού-  
 δας, εἰς τῶν δώδεκα,  
 προσήρχετο αὐτούς<sup>a</sup>,--

## JOHN XVIII.

4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς·  
 5 Τίνα ζητεῖτε; Ἰ' Απεκρίθησαν αὐτῷ· Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐ-  
 τοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι. (Εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐ-  
 6 τὸν, μετ' αὐτῶν.) Ὡς οὖν εἶπεν αὐτοῖς· Ὅτι ἐγὼ εἰμι· ἀπῆλθον εἰς τὰ  
 7 ὀπίσω, καὶ ἔπεσον χαμαί. Πάλιν οὖν αὐτούς ἐπηρώτησε· Τίνα ζητεῖτε;  
 8 Οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζωραῖον. Ἰ' Απεκρίθη ὁ Ἰησοῦς· Εἶπον ἡμῖν,  
 9 ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν. Ἰνα πληρωθῇ  
 ὁ λόγος, ὃν εἶπεν· “Ὅτι οὓς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐ-  
 δένα.”

## MATTH. XXVI.

48 Ὁ δὲ παραδιδούς αὐτὸν, ἔδωκεν  
 αὐτοῖς σημεῖον, λέγων· Ὅν ἂν  
 φιλήσω, αὐτός ἐστι· κρατήσατε αὐ-

## MARK XIV.

48 Δεδώκει δὲ ὁ παραδιδούς αὐτὸν  
 σύσσημον αὐτοῖς, λέγων· Ὅν ἂν  
 φιλήσω, αὐτός ἐστι· κρατήσατε

<sup>a</sup> 47. αὐτῶν.

## MATTH. XXVI.

49 τόν. Καὶ εὐθέ-  
ως προσελθὼν  
τῷ Ἰησοῦ, εἶπε·  
Χαῖρε, ῥαββί.

Καὶ κατεφίλησεν  
50 αὐτόν. Ὁ δὲ

Ἰησοῦς εἶπεν  
αὐτῷ· Ἐταῖρε,  
ἐφ' ὃ<sup>a</sup> πάρει;  
Τότε προσελ-

θόντες ἐπέβαλον  
τάς χεῖρας ἐπὶ  
τὸν Ἰησοῦν, καὶ  
ἐκράτησαν αὐ-

51 τόν. Καὶ ἰδοὺ 47  
εἷς τῶν μετὰ Ἰ-  
ησοῦ, ἐκτείνας  
τὴν χεῖρα, ἀπέ-

σπασε τὴν μά-  
χαιραν αὐτοῦ·  
καὶ πατάξας τὸν,  
δοῦλον τοῦ

ἀρχιερέως, ἀφεῖ-  
λεν αὐτοῦ τὸ ὠ-

52 τίον. Τότε λέ-  
γει αὐτῷ ὁ Ἰη-  
σοῦς· Ἀπόστρεφόν σου τὴν μά-  
χαιραν εἰς τὸν τόπον αὐτῆς· πάν-

53 μαχαίρα ἀπολοῦνται.<sup>b</sup> Ἡ δοκεῖς,  
ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι  
τὸν πατέρα μου, καὶ παραστή-

σει μοι πλείους ἢ δώδεκα λεγεῶ-  
54 νας ἀγγέλων; Πῶς οὖν πλη-  
ρωθῶσιν αἱ γραφαί, ὅτι οὐ-

τω δεῖ γενέσθαι;

55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἰ-

## MARK XIV.

αὐτὸν καὶ ἀπαγάγετε ἀσφαλῶς. Καὶ ἐλθὼν,  
εὐθέως προσελθὼν αὐτῷ, λέγει· Ῥαββί,

ῥαββί· καὶ κα-  
τεφίλησεν αὐτόν. 47

## LUKE XXII.

Ἰησοῦ φιλήσαι

48 αὐτόν. Ὁ δὲ 12

Ἰησοῦς εἶπεν  
αὐτῷ· Ἰούδα,  
φιλήματι τὸν  
υἱὸν τοῦ ἀν-

θρώπου παρα-  
δίδως; Ἰδόν-  
τες δὲ οἱ περὶ  
αὐτόν τὸ ἐσό-

50 μενον, εἶπον  
αὐτῷ· Κύριε,  
εἰ πατάξομεν  
ἐν μαχαίρᾳ;

Καὶ ἐπάταξεν  
εἰς τις ἐξ αὐ-  
τῶν τὸν δοῦλον  
τοῦ ἀρχιερέως,

καὶ ἀφείλεν αὐ-  
τοῦ τὸ οὖς τὸ

51 δεξιόν. Ἀπο-  
κριθεὶς δὲ ὁ 11  
Ἰησοῦς εἶπεν·

Ἐὰν ἐως τοῦ-  
του. Καὶ ἀ-  
ψάμενος τοῦ  
ὠτίου αὐτοῦ,

ἰάσατο αὐτόν.

## JOHN XVIII.

Ἡ οὖν σπεῖ-  
ρα καὶ ὁ χιλίας-  
χος καὶ οἱ ὑπη-  
ρέται τῶν Ἰου-  
δαίων συνέλα-  
βον τὴν Ἰη-  
σοῦν, καὶ ἔδη-  
σαν αὐτόν.—

Σίμων οὖν Πέ-  
τρος ἔχων μά-  
χαιραν, εἵλκυ-  
σεν αὐτήν, καὶ

ἐπαισε  
τὸν τοῦ ἀρχιε-  
ρέως δοῦλον,  
καὶ ἀπέκοψεν

αὐτοῦ τὸ ὠτί-  
ον τὸ δεξιόν.  
Ἦν δὲ ὄνομα τῷ

δούλῳ Μάλχος.  
11 Εἶπεν οὖν ὁ Ἰ-  
ησοῦς τῷ Πέ-  
τρῳ· Βάλε τὴν

μάχαιραν<sup>c</sup> εἰς  
τὴν θήκην· τὸ  
ποτήριον ὃ δέ-

δωκέ μοι ὁ πα-  
τήρ, οὐ μὴ πῖω  
αὐτό;

## MARK XIV.

## LUKE XXII.

55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἰ-

48 Καὶ ἀποκριθεὶς ὁ Ἰ-

52 Εἶπε δὲ ὁ Ἰησοῦς

<sup>a</sup> 50. ἐφ' ᾧ

<sup>b</sup> 52. Ἀλλ' ἀποθανοῦνται.

<sup>c</sup> 11. μάχαιράν σου

## MATTH. XXVI.

πεν ὁ Ἰησοῦς τοῖς ὄχ-  
λοις· Ὡς ἐπὶ λησιτὴν  
ἐξήλθετε μετὰ μαχαι-  
ρῶν καὶ ξύλων, συλλα-  
βεῖν με· καθ' ἡμέραν 49  
πρὸς ὑμᾶς ἐκαθεζόμεν  
διδάσκων ἐν τῷ ἱερῷ,  
καὶ οὐκ ἐκρατήσατέ  
56 με· τοῦτο δὲ ὅλον  
γέγονεν, ἵνα πληρω-  
θῶσιν αἱ γραφαὶ τῶν 50  
προφητῶν. Τότε οἱ 51  
μαθηταὶ πάντες ἀ-  
φέντες αὐτὸν, ἔφυγον.

## MARK XIV.

ησοῦς εἶπεν αὐτοῖς·  
Ὡς ἐπὶ λησιτὴν ἐξήλ-  
θετε μετὰ μαχαιρῶν  
καὶ ξύλων, συλλαβεῖν  
με· καθ' ἡμέραν  
ἡμην πρὸς ὑμᾶς ἐν  
τῷ ἱερῷ διδάσκων,  
καὶ οὐκ ἐκρατήσατέ 53  
με· ἀλλ', ἵνα πλη-  
ρωθῶσιν αἱ γραφαί.  
Καὶ ἀφέντες αὐτὸν  
πάντες ἔφυγον. Καὶ  
εἰς τις νεανίσκος ἡ-  
κολούθει<sup>a</sup> αὐτῷ, πε-  
ριβεβλημένος σινδόνα  
ἐπὶ γυμνοῦ· καὶ

## LUKE XXII.

πρὸς τοὺς παραγε-  
νομένους ἐπ' αὐτὸν  
ἀρχιερεῖς καὶ στρα-  
τηγούς τοῦ ἱεροῦ καὶ  
πρεσβυτέρους· Ὡς  
ἐπὶ λησιτὴν ἐξεληλύ-  
θατε μετὰ μαχαιρῶν  
καὶ ξύλων· καθ' ἡ-  
μέραν ὄντος μου μεθ'  
ὑμῶν ἐν τῷ ἱερῷ,  
οὐκ ἐξετείνετε τὰς  
χεῖρας ἐπ' ἐμέ. Ἀλλ'  
αὕτη ὑμῶν ἐστὶν ἡ  
ὥρα, καὶ ἡ ἐξουσία  
τοῦ σκότους.

52 κρατοῦσιν αὐτὸν οἱ νεανίσκοι. Ὁ δὲ καταλιπὼν τὴν  
σινδόνα, γυμνὸς ἔφυγεν ἀπ' αὐτῶν.

§ 133. Jesus is brought before Annas and Caiaphas. Peter denies him thrice.

## JOHN XVIII. 13—18, 24—27.

13 Καὶ ἀπήγαγον αὐτὸν πρὸς Ἀνναν πρῶτον· ἦν γὰρ πενθερός τοῦ  
24 Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου.<sup>b</sup> Ἀπέστειλεν αὐ-  
14 τὸν ὁ Ἀννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα. Ἦν δὲ Καϊάφας  
ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμφέρει ἓνα ἄνθρωπον ἀπο-

MATTH. XXVI. 57—75.

57 Οἱ δὲ κρα-  
τήσαντες τὸν Ἰ-  
ησοῦν, ἀπήγα-  
γον πρὸς Καϊά-  
φαν τὸν ἀρχι-  
58 ρέα. Ὁ δὲ Πέ-  
τρος ἡκολούθει

LUKE XXII. 54—62.

53 Καὶ ἀπήγα-  
γον τὸν Ἰησοῦν  
πρὸς τὸν ἀρχι-  
54 ρέα· Καὶ ὁ  
Πέτρος ἀπὸ  
μακρόθεν ἡ-

54 Συλλαβόντες  
δὲ αὐτὸν ἤγα-  
γον, καὶ εἰσή-  
γαγον αὐτὸν  
εἰς τὸν οἶκον  
τοῦ ἀρχιερέως.  
Ὁ δὲ Πέτρος

λέσθαι<sup>c</sup> ὑπὲρ  
τοῦ λαοῦ. Ἦ-  
κολούθει δὲ τῷ  
Ἰησοῦ Σίμων  
Πέτρος, καὶ ἄλ-  
λος<sup>d</sup> μαθητής.  
Ὁ δὲ μαθητής  
ἐκεῖνος ἦν γνω-

<sup>a</sup> 51. *Alit*: ἡκολούθησεν \*<sup>b</sup> 13. *Sic alii post ἐκείνου (alius post πρῶτον) addunt* vs. 24, Ἀπέστειλεν αὐτὸν (s. δὲ) αὐτὸν *cet.*<sup>c</sup> 14. *Alit*: ἀποθανεῖν \*<sup>d</sup> 15. ὁ ἄλλος (c vs. 16.)

## MATTH. XXVI.

αὐτῷ ἀπὸ μα-  
κρόθεν, ἕως τῆς  
αὐλῆς τοῦ ἀρχι-  
ερέως·

## MARK XIV.

κολούθησεν αὐ-  
τῷ, ἕως ἔσω εἰς  
τὴν αὐλὴν τοῦ  
ἀρχιερέως·

## LUKE XXII.

ἠκολούθει μα-  
κρόθεν.

## JOHN XVIII.

στὸς τῷ ἀρχιε-  
ρεϊ, καὶ συνεισ-  
ῆλθε τῷ Ἰησοῦ  
εἰς τὴν αὐλὴν  
τοῦ ἀρχιερέως·

16 ὁ δὲ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ ἔξω. Ἐξῆλθεν οὖν ὁ μαθη-  
τῆς ὁ ἄλλος, ὃς ἦν γνωστός τῷ ἀρχιερεϊ, καὶ εἶπε τῇ θυρωρῷ, καὶ

18 εἰσήγαγε τὸν Πέτρον.—Εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται  
ἀνθρακίαν πε-

55 Ἀπάντων δὲ

καὶ εἰσελ-  
θὼν ἔσω, ἐκά-  
θητο μετὰ τῶν  
ὑπηρετῶν, ἰδὲν  
τὸ τέλος.

καὶ ἦν συγκα-  
θήμενος μετὰ  
τῶν ὑπηρετῶν,  
καὶ θερμαινό-  
μενος πρὸς τὸ  
φῶς.

πῦρ ἐν μέσῳ  
τῆς αὐλῆς, καὶ  
συγκαθισάντων  
αὐτῶν, ἐκάθητο  
ὁ Πέτρος ἐν μέ-  
σῳ αὐτῶν.

ποιηκότες, οἱ  
ψυχὸς ἦν, καὶ  
ἐθερμαίνοντο·  
ἦν δὲ μετ' αὐ-  
τῶν ὁ Πέτρος  
ἐστὼς καὶ θερ-  
μαινόμενος.—

66 Καὶ ὄντος

τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω,  
ἔρχεται μία τῶν παιδισκῶν τοῦ

69 Ὁ δὲ Πέτρος 67 ἀρχιερέως· καὶ

ἔξω ἐκάθητο ἐν  
τῇ αὐλῇ. Καὶ  
προσῆλθεν αὐτῷ  
μία παιδίσκη, λέ-  
γουσα· Καὶ σὺ  
ἦσθα μετὰ Ἰη-  
σοῦ τοῦ Γαλι-

70 λαίου. Ὁ δὲ 68 ἠρνήσατο, ἔμ-  
προσθεν αὐτῶν<sup>a</sup>  
πάντων, λέγων·  
Οὐκ οἶδα τί λέ-

71 γεις. Ἐξελθόν-  
τα δὲ αὐτὸν εἰς  
τὸν πυλῶνα, εἶ-  
δεν αὐτὸν ἄλλη,

ἰδοῦσα τὸν Πέ- 56 ἰδοῦσα δὲ αὐ-  
τρον θερμαι-  
νόμενον, ἐμβλέ-  
ψασα αὐτῷ, λέ-  
γει· Καὶ σὺ  
μετὰ τοῦ Να-  
ζαρενοῦ Ἰησοῦ  
ἦσθα. Ὁ δὲ 57 ἠρνήσατο, λέ-  
γων· Οὐκ οἶ-  
δα, οὐδὲ ἐπί-  
σταμαι τί σὺ 58  
λέγεις. Καὶ  
ἐξῆλθεν ἔξω εἰς  
τὸ προαύλιον·  
καὶ ἀλέκτωρ

17 λέγει οὖν ἡ  
παιδίσκη ἡ θυ-  
ρωρὸς τῷ Πέ-  
τρῳ· Μὴ καὶ  
σὺ ἐκ τῶν μα-  
θητῶν εἶ τοῦ  
ἀνθρώπου τού-  
του; λέγει  
ἐκεῖνος· Οὐκ  
εἰμί.—<sup>5</sup> Ἦν δὲ  
Σίμων Πέτρος  
ἐστὼς καὶ θερ-  
μαινόμενος. Εἶ-  
πον οὖν αἱ τῷ·  
Μὴ καὶ σὺ ἐκ

<sup>a</sup> 70. αὐτῶν om.



MATTH. XXVI.	MARK XXII.	LUKE XXII.	JOHN XVIII.
καὶ λέγει τοῖς ἐ- 69 κεῖ· <sup>a</sup> Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.	ἐφώνησε. Καὶ ἡ παιδίσκη ἰ- δοῦσα αὐτὸν πάλιν, ἤρξατο λέγειν τοῖς παρεστηκόσιν· Ὁ- τι οὗτος ἐξ αὐτῶν ἐστιν. Ὁ δὲ πάλιν ἠρνεῖτο. Καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες 59 ἔλεγον τῷ Πέ- τρῳ· Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλι- λαῖος εἶ, καὶ ἡ λαλιά σου ὁ- μοιάζει.	Ὁ δὲ Πέτρος εἶπεν· Ἀνθρω- πε, οὐκ εἰμὶ.  Καὶ διαστάσης ὥσει ὥρας μιᾶς, ἄλλος τις διῆ- σχυρίζετο, λέ- γων· Ἐπ' ἁ- ληθείας καὶ οὐ- τος μετ' αὐ- τοῦ ἦν· καὶ γὰρ Γαλιλαῖός ἐσ- τιν. Εἶπε δὲ 27 ὁ Πέτρος· Ἀν- θρωπε, οὐκ οἶ- δα ὁ λέγεις· Καὶ παραχρῆ- μα, ἔτι λαλοῦν- τος αὐτοῦ, ἐφώνησεν ἀλέκτωρ· <sup>f</sup> καὶ στραφεὶς ὁ κύριος ἐν- έβλεψε τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ· Ὅτι πρὶν ἀλέκτορα φωνῆ- σαι, ἀπαρνήσῃ με τρίς. 62 Καὶ ἐξελθὼν ἔξω Πέτρος]] ἔκλαυσε πι- κρῶς.	τῶν μαθητῶν αὐτοῦ εἶ; Ἦρ- νήσατο ἐκεῖνος, καὶ εἶπεν· Οὐκ εἰμὶ. Λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ὢν οὗ ἀπέμωψε Πέτρος τὸ ὄπιον· Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;
72 Καὶ πάλιν ἤρ- νήσατο μεθ' 70 ἄρκου· Ὅτι οὐκ οἶδα τὸν ἄν- θρωπον. Με- τὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες, εἶπον τῷ Πέτρῳ· Ἀ- ληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λα- λιά σου δῆλον 74 σε ποιεῖ. Τότε 71 ἤρξατο κατα- θεματίζειν, <sup>b</sup> καὶ ὀμνύειν· Ὁ- τι οὐκ οἶδα τὸν ἄνθρωπον. Καὶ εὐθέως ἁ- λέκτωρ ἐφώνησε. 72 Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥή- ματος τοῦ Ἰησοῦ, εἰ- ρηκότος αὐτῷ· Ὅτι πρὶν ἀλέκτορα φωνῆ- σαι, τρίς ἀπαρνήσῃ με. Καὶ ἐξελθὼν ἔξω, ἔκλαυσε πικρῶς.	71 Ὁ δὲ 60 ἤρξατο ἀναθε- ματίζειν καὶ ὀμνύναι· <sup>c</sup> Ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦ- τον ὃν λέγετε. 61 Καὶ εὐθέως <sup>d</sup> ἐκ δευτέρου ἀλέκτωρ ἐφώ- νησε. Καὶ ἀνεμνή- σθη ὁ Πέτρος τὸ ῥή- μα ὃ <sup>e</sup> εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι πρὶν ἁ- λέκτορα φωνῆσαι δις, ἀπαρνήσῃ με τρίς. 62 Καὶ ἐπιβαλὼν ἔκλαιε.	27 Πάλιν οὖν ἤρ- νήσατο ὁ Πέ- τρος· καὶ εὐ- θέως ἀλέκτωρ ἐφώνησεν.	

<sup>a</sup> 71. Alii: αὐ-  
τοῖς· Ἐκεῖ καὶ<sup>b</sup> 74. καταναθε-  
ματίζειν<sup>c</sup> 71. ὀμνύειν·<sup>d</sup> 72. Καὶ ἐκ<sup>e</sup> 72. τοῦ ῥήματος οὗ<sup>f</sup> 60. ὁ ἀλέκτωρ·

§ 134. Jesus stands before Caiaphas, and then before the whole Jewish council. He confesses himself to be the Christ, and is pronounced guilty of death.

# JOHN XVIII. 19—23.

19 Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ  
20 τῆς διδαχῆς αὐτοῦ. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐγὼ παρ' ὧσιν ἐλάλησα  
τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ<sup>a</sup> καὶ ἐν τῷ ἱερῷ, ὅπου πάν-  
21 τες<sup>b</sup> οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν· τί με ἐπερω-  
τᾷς; ἐπερώτησον τοὺς ἀκηροῦτας, τί ἐλάλησα αὐτοῖς· ἴδε, οὗτοι οἶδασιν ἃ  
22 εἶπον ἐγώ. Ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς τῶν ὑπηρετῶν παρεστηκώς ἔδω-  
23 κε ῥάπισμα τῷ Ἰησοῦ, εἰπών· Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ; Ἄπεκρίθη  
αὐτῷ ὁ Ἰησοῦς· Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ  
καλῶς, τί με δέρεις;

MATTH. XXVI. 57, 59—68.

MARK XIV. 53, 55—65.

LUKE XXII. 63—71.

57 —ὅπου οἱ 53 —καὶ συνέρ- 66 Καὶ ὡς ἐγένετο ἡ-  
γραμματαῖς καὶ οἱ χονται αὐτῷ πάντες μέρα, συνήχθη τὸ  
πρεσβύτεροι συνήχ- οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεριον τοῦ  
59 θησαν.—Οἱ δὲ ἀρ- πρεσβύτεροι καὶ οἱ λαοῦ, ἀρχιερεῖς τε  
χιερεῖς καὶ οἱ πρεσβύ- 55 γραμματαῖς.—Οἱ δὲ καὶ γραμματαῖς, καὶ  
τεροι καὶ τὸ συνέδριον ἀρχιερεῖς καὶ ὅλον τὸ ἀνήγαγον αὐτὸν εἰς  
ὅλον ἐξήτουν ψευδο- συνέδριον ἐξήτουν τὸ συνέδριον αὐτῶν,<sup>c</sup>  
μαρτυρίαν κατὰ τοῦ κατὰ τοῦ Ἰησοῦ  
Ἰησοῦ, ὅπως θανατώ- μαρτυρίαν, εἰς τὸ θανατῶσαι αὐτόν· καὶ  
60 σωσιν αὐτόν·<sup>c</sup> καὶ οὐχ 56 οὐχ εὗρισκον. Πολλοὶ γάρ  
εὔρον. Καὶ πολλῶν ψευδομαρτύρων ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ  
προσελθόντων, οὐχ εὔρον.<sup>d</sup> Ὅτε- ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.  
ρον δὲ προσελθόντες δύο ψευδομάρ- 57 Καὶ τινες ἀναστάντες, ἐψευδομαρ-  
61 τυρες, ἑῖπον· Οὗτος ἔφη· Δύνα- τύρουν κατ' αὐτοῦ, λέγοντες·  
μαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ, 58 Ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγον-  
καὶ διὰ τριῶν ἡμερῶν οἰκοδομησά- τος· Ὅτι ἐγὼ καταλύσω τὸν ναὸν  
αὐτόν. τοῦτον τὸν χειροποίητον, καὶ διὰ  
59 τριῶν ἡμερῶν ἄλλον ἀχειροποίη-  
62 Καὶ ἀναστάς ὁ ἀρχιερεὺς 60 ὕψην ἤν ἡ μαρτυρία αὐτῶν. Καὶ

<sup>a</sup> 20. τῇ συναγωγῇ

<sup>b</sup> 20. πάντοθεν (conjectura Bezae?) Alii: πάντοτε

<sup>c</sup> 59. αὐτόν θανατώσωσι·

<sup>e</sup> 66. εἰσῶν

<sup>d</sup> 60. Καὶ alterum, et οὐχ  
εὔρον alterum, et omitunt  
alii.

## MATTH. XXVI.

εἶπεν αὐτῷ· Οὐδὲν ἀποκρίνη; τί οὗτοί σου καταμαρτυ-  
 63 ροῦσιν; Ὁ δὲ Ἰη-  
 σοὺς ἐσιώπα. Καὶ 61  
 ἀποκριθεὶς ὁ ἄρχιε-  
 ρεὺς εἶπεν αὐτῷ· Ἐξ-  
 ορκίζω σε κατὰ τοῦ  
 Θεοῦ τοῦ ζῶντος, ἵνα  
 ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ  
 Χριστός, ὁ υἱὸς τοῦ  
 64 Θεοῦ. Λέγει αὐτῷ 62  
 ὁ Ἰησοῦς· Σὺ εἶπας.  
 Πλὴν λέγω ὑμῖν, ἀπ-  
 ἄρτι ὄψεσθε τὸν υἱ-  
 ὸν τοῦ ἀνθρώπου  
 καθήμενον ἐκ δεξιῶν  
 τῆς δυνάμεως, καὶ ἐρ-  
 χόμενον ἐπὶ τῶν νε-  
 φελῶν τοῦ οὐρανοῦ. 63  
 65 Τότε ὁ ἄρχιερεὺς διεῖρ-  
 ξησε τὰ ἱμάτια αὐτοῦ,  
 λέγων· Ὅτι ἐβλασφή-  
 μησε· τί ἔτι χρεῖαν ἔ-  
 χομεν μαρτύρων; Ἰδε, 64  
 νῦν ἠκούσατε τὴν  
 βλασφημίαν αὐτοῦ.  
 66 Ἦ Τί ὑμῖν δοκεῖ; Οἱ δὲ  
 ἀποκριθέντες εἶπον·  
 Ἔνοχος θανάτου ἐστί. 65  
 67 Τότε ἐνέπτυσαν εἰς τὸ  
 πρόσωπον αὐτοῦ, καὶ  
 ἐκολάφισαν αὐτόν· οἱ  
 68 δὲ ἐξόφασιν, ἰ λέγον-  
 τες· Προφήτευσον ἡ-  
 μῖν, Χριστέ, τίς ἐστιν  
 ὁ παῖσας σε;

## MARK XIV.

ἀναστάς ὁ ἄρχιερεὺς εἰς μέσον<sup>α</sup>  
 ἐπηρώτησε τὸν Ἰησοῦν, λέγων·  
 Οὐκ ἀποκρίνη οὐδέν; τί οὗτοί σου κατα-  
 μαρτυροῦσιν; Ὁ δὲ  
 ἐσιώπα, καὶ οὐδέν 67  
 ἀπεκρίνατο· Πάλιν  
 ὁ ἄρχιερεὺς ἐπηρώτα  
 αὐτόν, καὶ λέγει αὐ-  
 τῷ· Σὺ εἶ ὁ Χρισ- 68  
 τός, ὁ υἱὸς τοῦ εὐλο-  
 γητοῦ; Ὁ δὲ Ἰησοῦς  
 εἶπεν· Ἐγὼ εἰμι· 69  
 καὶ ὄψεσθε τὸν υἱὸν  
 τοῦ ἀνθρώπου ἐκ  
 δεξιῶν καθήμενον<sup>β</sup>  
 τῆς δυνάμεως, καὶ  
 ἐρχόμενον μετὰ τῶν 70  
 νεφελῶν τοῦ οὐρα-  
 νοῦ. Ὁ δὲ ἄρχιε-  
 ρεὺς διαῖρήσας τοὺς  
 χιτῶνας αὐτοῦ, λέ-  
 γει· Τί ἔτι χρεῖαν 71  
 ἔχομεν μαρτύρων;  
 ἠκούσατε τῆς βλασ-  
 φημίας· τί ὑμῖν φαί-  
 νεται; Οἱ δὲ πάντες  
 κατέκριναν αὐτόν εἶ-  
 ναι ἔνοχον θανάτου. 63  
 Καὶ ἠρξάντο τινες  
 ἐμπτύειν αὐτῷ, καὶ 64  
 περικαλύπτειν τὸ  
 πρόσωπον αὐτοῦ, καὶ  
 κολαφίζειν αὐτόν, καὶ  
 λέγειν αὐτῷ· Προ-  
 φήτευσον. Καὶ οἱ  
 ὑπηρέται ῥαπίσμα-  
 σιν αὐτόν ἑβαλλον. 65  
 67 λέγοντες· Λὶ σὺ εἶ  
 ὁ Χριστός; εἶπε ἡ-  
 μῖν. Εἶπε δὲ αὐτοῖς·  
 Ἐὰν ὑμῖν εἴπω, οὐ  
 μὴ πιστεύσητε· ἐὰν  
 δὲ καὶ ἐρωτήσω, οὐ  
 μὴ ἀποκριθῇτέ μοι,  
 69 ἢ ἀπολύσητε. Ἀπὸ  
 τοῦ νῦν ἔσται ὁ υἱὸς  
 τοῦ ἀνθρώπου κα-  
 θήμενος ἐκ δεξιῶν τῆς  
 δυνάμεως τοῦ Θεοῦ.  
 70 Εἶπον δὲ πάντες· Σὺ  
 οὖν εἶ ὁ υἱὸς τοῦ  
 Θεοῦ; Ὁ δὲ πρὸς  
 αὐτοὺς ἔφη· Ὅτι ἐγὼ εἰμι.  
 71 Οἱ δὲ εἶπον· Τί ἔτι  
 χρεῖαν ἔχομεν μαρ-  
 τυρίας; αὐτοὶ γὰρ  
 ἠκούσαμεν ἀπὸ τοῦ  
 στόματος αὐτοῦ.  
 63 Καὶ οἱ ἄνδρες οἱ  
 συνέχοντες τὸν Ἰη-  
 σοῦν, ἐνέπαιζον αὐ-  
 τῷ, δέροντες· καὶ  
 περικαλύψαντες αὐ-  
 τὸν ἔτυπτον αὐτοῦ  
 τὸ πρόσωπον, καὶ  
 ἐπηρώτων αὐτόν, λέ-  
 γοντες· Προφήτεу-  
 σον, τίς ἐστιν ὁ παῖ-  
 σας σε; Καὶ ἕτερα  
 πολλὰ βλασφημοῦν-  
 τες ἔλεγον εἰς αὐτόν.

<sup>a</sup> 60. εἰς τὸ μέσον<sup>b</sup> 62. καθήμενον ἐκ δεξιῶν

## § 135. Jesus is taken before Pilate.

MATTH. XXVII. 1—14. MARK XV. 1—5. LUKE XXIII. 1—5. JOHN XVIII. 28—38.

1 Πρώτας δὲ  
γενομένης, συμ-  
βούλιον ἔλαβον  
πάντες οἱ ἄρ-  
χιερεῖς καὶ οἱ  
πρεσβύτεροι τοῦ  
λαοῦ κατὰ τοῦ  
Ἰησοῦ, ὥστε  
θανατῶσαι αὐ-  
2 τόν. Καὶ δῆ-  
σαντες αὐτόν,  
ἀπήγαγον· καὶ  
παρέδωκαν αὐ-  
τόν Ποντίῳ Πι-  
λάτῳ τῷ ἡγε-  
μόνι.

1 Καὶ εὐθέ-  
ως ἐπὶ τὸ  
πρωῖ συμβού-  
λιον ποιήσαντες  
οἱ ἄρχιερεῖς με-  
τὰ τῶν πρεσβυ-  
τέρων καὶ γραμ-  
ματέων, καὶ ὁ-  
λον τὸ συνέδ-  
ριον, δῆσαν-  
τες τὸν Ἰη-  
σοῦν, ἀπήνεγ-  
καν καὶ παρέ-  
δωκαν τῷ Πι-  
λάτῳ.

1 Καὶ ἄνα- 28  
στὰν ἅπαν τὰ  
πληθος αὐτῶν,  
ἤγαγον<sup>b</sup> αὐτόν  
ἐπὶ τὸν Πιλά-  
τον.

— ἦν δὲ πρωῒα.<sup>d</sup>  
28 Ἀγούσιν  
οὖν τὸν Ἰησοῦν  
ἀπὸ τοῦ Καϊά-  
φα εἰς τὸ πραι-  
τώριον· — Καὶ  
αὐτοὶ οὐκ εἰσ-  
ῆλθον εἰς τὸ  
πραιτώριον, ἵνα  
μὴ μιανθῶσιν,  
ἀλλ' ἵνα φάγω-  
σι τὸ πάσχα.  
29 Ἐξῆλθεν οὖν ὁ  
Πιλάτος πρὸς  
αὐτοὺς, καὶ εἶ-  
πε· Τίνα κατ-  
ήγορίαν φέρετε

30 κατὰ τοῦ ἀνθρώπου τούτου; Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Εἰ

31 μὴ ἦν οὗτος κακοποιὸς, οὐκ ἂν σοι παρεδώκαμεν αὐτόν. Εἶπεν  
οὖν αὐτοῖς ὁ Πιλάτος· Δάβετε αὐτόν ὑμεῖς, καὶ κατὰ τὸν νόμον  
ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Ἡμῖν οὐκ  
ἔξεστιν ἀποκτεῖ-

2 Ἡρξάντο δὲ 32 ναι οὐδένα.<sup>e</sup> Ἰ-  
κατηγορεῖν αὐ-  
τοῦ, λέγοντες·  
Τοῦτον εὗρο-  
μεν διαστρέ-  
φοντα τὸ ἔθ-  
νος,<sup>c</sup> καὶ κωλύ-  
οντα Καίσαρι 33  
σκεῖν. Εἰσ-  
φόρους διδό-  
ναι, λέγοντα  
ἐαυτὸν Χρισ-

11 Ὁ δὲ Ἰη-  
σοῦς ἔστι<sup>a</sup> ἔμ-

<sup>a</sup> 11 Ἀλλί: ἐστάθη

<sup>b</sup> 1. ἤγαγεν

<sup>c</sup> 2. Ἀλλί: ἔθνος  
ἡμῶν,

<sup>d</sup> 28. Ἀλλί: πρωῒ.\*



## MATTH. XXVII.

## MARK XV.

## LUKE XXIII.

## JOHN XVIII.

προσθεν τοῦ ἡ-  
γεμόνος· καὶ  
ἐπηρώτησεν αὐ-  
τὸν ὁ ἡγεμὼν,  
λέγων· Σὺ εἶ ὁ  
βασιλεὺς τῶν  
Ἰουδαίων;

2 Καὶ ἐπηρώτη-  
σεν αὐτὸν ὁ  
Πιλάτος· Σὺ  
εἶ ὁ βασιλεὺς  
τῶν Ἰουδαίων;

τὸν βασιλέα εἰ-  
3 ναι. Ὁ δὲ Πι-  
λάτος ἐπηρώ-  
τησεν αὐτὸν,  
λέγων· Σὺ εἶ  
ὁ βασιλεὺς τῶν  
Ἰουδαίων;

τος, καὶ ἐφώνη-  
σε τὸν Ἰησοῦν,  
καὶ εἶπεν αὐ-  
τῷ· Σὺ εἶ ὁ  
βασιλεὺς τῶν  
34 Ἰουδαίων; Ἀ-  
πεκρίθη αὐτῷ  
ὁ Ἰησοῦς·

Ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ;  
35 Ἀπεκρίθη ὁ Πιλάτος· Μῆτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν  
36 καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας; Ἀπεκρίθη Ἰη-  
σοῦς· Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου. Εἰ ἐκ  
τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρεταὶ ἂν οἱ ἐμοὶ  
ἡγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία  
37 ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. Εἶπεν οὖν αὐτῷ ὁ Πιλάτος· Οὐκοῦν  
βασιλεὺς εἶ σύ;

11 —Ὁ δὲ Ἰησοῦς ἔ-  
φη αὐτῷ· Σὺ  
λέγεις.

2 —Ὁ δὲ ἀποκρι-  
θεις εἶπεν αὐ-  
τῷ· Σὺ λέγεις.

3 —Ὁ δὲ ἀποκρι-  
θεις αὐτῷ ἔφη·  
Σὺ λέγεις.

Ἀπεκρίθη ὁ Ἰη-  
σοῦς· Σὺ λέ-  
γεις· ὅτι βασι-  
λεὺς εἰμι ἐγώ·

Ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον,  
ἵνα μαρτυρήσω τῇ ἀληθείᾳ. Πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, ἀκούει  
38 μου τῆς φωνῆς. Λέγει αὐτῷ ὁ Πιλάτος· Τί ἐστιν ἀλήθεια; Καὶ  
τοῦτο εἰπὼν, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς.  
Ἐγὼ οὐδεμίαν αἰτίαν εὗρίσκω ἐν αὐτῷ.

## MATTH. XXVII.

## MARK XV.

## LUKE XXIII.

12 Καὶ ἐν τῷ κατηγορεῖ-  
σθαι αὐτὸν ὑπὸ τῶν  
ἀρχιερέων καὶ τῶν  
πρεσβυτέρων, οὐδὲν  
13 ἀπεκρίνατο. Τότε λέ-  
γει αὐτῷ ὁ Πιλάτος·  
Οὐκ ἀκούεις, πόσα σου  
14 καταμαρτυροῦσι; Καὶ  
οὐκ ἀπεκρίθη αὐτῷ  
πρὸς οὐδὲ ἓν ῥῆμα·  
ὥστε θαυμάζειν τὸν  
ἡγεμόνα λίαν.

3 Καὶ κατηγοροῦν αὐ-  
τοῦ οἱ ἀρχιερεῖς πολ-  
4 λά. Ὁ δὲ Πιλάτος  
πάλιν ἐπηρώτησεν  
αὐτὸν, λέγων· Οὐκ  
ἀποκρίνη οὐδέν; ἴδε,  
πόσα σου καταμαρ-  
5 τυροῦσιν. Ὁ δὲ Ἰη-  
σοῦς οὐκέτι οὐδὲν  
ἀπεκρίθη· ὥστε  
θαυμάζειν τὸν Πιλά-  
τον.

4 Ὁ δὲ Πιλάτος εἶπε  
πρὸς τοὺς ἀρχιερεῖς  
καὶ τοὺς ὄχλους·  
Οὐδὲν εὗρίσκω αἰτι-  
ον ἐν τῷ ἀνθρώπῳ  
5 τούτῳ. Οἱ δὲ ἐπί-  
σχυον, λέγοντες· Ὅτι  
ἀνασείει τὸν λαόν,  
διδάσκων καθ' ὅλης  
τῆς Ἰουδαίας, ἀρξά-  
μενος ἀπὸ τῆς Γαλι-  
λαίας ἕως ὧδε.

§ 136. Pilate sends Jesus to Herod. Herod sends him back.

LUKE XXIII. 6—12.

6 Πιλάτος δὲ ἀκούσας Γαλιλαῖαν, ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός  
7 ἐστι· καὶ ἐπιγνούς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν  
πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.  
8 Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν, ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν  
αὐτὸν, διὰ τὸ ἀκοῦειν πολλὰ περὶ αὐτοῦ· καὶ ἠλπίζε τι σημεῖον ἰδεῖν ἐπὶ  
9 αὐτοῦ γινόμενον. Ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν  
10 ἀπεκρίνατο αὐτῷ. Εἰστήκεισαν δὲ οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς, εὐτό-  
11 νως κατηγοροῦντες αὐτοῦ. Ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς  
στρατεύμασιν αὐτοῦ, καὶ ἐμπαίζας, περιβαλὼν αὐτὸν ἐσθῆτα λαμπράν,  
12 ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ. Ἐγένοντο δὲ φίλοι ὅτε Πιλάτος καὶ ὁ Ἡ-  
ρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προὔπηρχον γὰρ ἐν ἔχθρᾳ ὄντες  
πρὸς ἑαυτούς.

§ 137. Pilate seeks to release Jesus.

LUKE XXIII. 13—23.

13 Πιλάτος δὲ συγκαλεσάμενος τοὺς ἄρχιερεῖς καὶ τοὺς ἄρχοντας καὶ  
14 τὸν λαόν, εἶπε πρὸς αὐτούς· Προσηνέγκατέ μοι τὸν ἄνθρωπον  
τοῦτον, ὥς ἀποστρέφοντα τὸν λαόν· καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν  
ἀνακρίνας, οὐδὲν εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ αἷτιον, ὃν κατη-  
15 γορεῖτε κατ' αὐτοῦ· ἄλλ' οὐδὲ Ἡρώδης· ἀνέπεμψα γὰρ ὑμᾶς  
πρὸς αὐτὸν, καὶ ἰδοὺ, οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον  
16 αὐτῷ. Παιδεύ-

ΜΑΤΘ. XXVII. 15—23. MARK XV. 6—14. σας οὖν αὐτὸν JOHN XVIII. 39—40.  
15 Κατὰ δὲ ἑορτὴν 6 Κατὰ δὲ ἑορτὴν 17 ἀπολύσω. Ἀ- 39 Ἔστι δὲ συνή-  
εἰώθει ὁ ἡγεμὼν ἀπέλυνεν αὐτοῖς νάγκην δὲ εἶχεν θεια ὑμῖν, ἵνα  
ἀπολύειν ἓνα τῶ ἓνα δέσμιον, ἀπολύειν αὐ- ἓνα ὑμῖν ἀπο-  
ῶχλῳ δέσμιον, ὃνπερ ᾗτουντο. τοῖς κατὰ ἑορ- λύσω ἐν τῷ  
16 ὃν ἡθέλον. Εἰ- 7 Ἦν δὲ ὁ λεγό- τήν ἓνα.<sup>b</sup> πάσχα·—  
χον δὲ τότε μενος Βαραβ-  
δέσμιον ἐπίση- βᾶς μετὰ τῶν συστασιαστικῶν δεδεμένος, οἵτινες ἐν  
μον, λεγόμενον τῇ στάσει φρόνον πεποιθήκεισαν.  
17 Βαραββᾶν.<sup>a</sup> Συνηγμένων οὖν αὐτῶν, 8 Καὶ ἀναβοήσας<sup>c</sup> ὁ ὄχλος ᾗρξαστο

<sup>a</sup> 16 et 17. *Alii* : Ἰησοῦν Βαραββᾶν \*

<sup>b</sup> 17. *Quidam* hoc comma omittunt.\*

<sup>c</sup> 8. *Alii* : ἀναβᾶς

## MATTH. XXVII.

εἶπεν αὐτοῖς ὁ Πιλάτος· Τίνα θέ-  
 λετε ἀπολύσω ὑμῖν; Βαραββᾶν,<sup>a</sup>  
 ἢ Ἰησοῦν, τὸν λεγόμενον Χρισ-  
 18 τόν; Ἴδιδε γάρ, ὅτι διὰ φθόνον  
 19 παρέδωκᾶν αὐτόν. Καθῆ-  
 μένου δὲ αὐτοῦ ἐπὶ τοῦ βήμα-  
 τος, ἀπέστειλε πρὸς αὐτόν ἡ  
 γυνὴ αὐτοῦ, λέγουσα· Μη-  
 δέν σοι καὶ τῷ δικαίῳ ἐκείνῳ·  
 πολλὰ γὰρ ἔπα-  
 θον σήμερον  
 κατ' ὄναρ δι'

## MARK XV.

20 αὐτόν. Οἱ δὲ 11 Οἱ δὲ ἀρχιερεῖς  
 ἀρχιερεῖς καὶ οἱ ἀνέσεισαν τὸν  
 πρεσβύτεροι ἔ- ὄχλον, ἵνα μᾶλ-  
 λους, ἵνα αὐτή- λον τὸν Βαραβ-  
 σονται τὸν Βα- βᾶν ἀπολύσῃ  
 21 Ἰησοῦν ἀπολέ- αὐτοῖς.  
 σωσιν. Ἀποκρι- 12 Ὁ δὲ Πιλάτος  
 θεὶς δὲ ὁ ἡγε- ἀποκριθεὶς πά-  
 μων εἶπεν αὐ- λιν εἶπεν αὐ-  
 τοῖς· Τίνα θέ- τοῖς·  
 λετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν;  
 Οἱ δὲ εἶπον· Βα-

22 ραββᾶν. Λέγει αὐ-  
 τοῖς ὁ Πιλάτος· Τί  
 οὖν ποιήσω Ἰησοῦν, 13 Ἰουδαίων;  
 τὸν λεγόμενον Χρισ- Οἱ δὲ  
 τόν; Λέγουσιν αὐ- πάλιν  
 τῷ πάντες· Σταυ- ἔκραξαν·  
 23 ρωθήτω. Ὁ δὲ ἡγε- 14 Ὁ δὲ Πιλάτος ἔλεγεν 22  
 μων ἔφη· Τί γὰρ κα- αὐτοῖς· Τί γὰρ κα-  
 κὸν ἐποίησεν; κὸν ἐποίησεν;

## MARK XV.

αἰτεῖσθαι, καθὼς αἰεὶ ἐποίει αὐ-  
 9 τοῖς. Ὁ δὲ Πιλάτος ἀπεκρίθη  
 αὐτοῖς, λέγων· Θέλετε ἀπολύσω  
 ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;  
 10 Ἐγίνωσκε γάρ, ὅτι διὰ φθό-  
 νον παραδεδώκεισαν αὐτόν οἱ  
 ἀρχιερεῖς.

## JOHN XVIII.

39 —βούλεσθε οὖν  
 ὑμῖν ἀπολύσω  
 τὸν βασιλέα  
 τῶν Ἰουδαί-  
 40 ων; Ἐκραύγα-  
 σαν οὖν πάλιν  
 πάντες, λέγον-  
 τες· Μὴ τοῦ-  
 τον, ἀλλὰ τὸν  
 Βαραββᾶν. Ἦν  
 δὲ ὁ Βαραββᾶς  
 ληστής.

## LUKE XXIII.

18 Ἀνέκραξαν δὲ 40  
 παμπληθεῖ, λέ- σαν οὖν πάλιν  
 γοντες· Αἴρε πάντες, λέγον-  
 τοῦτον· ἀπό- τες· Μὴ τοῦ-  
 λυσον δὲ ἡμῖν τον, ἀλλὰ τὸν  
 τὸν Βαραββᾶν· Βαραββᾶν. Ἦν  
 19 ὅστις ἦν διὰ δὲ ὁ Βαραββᾶς  
 στάσιν τινα γε- ληστής.  
 νομένην ἐν τῇ πόλει, καὶ φό-  
 νον, βεβλημέ- νος εἰς φυλακὴν.

20 Πάλιν οὖν ὁ Πιλάτος προσ-  
 εφώνησε, θέλων ἀπολύσαι τὸν Ἰη-  
 σοῦν.

## MARK XV.

21 Οἱ δὲ ἐπε-  
 φώνουν, λέγοντες.  
 Σταύρωσον, σταύ-  
 ρωσον<sup>b</sup> αὐτόν.

22 Ὁ  
 δὲ τρίτον εἶπε πρὸς  
 αὐτούς· Τί γὰρ κα-

<sup>a</sup> 17. Cf. v. 16.<sup>b</sup> 21. *Alit* : Σταυροῦ·  
 σταυροῦ\* (cf. *Io.*  
 XIX, 6. 15.)

## LUKE XXIII.

κὸν ἐποίησεν οὗτος; οὐδὲν αἷτιον θανάτου εὔρον ἐν αὐτῷ· παι-

MATTH. XXVII.

MARK XV.

δεύσας οὖν αὐτὸν ἁ-

Οἱ δὲ

Οἱ δὲ 23 πολύσω. Οἱ δὲ ἐπέ-

περισσῶς ἔγραζον, λέ-  
γοντες· Σταυρωθήτω.

περισσῶς<sup>a</sup> ἔγραζαν·  
Σταύρωσον αὐτόν.

κειντο φωναῖς μεγά-  
λαις, αἰτούμενοι αὐ-  
τὸν σταυρωθῆναι·—

§ 138. Pilate, having scourged Jesus, and having repeated his attempt to release him, delivers him to the clamours of the Jews. The soldiers insult him, and lead him away to crucify him.

MATTH. XXVII. 24—31. MARK XV. 15—20. JOHN XIX. 1—16.

- 26 —φραγελλώσας— 15 —φραγελλώσας,— 1 Τότε οὖν ἔλαβεν ὁ Πι-  
27 Τότε οἱ στρατιῶται 16 Οἱ δὲ στρατιῶται λάτος τὸν Ἰησοῦν, καὶ  
τοῦ ἡγεμόνος παραλα- ἀπήγαγον αὐτὸν ἔσω 2 ἔμαστίγωσε. Καὶ οἱ  
βόντες τὸν Ἰησοῦν εἰς τῆς αὐλῆς, ὃ ἐστι στρατιῶται  
τὸ πραιτώριον, συνή- πραιτώριον· καὶ  
γαγον ἐπ' αὐτὸν ὅλην συγκαλοῦσιν ὅλην  
τὴν σπεῖραν· τὴν σπεῖραν.  
29 —καὶ πλέξαντες στέφα- 17 —καὶ περιτιθέασιν αὐ- πλέξαν-  
νον ἐξ ἁκανθῶν, ἐπέ- τῷ πλέξαντες ἁκάν- τες στέφανον ἐξ ἁκαν-  
θηκαν ἐπὶ τὴν κεφαλὴν θινον στέφανον. θῶν, ἐπέθηκαν αὐτοῦ  
αὐτοῦ,— τῇ κεφαλῇ,  
28 καὶ ἐκδύσαντες καὶ ἱμάτι-  
αὐτὸν, περιέθηκαν 17 Καὶ ἐνδύουσιν αὐτὸν ον πορφυροῦν περι-  
αὐτῷ χλαμύδα κοκκί- πορφύραν,— έβαλον αὐτόν,  
νην·  
29 —καὶ κάλαμον ἐπὶ 19 —καὶ τιθέντες τὰ γό-  
τὴν δεξιὰν αὐτοῦ· καὶ 18 γονυπετήσαντες ἔμ-  
προσθεν αὐτοῦ, ἐνέ- 18 ταῖς. — Καὶ ἤρξαντο  
παίζουν αὐτῷ, λέγον- ἀσπάξασθαι αὐτόν·  
τες· Χαῖρε, ὁ βασι- Χαῖρε, ὁ βασιλεὺς<sup>b</sup> 3 καὶ ἔλεγον·<sup>1</sup> Χαῖρε, ὁ  
λεὺς τῶν Ἰουδαίων· τῶν Ἰουδαίων· βασιλεὺς τῶν Ἰουδαί-  
30 καὶ ἐμπτύσαντες εἰς 19 —καὶ ἐνέπτυν αὐτῷ,— ων.

<sup>a</sup> 14. περισσοτέρως<sup>b</sup> 18. Χαῖρε, βασιλεῦ



## MATTH. XXVII.

## MARK XV.

## JOHN XIX.

- λαμον, καὶ ἔτυπτον 19 Καὶ ἔτυπτον αὐτοῦ Καὶ ἐδίδουν  
εἰς τὴν κεφαλὴν αὐ- τὴν κεφαλὴν καλὰ- αὐτῷ ῥαπίσματα.  
τοῦ. μω,-- 4 Ἐξῆλθε<sup>a</sup> πάλιν ἔξω ὁ  
Πιλάτος, καὶ λέγει αὐ-  
τοῖς· Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε, ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν  
5 εὐρίσκω. (Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον,  
6 καὶ τὸ πορφυροῦν ἱμάτιον.) Καὶ λέγει αὐτοῖς· Ἴδε ὁ ἄνθρωπος. Ὁ  
οὖν εἶδον αὐτὸν οἱ ἄρχιερεῖς καὶ οἱ ὑπηρέται, ἐκράνυσαν, λέγοντες·  
Σταύρωσον· σταύρωσον αὐτόν.<sup>b</sup> Λέγει αὐτοῖς ὁ Πιλάτος· Λάβετε αὐ-  
7 τὸν ὑμεῖς, καὶ σταυρώσατε· ἐγὼ γὰρ οὐκ εὐρίσκω ἐν αὐτῷ αἰτίαν. Ἀπε-  
κριθήσαν αὐτῷ οἱ Ἰουδαῖοι· Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡ-  
8 μῶν ὀφείλει ἀποθανεῖν, ὅτι υἱὸν Θεοῦ ἑαυτὸν<sup>c</sup> ἐποίησεν. Ὁτε οὖν  
9 ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη· καὶ εἰσῆλθεν εἰς  
τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ· Πόθεν εἶ σύ; Ὁ δὲ Ἰησοῦς  
10 ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. Λέγει [οὖν] αὐτῷ ὁ Πιλάτος· Ἐμοὶ οὐ λα-  
λεῖς; οὐκ οἶδας, ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπο-  
11 λῦσαι σε; Ἀπεκρίθη Ἰησοῦς· Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ  
μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ τοῦτο ὁ παραδιδούς μέ σοι, μείζονα ἄ-  
12 μαρτίαν ἔχει. Ἐκ τούτου ἐζητεῖ ὁ Πιλάτος ἀπολῦσαι αὐτόν. Οἱ δὲ  
Ἰουδαῖοι ἐκράζον, λέγοντες· Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καί-  
13 σαρος· πᾶς ὁ βασιλεὺς ἑαυτὸν<sup>d</sup> ποιῶν, ἀντιλέγει τῷ Καίσαρι. Ὁ οὖν  
Πιλάτος ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν  
ἐπὶ τοῦ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἐβραϊστὶ δὲ Γαββα-  
14 θᾶ· ὁ (ἦν δὲ παρὰ σκευὴ τοῦ πάσχα, ὥρα δὲ ὥστε ἔκτη<sup>e</sup>) καὶ λέγει τοῖς  
15 Ἰουδαίοις· Ἴδε ὁ βασιλεὺς ὑμῶν. Οἱ δὲ ἐκράνυσαν· Ἄρον· ἄρον·  
σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος· Τὸν βασιλεὺς ὑμῶν stan-  
ρώσω; Ἀπεκρίθησαν οἱ ἄρχιερεῖς· Οὐκ ἔχομεν βασιλεὺς εἰ μὴ Καίσαρα.

## MATTH. XXVII.

- 24 Ἰδὼν δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνε-  
ται, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων·  
Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὅψεσθε.  
25 Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε· Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς, καὶ ἐπὶ  
τὰ τέκνα ἡμῶν.

## MARK XV.

## LUKE XXIII.

- 26 Τότε ἀπέλυσεν 15 Ὁ δὲ Πιλάτος 23 —καὶ κατίσχυον  
αὐτοῖς τὸν Βα- βουλόμενος τῷ αἵ φωναὶ αὐ-  
ραββᾶν· τὸν ὄχλῳ τὸ ἱκανὸν τῶν καὶ τῶν ἄρ- JOHN XIX.  
δὲ Ἰησοῦν — ποιῆσαι, ἀπέ- 24 χερῶν. Ὁ δὲ 16 Τότε οὖν παρῆ-

<sup>a</sup> 4. Ἐξῆλθεν οὖν (c vs. 5.) Alii: Καὶ ἐξῆλθε<sup>b</sup> 6. αὐτόν om.<sup>c</sup> 7. ὅτι ἑαυτὸν υἱὸν τοῦ Θεοῦ (cf. v. 12.)<sup>d</sup> 12. αὐτόν vel αὐτόν<sup>e</sup> 14. Alii: τρίτη.\*

MATTH. XXVII.	MARK XV.	LUKE XXIII.	JOHN XIX.
παρέδωκεν, ἵνα σταυρωθῇ.	λυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ παρέδωκε τὸν Ἰησοῦν,—	Πιλάτος ἐπέκρι- νε γενέσθαι τὸ αἷτημα αὐτῶν. 25 Ἀπέλυσεν δὲ τὸν <sup>b</sup>	δωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ.
31 Καὶ ὅτε ἐνέ- παιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπή- γαγον αὐτὸν εἰς τὸ σταυρώσαι.	20 Καὶ ὅτε ἐνέ- παιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμά- τια τὰ ἴδια.	διὰ στάσιν καὶ φόνον βεβλημέ- νον εἰς τὴν φυλακὴν, ὃν ᾔτοῦντο· τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελή- ματι αὐτῶν.	

## § 139. Judas repents and destroys himself.

## MATTH. XXVII. 3—10.

- 3 Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτὸν, ὅτι κατεκρίθη, μεταμελη-  
θὲς ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσ-  
4 βυτέροις, ἰ λέγων· Ἡμαρτον, παραδούς αἷμα ἁθῶν. Οἱ δὲ εἶπον·  
5 Τί πρὸς ἡμᾶς; Σὺ ὅψει. ἰ Καὶ ῥί-  
ψας τὰ ἀργύρια ἐν τῷ ναῷ, ἀνεχώ-  
ρησε· καὶ ἀπελθὼν, ἀπήγχατο. 18 —καὶ πρηνὴς γενόμενος ἐλάκησε μέ-  
6 Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύ-  
ρια, εἶπον· Οὐκ ἔξεστι βαλεῖν αὐτὰ  
εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἷμα-  
7 τός ἐστι. Συμβούλιον δὲ λα- 18 Οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ  
βόντες, ἡγόρασαν ἐξ αὐτῶν τὸν ἀ- 19 μισθοῦ<sup>c</sup> τῆς ἀδικίας·—καὶ γνω-  
γρὸν τοῦ κεραμέως, εἰς ταφὴν τοῖς  
8 ξένοις. Διὸ ἐκλήθη ὁ ἀγρός ἐκεῖ-  
νος, ἀγρός αἵματος, ἕως τῆς σήμε-  
9 ρον. Τότε ἐπληρώθη τὸ ῥηθὲν διὰ  
Ἱερεμίου τοῦ προφήτου, λέγοντος·  
“Καὶ ἔλαβον τὰ τριάκοντα ἀργύ-  
10 ρια,—τὴν τιμὴν τοῦ τιμημένου, ὃν ἐτιμήσαντο ἀπὸ νῦν Ἰσραὴλ,—καὶ  
ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως· καθὰ συνέταξέ μοι κύριος.”

<sup>a</sup> 9. Ἱερεμίου quidam om. Alii: <sup>b</sup> 25. δὲ αὐτοῖς τὸν <sup>c</sup> ἐκ τοῦ μισθοῦ  
Ζυχαρίου

## § 140. Jesus is led away to be crucified.

MATTH. XXVII. 32-34.

MARK XV. 21-23.

LUKE XXIII 26-33.

JOHN XIX. 17.

32 Ἐξερχόμενοι 21 Καὶ ἀγγαρεύ- 26 Καὶ ὡς ἀπή- 17 καὶ βαστάζων  
 δέ, εὗρον ἄν- οῦσι παράγον- γαγον αὐτόν, ἐ- τὸν σταυρὸν  
 θρωπον Κυρη- τὰ τινα Σίμω- πιλαβόμενοι Σί- αὐτοῦ,—  
 ναῖον, ὀνόματι να Κυρηναῖον, μωνός τινος  
 Σίμωνα· τοῦ- ἐρχόμενον ἀπ' Κυρηναίου ἐρ-  
 τον ἡγγάρευ- ἀγροῦ, (τὸν πα- χομένου<sup>d</sup> ἀπ'  
 σαν, ἵνα ἄρῃ τὸν τέτρα Ἀλεξάν- ἀγροῦ, ἐπέθη-  
 σταυρὸν αὐτοῦ. δρου καὶ Ρού- καν αὐτῷ τὸν  
 φον,) ἵνα ἄρῃ σταυρὸν, φέ-  
 τὸν σταυρὸν ρειν ὅπισθεν  
 αὐτοῦ. 27 τοῦ Ἰησοῦ. Ἡ-

κολούθει δὲ αὐ-

τῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν· αἱ καὶ ἐκόπτοντο  
 28 καὶ ἐθρήνονν αὐτόν. Στραφεῖς δὲ πρὸς αὐτάς ὁ Ἰησοῦς, εἶπε·  
 29 Θυγατέρες Ἱερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμέ· πλὴν ἐφ' ἑαυ-  
 30 τὰς κλαίετε, καὶ ἐπὶ τὰ τέκνα ὑμῶν. "Οτι ἰδοὺ, ἔρχονται ἡμέ-  
 31 ραι, ἐν αἷς ἐροῦσι· Μακάριαι αἱ στεῖραι, καὶ κοιλίαι αἱ οὐκ  
 32 ἐγέννησαν, καὶ μαστοὶ οὗ οὐκ ἐθήλασαν. Τότε ἄρξονται λέγειν  
 τοῖς ὄρεσι· Πέσετε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς· Καλύψατε  
 ἡμᾶς. "Οτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ  
 ξηρῷ τί γένηται; Ἦγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι,  
 σὺν αὐτῷ ἀναι-  
 ρεθῆναι.

33 Καὶ ἐλθόντες εἰς 22 Καὶ φέρουσιν 33 Καὶ ὅτε ἀ- 17 —ἐξῆλθεν εἰς  
 τόπον λεγόμε- αὐτόν ἐπὶ Γολ- πῆλθον ἐπὶ τὸν τὸν λεγόμενον  
 νον Γολγοθᾶ, γοθᾶ τόπον· ὁ τόπον, τὸν κα- κρανίου τόπον,  
 (ὃ ἐστι,<sup>a</sup> λεγόμε- ἐστι μεθερμη- λούμενον Κρα- ὃς λέγεται Ἑ-  
 νος<sup>b</sup> κρανίου τό- νενόμενον, κρα- νιον, βραῖστὶ Γολγο-  
 34 πος,) ἔδωκαν αὐ- νίου τόπος. 23 Καὶ ἐδίδουν  
 τῷ πιεῖν ὅξος<sup>c</sup> αὐτῷ πιεῖν  
 μετὰ χολῆς με- ἐσμυρνισμένον  
 μιγμένον· καὶ οἶνον· ὁ δὲ  
 γευσάμενος, οὐκ οὐκ ἔλαβε.

<sup>a</sup> 33. ὅς ἐστι<sup>d</sup> 26. τοῦ ἐρχομένου<sup>b</sup> 33. λεγ. alii om. Alii : λεγόμενον<sup>c</sup> 34. Alii : οἶνον

§ 141. What happened while Jesus was on the cross, till he expired.

MATTH. XXVII. 35-50. MARK XV. 24-37. LUKE XXIII. 33-46. JOHN XIX. 18-30.

35 Σταυρώσαντες 24 Καὶ σταυρώ- 33 —ἐκεῖ ἐσταύρω- 18 ὅπου αὐτὸν ἐ-  
δὲ αὐτὸν, διε- σαντες αὐ- σαν αὐτὸν,— σταύρωσαν, —  
μερίσαντο τὰ τὸν, διαμερί- 34 Διαμεριζόμενοι 23 Οἱ οὖν στρατι-  
ῖμάτια αὐτοῦ, ζονται τὰ ἱμά- δὲ τὰ ἱμάτια ὦται, ὅτε ἐσταύ-  
τια αὐτοῦ,<sup>a</sup> αὐτοῦ, ρωσαν τὸν Ἰη-  
σοῦν, ἔλαβον

τὰ ἱμάτια αὐτοῦ, (καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ  
μέρος,) καὶ τὸν χιτῶνα. Ἦν δὲ ὁ χιτὼν ἄρῳφος, ἐκ τῶν ἄνωθεν

24 ὑφαντός δι' ὅλου. Εἶπον οὖν πρὸς ἀλλήλους· Μὴ σχίσωμεν αὐ-  
τὸν, ἀλλὰ λά-

35 —βάλλοντες κλῆ- 24 —βάλλοντες κλῆ- 34 —ἔβαλον κλῆ-  
ρον· [ἵνα πλη- ρον ἐπ' αὐτὰ, ρον. ρωμεν περὶ αὐ-  
ρωθῇ τὸ ῥηθὲν τίς τί ἄρῃ. τοῦ, τίνος ἔσ-  
ταί. Ἴνα ἡ

ὑπὸ τοῦ προφή- γραφῇ πληρω-  
του· “Διμερί- θῇ ἡ λέγουσα· “Διμερίσαν-  
σαντο τὰ ἱμάτιά μου ἑαυτοῖς, το τὰ ἱμάτιά μου ἑαυτοῖς, καὶ  
καὶ ἐπὶ τὸν ἱματισμόν μου ἔβα- ἐπὶ τὸν ἱματισμόν μου ἔβαλον  
36 λον κλῆρον.”<sup>1</sup>] καὶ καθήμενοι ἐ- κλῆρον.” Οἱ μὲν οὖν στρατιῶ-  
τήρουν αὐτὸν ἐ- ται ταῦτα ἐποί-

37 κεῖ. Καὶ ἐπέθη- 26 Καὶ ἦν ἡ ἐπι- 38 Ἦν δὲ καὶ ἐπι- 19 ἦσαν.—Ἐγραψε  
καν ἐπάνω τῆς γραφῇ τῆς γραφῇ γεγραμ- δὲ καὶ τίτλον  
κεφαλῆς αὐτοῦ αἰτίας αὐτοῦ μένη ἐπ' αὐ- ὁ Πιλάτος, καὶ  
τὴν αἰτίαν αὐ- ἐπιγεγραμμένη· τῷ— ἔθηκεν ἐπὶ τοῦ  
τοῦ γεγραμμέ- τῷ— ἔθηκεν ἐπὶ τοῦ  
νην· “Οὗτός σταυροῦ. Ἦν  
ἐστιν Ἰησοῦς ὁ δὲ γεγραμμέ-  
βασιλεὺς τῶν “Οὗτός ἐστιν ρον· “Ἰησοῦς  
Ἰουδαίων.” τῶν Ἰουδαίων.” ὁ βασιλεὺς τῶν ὁ Ναζωραῖος  
τῶν Ἰουδαίων.” ὁ βασιλεὺς τῶν ὁ βασιλεὺς τῶν Ἰουδαίων.”

20 Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ  
τόπος τῆς πόλεως,<sup>b</sup> ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἐ-

LUKE XXIII.

21 βραῖστὶ, Ἑλληνιστὶ, Ῥωμαῖστὶ.  
38 — γράμμασιν Ἑλληνικοῖς καὶ Ἑλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιε-  
Ῥωμαῖκοις καὶ Ἑβραῖκοις· ρεῖς τῶν Ἰουδαίων·<sup>c</sup> Μὴ γρά-

<sup>a</sup> 24. διμερίζοντὰ ἱμάτια

<sup>b</sup> 20. τῆς πόλεως ὁ τόπος,

<sup>c</sup> 21. τῶν Ἰουδαίων primo loco, quidam omittunt.



MATTH. XXVII.

MARK XV.

JOHN XIX.

φε· Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ',  
ὅτι ἐκεῖνος εἶπε· βασιλεὺς εἰμι τῶν Ἰ-

22 ουδαίων. Ἀπε-

κρίθη ὁ Πιλά-

τος· Ὁ γέγρα-

φα, γέγραφα.

25 Ἦν δὲ ὥρα τρί-  
τη, καὶ ἐσταύ-  
ρωσαν αὐτόν.

LUKE XXIII.

38 Τότε σταυροῦν- 27 Καὶ σὺν αὐτῷ 33 —καὶ τοὺς κα- 18 —καὶ μετ' αὐ-  
ται σὺν αὐτῷ δύο σταυροῦσι δύο κούργους· ὃν τοῦ ἄλλους δύο,  
λησταί· εἷς ἐκ ληστιάς· ἕνα ἐκ μὲν ἐκ δεξιῶν, ἐντεῦθεν καὶ  
δεξιῶν, καὶ εἷς δεξιῶν, καὶ ἕνα ὃν δὲ ἐξ ἄρισ- ἐντεῦθεν, μέσον  
ἐξ εὐωνύμων. ἐξ εὐωνύμων 34 τερῶν. Ὁ δὲ δὲ τὸν Ἰησοῦν.

28 αὐτοῦ. Καὶ ἐ-  
πληρώθη ἡ γρα-  
φή ἡ λέγουσα·  
“Καὶ μετὰ ἀνό-  
μων ἐλογίσθη.”

Ἰησοῦς ἔλεγε·  
Πάτερ, ἄφες  
αὐτοῖς· οὐ γὰρ  
οἶδασι τί ποι-  
οῦσι.

MATTH. XXVII.

MARK XV.

39 Οἱ δὲ παραπορευόμενοι ἐβλασφή- 29 Καὶ οἱ παραπορευόμενοι ἐβλασφή-  
μουν αὐτόν, κινοῦντες τὰς κεφαλὰς μουν αὐτόν, κινοῦντες τὰς κεφαλὰς  
40 αὐτῶν,<sup>1</sup> καὶ λέγοντες· Ὁ κατα- αὐτῶν, καὶ λέγοντες· Οὐά· ὁ κα-  
λύων τὸν ναὸν, καὶ ἐν ταλύνων τὸν ναὸν, καὶ ἐν τρισὶν ἡ-  
τρισὶν ἡμέραις οἰκοδο- 30 μέραις οἰκοδομῶν· σῶσον σεαυτόν, καὶ κα-  
μῶν, σῶσον σεαυτόν· τάβα ἀπὸ τοῦ σταυ-  
εἰ υἱὸς εἶ τοῦ Θεοῦ, κα- ροῦ.

41 ροῦ. Ὁμοίως δὲ καὶ 31 Ὁμοίως καὶ ὁ οἱ 35 Καὶ εἰστίμει ὁ λαὸς

οἱ ἄρχιερεῖς ἐμπαίζον- ἄρχιερεῖς, ἐμπαίζοντες Θεωρῶν· ἐξεμυκτῆ-  
τες μετὰ τῶν γραμμα- πρὸς ἁλλήλους μετὰ ριζον δὲ καὶ οἱ ἄρχον-  
τέων καὶ πρεσβυτέρων,<sup>a</sup> τῶν γραμματέων, ἔλε- τες σὺν αὐτοῖς, λέγον-  
τες· Ἄλλους ἔσω- γον· Ἄλλους ἔσωσεν, τες· Ἄλλους ἔσωσε,

42 ἔλεγον· Ἄλλους ἔσω- ἑαυτὸν οὐ δύναται σῶ- σωσάτω ἑαυτόν, εἰ  
σσαι· εἰ βασιλεὺς 32 σαι. Ὁ Χριστός, ὁ οὗτός ἐστιν ὁ Χρισ-  
Ἰσραὴλ ἐστι, καταβά- βασιλεὺς τοῦ Ἰσραὴλ, τός, ὁ τοῦ Θεοῦ ἐκλεκ-  
τω νῦν ἀπὸ τοῦ σταυ- καταβάτω νῦν ἀπὸ 36 τός. Ἐνέπαιζον δὲ  
ροῦ, καὶ πιστεύσομεν τοῦ σταυροῦ, ἵνα ἴδω- αὐτῷ καὶ οἱ στρατιῶ-  
43 ἐπ' αὐτῷ. Πέποιθεν μεν καὶ πιστεύσωμεν. ται, προσερχόμενοι  
ἐπὶ τὸν Θεόν· ἰσχύσα-

LUKE XXIII.

<sup>a</sup> 41. Addunt alii: καὶ  
Φαρισαίων

<sup>b</sup> 42. ἐπ' om.

<sup>c</sup> 31. Ὁμοίως δὲ καὶ

## MATTH. XXVII.

Θω νῦν αὐτόν, εἰ θέ-  
λει αὐτόν· εἶπε γάρ·  
"Οτι Θεοῦ εἰμι υἱός.

44 Τὸ δ' αὐτὸ καὶ οἱ λη-  
στὰι συσταυρωθέντες  
αὐτῷ, ὠνείδιζον αὐτόν.<sup>a</sup>

40 σὺ εἰ ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμῶς. Ἀποκριθεὶς δὲ ὁ ἕτερος  
ἐπετίμα αὐτῷ, λέγων· Οὐδὲ φοβῆ ἡ σὺ τὸν Θεόν, ὅτι ἐν τῷ αὐτῷ

41 κρίματι εἶ; Καὶ ἡμεῖς μὲν δικαίως· ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβά-

42 νομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξε. Καὶ ἔλεγε τῷ Ἰησοῦ· Μνήσθητί

43 μου, κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς·  
Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῇ παραδεισῷ.

## JOHN XIX.

25 Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ  
26 τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνὴ. Ἰη-  
σοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα, ὃν ἠγάπα, λέγει  
27 τῇ μητρὶ αὐτοῦ· Γύναι, ἴδε<sup>b</sup> ὁ υἱός σου. Εἶτα λέγει τῷ μαθητῇ· Ἴδού  
ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν<sup>c</sup> εἰς τὰ  
ἱδία.

## MATTH. XXVII.

## MARK XV.

## LUKE XXIII.

45 Ἀπὸ δὲ ἑκτῆς ὥρας 33 Γενομένης δὲ ὥρας 44 Ἦν δὲ ὥσπερ ὥρα  
σκότος ἐγένετο ἐπὶ πᾶ- ἐκτῆς, σκότος ἐγένετο· ἑκτη, καὶ σκότος ἐγέ-  
σαν τὴν γῆν, ἕως ὥρας ἐφ' ὅλην τὴν γῆν, ἕως νετο ἐφ' ὅλην τὴν γῆν,  
46 ἐννάτης. Περὶ δὲ τὴν 34 ὥρας ἐννάτης. Καὶ ἕως ὥρας ἐννάτης·  
ἐννάτην ὥραν ἀνεβόη- τῇ ὥρᾳ τῇ ἐννάτῃ ἐ- 45 καὶ ἐσκοτίσθη ὁ ἡ-  
σεν ὁ Ἰησοῦς φωνῇ βόησεν ὁ Ἰησοῦς φω- λιος·<sup>d</sup>  
μεγάλῃ, λέγων· Ἦλὲ, ἡλὲ, λαμῶν· ἡ μεγάλη, λέγων· Ἐ-  
τοῦτ' ἔστι· Θεέ μου, λωῖ, ἐλωῖ, λαμῶν σα-  
Θεέ μου, ἵνατί με ἐγ- βαχθάνι; ὅ ἐστι με-  
47 κατέλιπες; Τινὲς δὲ θεοῦ μόνου, ὁ Θεός μου, εἰς τί με ἐγκατέλιπες;  
τῶν ἐκεῖ ἐστώτων ἀκου- 35 Καὶ τινὲς τῶν παρ- 28 Μετὰ τοῦτο εἰδὼς ὁ  
σαντες, ἔλεγον· "Οτι 35 εστηκότων ἀκούσαν- Ἰησοῦς, ὅτι πάντα ἡ-  
48 Καὶ εὐθέως δραμῶν τες, ἔλεγον· Ἴδού, δη τετέλεσται ἵνα τε-

<sup>a</sup> 44. αὐτῷ.<sup>b</sup> 26. ἴδου<sup>d</sup> 45. Ἀλλ' οὐκ ὁμολογῶ καὶ ἐστὶν ὁ ἡλίας·<sup>c</sup> 27. αὐτὴν ὁ μαθητὴς

Ἀλλ'· τοῦ ἡλίου ἐκλείποντος·

## MATTH. XXVII.

## MARK XV.

## JOHN XIX.

- εἰς ἑξ αὐτῶν, καὶ λα- 36 Ἡλίαν φωνεῖ. Δρα- λειωθῇ ἢ γραφῇ, λέ-  
βῶν σπόγγον, πλήσας μὴν δὲ εἷς, καὶ γεμί- 29 γει· Διψῶ. Σκεῦος  
τε ὄξους, καὶ περιθείς σας σπόγγον ὄξους, οὐν ἔκειτο ὄξους με-  
καλάμῳ, ἐπότιζεν αὐ- περιθείς τε καλάμῳ, στόν· οἱ δὲ πλήσαν-  
49 τόν. Οἱ δὲ λοι- ἐπότιζεν αὐτόν, λέ- τες σπόγγον ὄξους,  
ποὶ ἔλεγον· Ὁ γων· Ὁ γων· Ὁ γων· καὶ ὑσώπω<sup>b</sup> περι-  
φες, ἴδωμεν εἰ χεται Ἰηλίας LUKE XXIII. θέντες, προσ-  
ἔρχεται Ἰηλίας καθελεῖν αὐ- 46 Καὶ φωνήσας ἡνεγκαν αὐτοῦ  
σώσων αὐτόν. τόν. φωνῇ μεγάλῃ ὁ τῷ στόματι.  
50 Ὁ δὲ Ἰη- 37 Ὁ δὲ Ἰη- Ἰησοῦς, εἶπε· 30 Ὅτε οὐν ἔλαβε  
σοῦς πάλιν κρά- σοῦς ἀφ' οὗ φω- Πάτερ, εἰς χεῖ- τὸ ὄξος ὁ Ἰη-  
ξας φωνῇ μεγά- νὴν μεγάλην, ράς σου παρα- σοῦς, εἶπε· Τε-  
λῇ, ἀφῆκε τὸ ἐξέπνευσε. θήσομαι<sup>a</sup> τὸ τέλεσται· καὶ  
πνεῦμα. πνεῦμά μου. κλίνας τὴν κε-  
Καὶ ταῦτα εἰ- φαλὴν, παρὲ-  
πῶν, ἐξέπνευσεν. δωκε τὸ πνεῦμα.

§ 142. What happened at Jesus' death. Who were present during the crucifixion. The remaining transactions of the day.

MATTH. XXVII. 51-61. MARK XV. 38-47. LUKE XXIII. 45, 47-56.

- 51 Καὶ ἰδοὺ, τὸ καταπέ- 38 Καὶ τὸ καταπέτασμα 45 —καὶ ἐσχίσθη τὸ κα-  
τασμα τοῦ ναοῦ ἐσχί- τοῦ ναοῦ ἐσχίσθη ταπέτασμα τοῦ ναοῦ  
σθη εἰς δύο, ἀπὸ ἄνω- εἰς δύο, ἀπὸ ἄνωθεν μέσον.  
θεν ἕως κάτω· καὶ ἡ ἕως κάτω.  
γῇ ἐσεῖσθη, καὶ αἱ  
52 πέτραι ἐσχίσθησαν·  
καὶ τὰ μνημεῖα ἀνέωχ-  
54 θησαν, — Ὁ δὲ ἐ- 39 Ἰδὼν δὲ ὁ κεντυρίων 47 Ἰδὼν δὲ ὁ ἐκατόν-  
κατόνταρχος καὶ οἱ ὁ παρεστηκὼς ἐξ ἑναν- ταρχος τὸ γενόμενον,  
μετ' αὐτοῦ τηροῦντες τίας αὐτοῦ, ὅτι οὕτω ἐδόξασε τὸν θεόν, λέ-  
τόν Ἰησοῦν, ἰδόντες κράξας ἐξέπνευσεν, εἶ- γων· Ὁντως ὁ ἄν-  
τόν σεισμόν καὶ τὰ γε- πεν· Ἀληθῶς ὁ ἄν- θρωπος οὗτος δίκαιος  
νόμενα, ἐφοβήθησαν θρωπος οὗτος υἱὸς ἦν 48 ἦν. Καὶ πάντες οἱ  
σφόδρα, λέγοντες· Ὁ 40 θεοῦ. Ἦσαν δὲ συμπαραγενόμενοι ὄχ-  
ληθῶς θεοῦ υἱὸς ἦν καὶ γυναῖκες ἀπὸ μα- λοι ἐπὶ τὴν θεωρίαν

<sup>a</sup> 46. *Alit*: παρατίθεμαι  
*Alit*: παρατίθημι

<sup>b</sup> 29. *Alit*: ὑσώπου

## MATTH. XXVII.

55 οὗτος. Ἦσαν δὲ ἐκεῖ  
γυναικες πολλαὶ ἀπὸ  
μακρόθεν θεωροῦσαι·—  
56 Ἐν αἷς ἦν Μαρία ἡ  
Μαγδαληνὴ, καὶ Μα-  
ρία ἡ τοῦ Ἰακώβου καὶ  
Ἰωσὴ μήτηρ, καὶ ἡ μή- 41  
τηρ τῶν υἱῶν Ζεβεδαί-  
55 ου.—αἵτινες ἠκολού-  
θησαν τῷ Ἰησοῦ ἀπὸ  
τῆς Γαλιλαίας, διακο-  
νοῦσαι αὐτῷ.

## MARK XV.

κρόθεν θεωροῦσαι·  
ἐν αἷς ἦν καὶ Μαρία  
ἡ Μαγδαληνὴ, καὶ  
Μαρία ἡ τοῦ Ἰακώ- 49  
βου τοῦ μικροῦ καὶ  
Ἰωσὴ μήτηρ, καὶ Σα-  
λώμη· αἱ καὶ ὅτε ἦν  
ἐν τῇ Γαλιλαίᾳ, ἠκο-  
λούθουν αὐτῷ, καὶ  
διηκόνουν αὐτῷ· καὶ  
ἄλλαι πολλαὶ, αἱ συν-  
αναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.

## LUKE XXIII.

ταύτην, θεωροῦντες  
τὰ γενόμενα, τύπον-  
τες ἑαυτῶν τὰ στήθη  
ὑπέστρεφον. Εἰστή-  
κεισαν δὲ πάντες οἱ  
γνωστοὶ αὐτοῦ μα-  
κρόθεν, καὶ γυναῖκες  
αἱ συνακολουθήσασαι  
αὐτῷ ἀπὸ τῆς Γαλι-  
λαίας, ὁρῶσαι ταῦτα.

## JOHN XIX. 31—42.

31 Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαβ-  
βάτῳ, ἐπεὶ παρασκευὴ ἦν, (ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου<sup>a</sup> τοῦ σαββάτου,)   
ἠρώτησαν τὸν Πιλάτον, ἵνα κατεργῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν.  
32 Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη, καὶ τοῦ  
33 ἄλλου τοῦ συστειρωθέντος αὐτῷ. Ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶ-  
34 δον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη· ἀλλ' εἰς τῶν  
στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ  
35 ὕδωρ. Καὶ ὁ ἑωρακὴς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυ-  
36 ρία· καὶ κέῖνος οἶδεν, ὅτι ἀληθὴ λέγει, ἵνα καὶ<sup>b</sup> ὑμεῖς πιστεύσητε. Ἐγένετο  
γὰρ ταῦτα, ἵνα ἡ γραφὴ πληρωθῇ· “Ὅσοι οὖν οὐ συντριβήσεται αὐ-  
37 τοῦ.” Καὶ πάλιν ἑτέρα γραφὴ λέγει· “Ὅσοι οὖν οὐ συντριβήσεται αὐ-  
τοῦ.”

## MATTH. XXVII.

57 Ὁψίας δὲ γε- 42  
νομένης, ἦλθεν  
ἄνθρωπος πλού-  
σιος ἀπὸ Ἀρι-  
μαθαίας, τοῦ-  
νομα Ἰωσήφ, ὃς 43  
καὶ αὐτὸς ἐμα-  
θήτευσε τῷ Ἰη-  
σοῦ.

## MARK XV.

Καὶ ἤδη ὁ- 54  
ψίας γενομένης,  
(ἐπεὶ ἦν παρα-  
σκευὴ, ὃ ἐστὶ  
προσάββατον,) 50  
ἦλθεν Ἰωσήφ ὁ  
ἀπὸ Ἀριμα-  
θαίας, εὐσχή-  
μων βουλευτῆς,  
ὃς καὶ αὐτὸς  
ἦν προσδεχό- 51  
μενος τὴν βα-  
σιλείαν τοῦ θε-  
οῦ· τολμήσας

## LUKE XXIII.

Καὶ ἡμέρα ἦν 38  
παρασκευὴ, καὶ  
σάββατον ἐπέ-  
φωσκε.  
Καὶ ἰδὼν, ἁ-  
νὴρ ὀνόματι Ἰω-  
σήφ, βουλευ-  
τῆς ὑπάρχων,  
ἀνὴρ ἀγαθὸς  
καὶ δίκαιος, 51  
(οὗτος οὐκ ἦν  
συγκατατεθει-  
μένος τῇ βουλῇ  
καὶ τῇ πράξει

## JOHN XIX.

Μετά δὲ  
ταῦτα ἠρώτησε  
τὸν Πιλάτον ὁ  
Ἰωσήφ ὁ ἀ-  
πὸ Ἀριμαθαί-  
ας, (ὢν μαθη-  
τῆς τοῦ Ἰησοῦ,  
κεκρυμμένος δὲ  
διὰ τὸν φόβον  
τῶν Ἰουδαίων,)   
ἵνα ἄρῃ τὸ σώ-  
μα τοῦ Ἰησοῦ·  
καὶ ἐπέτρεψεν  
ὁ Πιλάτος. Ἦλ-

<sup>a</sup> 31. ἐκείνη<sup>b</sup> 35. καὶ οὐκ.



MATTH. XXVII.

58 Οὗτος  
προσελθὼν τῷ  
Πιλάτῳ, ᾗτήσα-  
το τὸ σῶμα τοῦ  
Ἰησοῦ.

Τότε ὁ

Πιλάτος ἐκέλευ-  
σεν ἀποδοθῆναι  
59 τὸ σῶμα. Καὶ  
λαβὼν τὸ σῶμα  
ὁ Ἰωσήφ, ἐνετύ-  
λιξεν αὐτὸ σιν-  
δόνι καθαροῦ,  
60 καὶ ἔθηκεν αὐ-  
τὸ ἐν τῷ καινῷ  
αὐτοῦ μνημείῳ,  
ὃ ἐλατόμησεν  
ἐν τῇ πέτρᾳ· καὶ  
προσκυλίσας λί-  
θον μέγαν τῇ  
θύρᾳ τοῦ μνη-  
μείου, ἀπῆλθεν.

61 Ἦν δὲ ἐκεῖ Μα-  
ρία ἡ Μαγδα-  
ληνή, καὶ ἡ ἄλλη  
Μαρία, καθί-  
μεναι ἀπέναντι  
τοῦ τάφου.

MARK XV.

εἰσῆλθε πρὸς  
Πιλάτον, καὶ  
ᾗτήσατο τὸ σῶ-  
μα τοῦ Ἰησοῦ.

44 Ὁ δὲ Πιλάτος  
ἐθαύμασεν εἰ  
ἤδη τέθνηκε·  
καὶ προσκαλε-  
σάμενος τὸν  
κεντυρίωνα, ἐπ-  
ηρώτησεν αὐ-

τὸν εἰ πάλοι  
45 ἀπέθανε. Καὶ  
γνοὺς ἀπὸ τοῦ  
κεντυρίωνος, ἐ-  
δωρήσατο τὸ  
σῶμα τῷ Ἰω-  
σῇφ. Καὶ ἀ-  
γοράσας σινδό-  
να, καὶ καθε-  
λὼν αὐτὸν, ἐν-  
55 εἰλησε τῇ σιν-  
δόνι· καὶ κατ-  
έθηκεν αὐτὸν  
ἐν μνημείῳ, ὃ  
ἦν λελατομημέ-  
νον ἐκ πέτρας·  
καὶ προσεκύλι-  
σε λίθον ἐπὶ  
τὴν θύραν τοῦ  
61 μνημείου. Ἡ  
δὲ Μαρία ἡ  
Μαγδαληνή καὶ  
Μαρία Ἰωσή  
ἐθεώρουν ποῦ  
τίθεται.

LUKE XXIII.

αὐτῶν,) ἀπὸ Ἀ-  
ριμαθαίας πό-  
λεως τῶν Ἰου- 39  
δαίων, ὃς καὶ  
προσεδέχετο καὶ  
αὐτὸς<sup>a</sup> τὴν βα-  
σιλείαν τοῦ θε-  
οῦ· οὗτος προσ-  
52 ελθὼν τῷ Πι-  
λάτῳ, ᾗτήσα-  
το τὸ σῶμα τοῦ  
Ἰησοῦ. Καὶ 40  
καθελὼν αὐτό,  
ἐνετύλιξεν αὐτό  
σινδόνι, καὶ ἔ-  
θηκεν αὐτό ἐν  
μνήματι λαξευ-  
τῷ, οὗ οὐκ ἦν  
οὐδέπω οὐδεὶς  
κείμενος.

Κατακολου- 41  
θήσασαι δὲ καὶ  
γυναῖκες, αἵτι-  
νες ἦσαν συνε-  
ληλυθυῖαι αὐτῷ  
ἐκ τῆς Γαλιλαι-  
ας, ἐθεάσαντο  
τὸ μνημεῖον, καὶ  
ὡς ἐτέθη τὸ σῶ- 42  
μα αὐτοῦ· Ἦ-  
ποστρέψασαι δὲ  
ἡτοίμασαν ἀ-  
ρώματα καὶ μύ-  
ρα· καὶ τὸ  
μὲν σάββατον  
ἡσύχασαν κατὰ  
τὴν ἐντολήν.

JOHN XIX.

θεν οὖν καὶ ἤ-  
ρε τὸ σῶμα τοῦ  
Ἰησοῦ. Ἦλθε  
δὲ καὶ Νικόδη-  
μος, (ὁ ἐλθὼν  
πρὸς τὸν Ἰη-  
σοῦν νυκτὸς τὸ  
πρῶτον,) φέ-  
ρων μίγμα  
σμύρνης καὶ ἀ-  
λόης ὡς<sup>b</sup> λίτρας  
ἐκατόν. Ἐλα-  
βον οὖν τὸ σῶ-  
μα τοῦ Ἰησοῦ,  
καὶ ἔδησαν αὐ-  
τὸ ἐν<sup>c</sup> ὀθονίοις,  
μετὰ τῶν ἀρω-  
μάτων, καθὰ  
ἔθος ἐστὶ τοῖς  
Ἰουδαίοις ἐν-  
ταφιάζειν. Ἦν  
δὲ ἐν τῷ τόπῳ,  
ὅπου ἐστανρώ-  
θη, κῆπος, καὶ  
ἐν τῷ κήπῳ  
μνημεῖον και-  
νόν, ἐν ᾧ οὐ-  
δέπω οὐδεὶς ἐ-  
τέθη. Ἐκεῖ  
οὖν διὰ τὴν πα-  
ρασκευὴν τῶν  
Ἰουδαίων, ὅτι  
ἐγγὺς ἦν τὸ  
μνημεῖον, ἔθη-  
καν τὸν Ἰη-  
σοῦν.

<sup>a</sup> 51. *Alii vel καὶ  
prius, vel καὶ**αὐτὸς, vel hoc utrumque,\* omittunt.*<sup>b</sup> 39. ὡσεὶ<sup>c</sup> 40. ἐν om.

§ 143. The transactions on the day after the crucifixion.

MATTH. XXVII. 62—66.

- 62 Τῇ δὲ ἐπαύριον, ἣτις ἐστὶ μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιε-  
 63 ρεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον, ᾠ λέγοντες· Κύριε, ἐμνήσθημεν, ὅτι  
 64 ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν· Μετὰ τρεῖς ἡμέρας ἐγείρομαι. Κέλευσον  
 οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἔλθόντες οἱ  
 μαθηταὶ αὐτοῦ [*γνυκτός*], κλέψωσιν αὐτὸν, καὶ εἰπωσι τῷ λαῷ· Ἡγέρθη  
 65 ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης. Ἐφη<sup>a</sup>  
 αὐτοῖς ὁ Πιλάτος· Ἐχετε κουστωδίαν· ὑπάγετε, ἀσφαλίσασθε ὥς οἴδατε.  
 66 Οἱ δὲ πορευθέντες ἡσφάλισαντο τὸν τάφον, σφραγίσαντες τὸν λίθον, με-  
 τα τῆς κουστωδίας.

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<sup>a</sup> 65. Ἐφη δὲ

## PART VII.

THE

TRANSACTIONS OF FORTY DAYS, FROM THE

DAY OF THE RESURRECTION

TO THE

## ASCENSION.

§ 144. The transactions on the day of the resurrection before the first visit of the women to the sepulchre.

### MARK XVI. 1.

- 1 Καὶ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμῃ ἡγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν.

MATTH. XXVIII. 2—4.

- 2 Καὶ ἰδού, σεισμός ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρα-  
νοῦ, προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω  
3 αὐτοῦ. Ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπή, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν  
4 ὥσει χιῶν. Ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγένον-  
το ὥσει νεκροί.

MATTH. XXVII. 52, 53.

- 52, 53 —καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἡγέρθη, <sup>1</sup> καὶ ἐξελθόντες  
ἐκ τῶν μνημείων, μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἁγίαν πόλιν,  
καὶ ἐνεφανίσθησαν πολλοῖς.

§ 145. The first visit of the women to the sepulchre.

MATTH. XXVIII. 1, 5—8. MARK XVI. 2—8. LUKE XXIV. 1—11. JOHN XX. 1, 2.

- |   |                 |   |                 |   |               |   |               |
|---|-----------------|---|-----------------|---|---------------|---|---------------|
| 1 | Ὅψε δὲ          | 2 | Καὶ λίαν πρωῒ   | 1 | Τῇ δὲ μιᾷ τῶν | 1 | Τῇ δὲ μιᾷ     |
|   | σαββάτων, τῇ    |   | τῆς μιᾶς σαβ-   |   | σαββάτων, ὅρ- |   | τῶν σαββάτων  |
|   | ἐπιφωσκούσῃ εἰς |   | βάτων ἔρχον-    |   | θρου βαθεός,  |   | Μαρία ἡ Μα-   |
|   | μίαν σαββάτων,  |   | ται ἐπὶ τὸ μνη- |   | ῆλθον ἐπὶ τὸ  |   | γδαληνὴ ἔρχε- |

## MATTH. XXVIII.

ἦλθε Μαρία ἡ  
Μαγδαληνὴ, καὶ  
ἡ ἄλλη Μαρία,  
θεωροῦσαι τὸν  
τάφον.

## MARK XVI.

μεῖον, ἀνατεί-  
λαντος τοῦ ἡ-  
3 λίου. Καὶ ἔλε-  
γον πρὸς ἑαυ-  
τάς· Τίς ἀπο-  
κυλίσει ἡμῶν  
τὸν λίθον ἐκ  
τῆς θύρας  
τοῦ μνημείου;

4 Καὶ ἀναβλέψα-

σαι θεωροῦσιν, ὅτι ἀπο-  
κεκύλισται ὁ λίθος·  
ἦν γὰρ μέγας σφό-

5 δρα. Καὶ εἰσελθοῦ-  
σαι εἰς τὸ μνημεῖον,  
εἶδον νεανίσκον κα-  
θήμενον ἐν τοῖς δε-

ξιοῖς, περιβεβλημένον  
στολὴν λευκὴν· καὶ

6 ἐξεθαμβήθησαν. Ὁ  
δὲ λέγει αὐταῖς· Μὴ  
ἐκθαμβεῖσθε· Ἰη-

σοῦν ζητεῖτε τὸν  
Ναζαρητὸν τὸν ἐ-  
στιαρωμένον· ἡγέρ-  
θη, οὐκ ἔστιν ὧδε·  
ἴδε ὁ τόπος, ὅπου ἔ-

7 θηκαν αὐτόν. Ἄλλ'

ὑπάγετε, εἰπατε τοῖς  
μαθηταῖς αὐτοῦ, καὶ  
τῷ Πέτρῳ, ὅτι προ-  
άγει ὑμᾶς εἰς τὴν  
Γαλιλαίαν· ἐκεῖ αὐ-

8 εἶπεν ὑμῖν. Καὶ ἐξ-  
ελθοῦσαι<sup>α</sup> ἔφυγον ἀ-  
πὸ τοῦ μνημείου· εἶχε  
δὲ αὐτάς τρόμος καὶ

## LUKE XXIV.

μνήμα, φέρου-  
σαι ἃ ἠτοίμα-  
σαν ἄρώματα·  
καὶ τινες σὺν  
2 αὐταῖς. Εὗρον  
δὲ τὸν λί-  
θον ἀποκεκλι-  
σμένον ἀπὸ

## JOHN XX.

ταὶ πρῶτῃ, σκο-  
τίας ἔτι οὔσης,  
εἰς τὸ μνημεῖον·  
καὶ βλέπει τὸν  
λίθον ῥομμένον  
ἐκ τοῦ μνημεί-  
ου.

5 Ἀποκριθεὶς δὲ ὁ ἄγγε-  
λος εἶπε ταῖς γυναιξί·  
Μὴ φοβεῖσθε ὑμεῖς·  
οἶδα γὰρ, ὅτι Ἰησοῦν

6 τεῖτε. Οὐκ ἔστιν ὧδε·  
ἡγέρθη γὰρ, καθὼς  
εἶπε. Δεῦτε, ἴδετε τὸν  
τόπον ὅπου ἔκειτο ὁ

7 κύριος. Καὶ ταχὺ  
πορευθεῖσαι εἰπατε  
τοῖς μαθηταῖς αὐτοῦ,  
ὅτι ἡγέρθη ἀπὸ τῶν  
νεκρῶν· καὶ ἰδοὺ,  
προάγει ὑμᾶς εἰς τὴν  
Γαλιλαίαν· ἐκεῖ αὐ-

8 εἶπον ὑμῖν. Καὶ  
ἐξελθοῦσαι ταχὺ ἀπὸ  
τοῦ μνημείου μετὰ  
φόβου καὶ χαρᾶς με-

οὔχ εὗρον τὸ σῶμα  
τοῦ κυρίου Ἰησοῦ.

4 Καὶ ἐγένετο ἐν τῷ  
διαπορεῖσθαι αὐτάς  
περὶ τούτου, καὶ  
ἰδοὺ, ἄνδρες δύο<sup>β</sup>  
ἐπέστησαν αὐταῖς ἐν  
ἑσθήσεσιν ἁστρα-

5 πτούσαις. Ἐμφόβων  
δὲ γενομένων αὐτῶν,  
καὶ κλινουσῶν τὸ  
πρόσωπον εἰς τὴν  
γῆν, εἶπον πρὸς  
αὐτάς· Τί ζητεῖτε

6 νεκρῶν; Οὐκ ἔστιν  
ὧδε, ἀλλ' ἡγέρθη.

Μνήσθητε ὡς ἐλάλη-

7 τῇ Γαλιλαίᾳ, ἡ λέ-  
γων· Ὅτι δεῖ τὸν  
υἱὸν τοῦ ἀνθρώπου  
παραδοθῆναι εἰς  
χειρὰς ἀνθρώπων ἁ-  
μαρτωλῶν, καὶ στιαν-  
ρωθῆναι, καὶ τῇ  
τρίτῃ ἡμέρᾳ ἀναστῆ-

<sup>α</sup> 8. ἐξελθοῦσαι ταχὺ

<sup>β</sup> 4. δύο ἄνδρες



## MATTH. XXVIII.

γάλης, ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.

## MARK XVI.

ἔκστασις, καὶ οὐδενὶ οὐδὲν εἶπον· ἐφοβούντο γάρ.

## LUKE XXIV.

8 ναί. Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ.

## LUKE XXIV.

9 καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου, ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα καὶ πᾶσι τοῖς λοιποῖς.  
10 Ἦν δὲ<sup>a</sup> ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἱ ἔλεγον  
11 πρὸς τοὺς ἀποστόλους ταῦτα. Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥστε λίγος τὰ ῥήματα αὐτῶν, καὶ ἠπίσταντο αὐταῖς.

## JOHN XX.

2 Τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον, καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς· Ἦσαν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οὐδαμὲν<sup>b</sup> ποῦ ἔθηκαν αὐτόν.

§ 146. Peter and John visit the sepulchre.

## JOHN XX. 3—10.

3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ἄλλος μαθητής, καὶ ἦρχοντο εἰς τὸ μνημεῖον.  
4 Ἦσαν οὖν δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητής προέδραμε τάχιον τοῦ Πέτρον, καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον.

## LUKE XXIV. 12.

12 Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ὀθόνια κείμενα μόνα·

5 Καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια· οὐ μέντοι εἰσῆλθεν. Ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα, καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον. Τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητής ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε, καὶ ἐπίστευσεν· οὐδέπω ἀπῆλθε πρὸς ἑαυτόν, γὰρ ἥδειςαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί.

§ 147. Jesus appears first to Mary Magdalene.

## JOHN XX. 11—17.

11 Μαρία δὲ εἰστήκει πρὸς τῷ μνημείῳ<sup>d</sup> κλαίουσα ἔξω. Ὡς οὖν ἔκλαιε, παρῆλθεν εἰς τὸ μνημεῖον,<sup>e</sup> καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθήμενους, ἓνα πρὸς τῇ κεφαλῇ, καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ

<sup>a</sup> 10. Ἦσαν δὲ

<sup>c</sup> 12. Hoc comina omittunt quidam.

<sup>b</sup> 2. Αἰὶ: οἶδα (Αἰὶ: οἶδα μὲν)

<sup>d</sup> 11. τὸ μνημεῖον.

## JOHN XX.

13 Ἰησοῦ. Καὶ λέγουσιν αὐτῇ ἐκεῖνοι· Γύναι, τί κλαίεις; Λέγει αὐτοῖς.  
 "Οτι ἤραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.

## MARK XVI. 9.

9 Ἀναστάς δὲ, πρῶτ' πρῶτῃ σαβ- 14 Ταῦτα<sup>b</sup> εἰποῦσα, ἐστράφη εἰς τὰ  
 βάτου,<sup>a</sup> ἐφάνη πρῶτον Μαρία τῇ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν  
 Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἐπ- ἐστῶτα· καὶ οὐκ ᾔδει, ὅτι Ἰησοῦς  
 τὰ δαιμόνια.

15 ἐστι. Λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι, τί κλαίεις; τίνα ζητεῖς; Ἐ-

κείνη δοκοῖσα ὅτι ὁ κηπουρός ἐστι, λέγει αὐτῷ· Κύριε, εἰ σὺ ἐβάστασας  
 16 αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν.<sup>c</sup> καὶ γὰρ αὐτόν ἄρῶ. Λέγει αὐτῇ ὁ Ἰη-  
 σοῦς· Μαρία. Στραφεῖσα ἐκείνη λέγει αὐτῷ·<sup>d</sup> Ῥαββουνί· ὃ λέγεται, δι-  
 17 δάσκαλε. Λέγει αὐτῇ ὁ Ἰησοῦς· Μὴ μου ἅπτου· οὐπω γὰρ ἀναβέβηκα  
 πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπέ αὐ-  
 τοῖς· Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ θεόν  
 μου καὶ θεὸν ὑμῶν.

## § 148. Jesus' second appearance.

MATTH. XXVIII. 9—10. MARK XVI. 10, 11.

JOHN XX. 18.

9 Ὡς δὲ ἐπορεύοντο ἀπ- 10 Ἐκείνη πορευθεῖσα 18 Ἔρχεται Μαρία ἡ  
 ἀγγεῖλαι τοῖς μαθη- ἀπήγγειλε τοῖς μετ' Μαγδαληνῇ ἀπαγ-  
 ταῖς αὐτοῦ,<sup>c</sup> καὶ ἰδού, αὐτοῦ γενομένοις, γέλλουσα τοῖς μαθη-  
 ὁ Ἰησοῦς ἀπήντησεν πενθοῦσι καὶ κλαί- ταῖς, ὅτι ἐώρακε τὸν  
 αὐταῖς, λέγων· Χαί- 11 ουσι. Καὶ κεῖνοι ἀ- κύριον, καὶ ταῦτα  
 ρετε. Αἱ δὲ προσελ- κούσαντες ὅτι ζῇ εἶπεν αὐτῇ.  
 θοῦσαι ἐκράτησαν αὐ- καὶ ἐθεάθη ὑπ' αὐ-  
 τοῦ τοὺς πόδας, καὶ τῆς, ἠπίστησαν.  
 προσεκύνησαν αὐτῷ.

10 Τότε λέγει αὐταῖς ὁ Ἰησοῦς· Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγεῖλατε τοῖς  
 ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κακεῖ με ὄψονται.

## § 149. The conduct of the Roman soldiers and the Jewish rulers.

MATTH. XXVIII. 11—15.

11 Πορευομένων δὲ αὐτῶν, ἰδού, τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν  
 12 πόλιν, ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. Καὶ συναχθέν-

<sup>a</sup> 9. *Alit*: σαββάτων<sup>b</sup> 14. Καὶ ταῦτα <sup>c</sup> 15. αὐτόν ἔθηκας·<sup>d</sup> 16. *Alit*: αὐτῷ Ἐβραϊστί· \*<sup>e</sup> 9. Ὡς . . . αὐτοῦ *quidam omittunt*. \*

## MATTH. XXVIII.

τες μετὰ τῶν πρεσβυτέρων, συμβούλιόν τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν  
 13 τοῖς στρατιώταις, ἵ λέγοντες· Εἰπατε, "Ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλ-  
 14 θόντες, ἔκλεψαν αὐτόν, ἡμῶν κοιμημένων. Καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ  
 15 τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτόν, καὶ ὑμᾶς ἀμερίμους ποιήσομεν. Οἱ  
 δὲ λαβόντες τὰ ἀργύρια, ἐποίησαν ὥς ἐδιδάχθησαν. Καὶ διεφημίσθη ὁ  
 λόγος οὗτος παρὰ Ἰουδαίους μέχρι τῆς σήμερον.

§ 150. Jesus, having been seen of Peter, appears to the two disciples who went to Emmaus.

I COR. XV. 5.

MARK XVI. 12, 13. LUKE XXIV. 13—35.

5 ὥφθη Κηφᾶ,

12 Μετὰ δὲ ταῦτα δυσὶν

13 Καὶ ἰδοὺ, δύο ἐξ

ἐξ αὐτῶν περιπατοῦ-

αὐτῶν ἦσαν πορευ-

σιν ἐφανερώθη ἐν ἐ-

όμενοι ἐν αὐτῇ ἡμέ-

τέρῃ μορφῇ, πορευ-

ρᾷ εἰς κόμην ἀπέχου-

ομένοις εἰς ἀγρόν.

σαν σταδίους ἐξή-

κοντα<sup>a</sup> ἀπὸ Ἱερουσα-

14 λήμ, ἣ ὄνομα Ἑμμαούς· καὶ αὐτοὶ ὁμίλουν πρὸς ἀλλήλους περὶ πάντων  
 15 τῶν συμβεβηκότων τούτων. Καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζη-

16 τεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς· οἱ δὲ ὀφθαλμοὶ

17 αὐτῶν ἐκρατοῦντο, τοῦ μὴ ἐπιγνῶναι αὐτόν. Εἶπε δὲ πρὸς αὐτούς· Τί-

18 νες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ ἐστε

19 σκυθρωποί; Ἀποκριθεὶς δὲ ὁ εἰς, ὃ ὄνομα Κλεόπας, εἶπε πρὸς αὐτόν· Σὺ

μόνος παροικεῖς Ἱερουσαλήμ,<sup>b</sup> καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς

19 ἡμέραις ταύταις; Καὶ εἶπεν αὐτοῖς· Ποῦα; Οἱ δὲ εἶπον αὐτῷ· Τὰ περὶ

Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν ἔργῳ καὶ

20 λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ· ὅπως τε παρέδωκεν αὐτόν

οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐ-

21 τόν. Ἡμεῖς δὲ ἠλπίζομεν, ὅτι αὐτὸς ἐστὶν ὁ μέλλων λυτροῦσθαι τὸν Ἰσ-

22 ραήλ· ἀλλάγε σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον, ἀφ'

22 οὗ ταῦτα ἐγένετο. Ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γε-

23 νόμενοι ὄρθριαι ἐπὶ τὸ μνημεῖον· καὶ μὴ εὗρουσαι τὸ σῶμα αὐτοῦ, ἦλθον,

24 λέγουσαι καὶ ὁπτασίαν ἀγγέλων ἐωρακέναι, οἱ λέγουσιν αὐτόν ζῆν. Καὶ

ἀπηλθον τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὔρον οὕτω καθώς καὶ

25 αἱ γυναῖκες εἶπον· αὐτόν δὲ οὐκ εἶδον. Καὶ αὐτὸς εἶπε πρὸς αὐτούς·

Ἦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦειν ἐπὶ πᾶσιν, οἷς ἐλάλησαν

26 οἱ προφῆται. Οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστόν, καὶ εἰσελθεῖν εἰς τὴν

<sup>a</sup> 13. *Alit* : ἑκατὸν ἐξήκοντα<sup>b</sup> 18. ἐν Ἱερουσαλήμ *Alit* : εἰς Ἱερουσαλήμ

## LUKE XXIV.

27 δόξαν αὐτοῦ; Καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προ-  
 28 φητῶν, διηρμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ. Καὶ  
 ἤγγισαν εἰς τὴν κώμην, οὗ ἐπορεύοντο· καὶ αὐτὸς προσεποιεῖτο πορεύε-  
 29 σθαι. Καὶ παρεβιάσαντο αὐτὸν, λέγοντες· Μείνον μεθ' ἡμῶν,  
 ὅτι πρὸς ἐσπέραν ἐστὶ καὶ κέκλικεν ἡ ἡμέρα. Καὶ εἰσῆλθε τοῦ μείναι σὺν  
 30 αὐτοῖς. Καὶ ἐγένετο ἐν τῇ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν  
 31 ἄρτον, εὐλόγησε, καὶ κλάσας ἐπέδιδου αὐτοῖς. Αὐτῶν δὲ διηνοιχθήσαν οἱ  
 ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν.  
 32 Καὶ εἶπον πρὸς ἀλλήλους· Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὥς  
 33 ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὥς διήνοιγεν ἡμῖν τὰς γραφάς; Καὶ ἀνα-  
 στήντες αὐτῇ τῇ ὥρᾳ, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον συνηθροί-  
 34 σμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, <sup>1</sup> λέγοντας· "Οτι ἠγέρθη ὁ κύ-

## MARK XVI.

13 Καὶ αὗτοι ἀπελθόντες ἀπήγγειλαν 35 Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁ-  
 τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευ-  
 σαν. ριος ὄντως, καὶ ὥφθη Σίμωνι.

## JOHN XX.

## § 151. Jesus appears to the apostles in the absence of Thomas.

I COR. XV. 5. MARK XVI. 14—18.

JOHN XX. 19—23.

5 εἶτα τοῖς δώ- 14 Ὅτερον, ἀνα- 19 Οὔσης οὖν ὀψίας, τῇ ἡμέ-  
 δεκα.<sup>a</sup> καί κειμένοις αὐ- ρα ἐκείνῃ τῇ μιᾷ τῶν σαββά-  
τοῖς τοῖς ἑνδε- των, καὶ τῶν θυρῶν κεκλει-  
 κα ἐφανερῶθῃ· καὶ ὡνεί- σμένων, ὅπου ἦσαν οἱ μαθηταὶ  
 δισε τὴν ἀπιστίαν LUKE XXIV. 36—49. συνηγμένοι, διὰ τὸν  
 αὐτῶν καὶ σκληροκαρ- 36 Ταῦτα δὲ αὐτῶν φόβον τῶν Ἰουδαίων,  
 δίαν, ὅτι τοῖς θεα- λαλοῦντων, αὐτὸς [ὁ ἦλθεν ὁ Ἰησοῦς καὶ  
 σαμένοις αὐτὸν ἐγη- Ἰησοῦς] ἔστη ἐν μέσῳ ἔστη εἰς τὸ μέσον,  
 γερμένον οὐκ ἐπίστευ- αὐτῶν, καὶ λέγει αὐ- καὶ λέγει αὐτοῖς·  
 σαν. τοῖς· Εἰρήνῃ ὑμῖν. Εἰρήνῃ ὑμῖν.

37 Πτοηθέντες δὲ καὶ

38 ἔμφοβοι γενόμενοι, ἐδόκουν πνεῦμα θεωρεῖν. Καὶ εἶπεν αὐτοῖς·  
 Τί τεταραγμένοι ἐστέ; καὶ διατί διαλογισμοὶ ἀναβαίνουσιν ἐν  
 39 ταῖς καρδίαις ὑμῶν; Ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας  
 μου, ὅτι αὐτὸς ἐγὼ εἰμι· ψηλαφήσατέ με καὶ ἴδετε· ὅτι πνεῦ-  
 40 μα σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα. Καὶ

<sup>a</sup> 5. Alii: ἑνδεκα.



## LUKE XXIV.

## JOHN XX.

- τοῦτο εἰπὼν, ἐπέδειξεν αὐτοῖς 20 Καὶ τοῦτο εἰπὼν, ἔδειξεν αὐτοῖς  
 41 τὰς χεῖρας καὶ τοὺς πόδας. Ἦτι δὲ τὰς χεῖρας καὶ τὴν πλευρὰν αὐ-  
 ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς, τοῦ. Ἐχάρησαν οὖν οἱ μαθηταὶ  
 καὶ θαυμαζόντων, εἶπεν αὐτοῖς· ἰδόντες τὸν κύριον.  
 42 Ἐχετέ τι βρώσιμον ἐνθάδε; Ὁἱ δὲ  
 43 ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος, καὶ ἀπὸ μελισσίου κηρίου. Καὶ λα-  
 44 βὼν, ἐνώπιον αὐτῶν ἔφαγεν. Εἶπε δὲ αὐτοῖς· Οὗτοι οἱ λόγοι, οὓς  
 ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γε-  
 γραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ.  
 45 46 Τότε διήνοιξεν αὐτῶν τὸν νοῦν, τοῦ συνιέναι τὰς γραφάς· ἵ καὶ εἶπεν  
 αὐτοῖς· Ὅτι οὕτω γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν, καὶ  
 47 ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, ἵ καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι  
 αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ  
 48 Ἱερουσαλὴμ. Ἐμεῖς

## MARK XVI.

δὲ ἔστε μάρτυρες τού-

## JOHN XX.

- 15 Καὶ εἶπεν αὐτοῖς· 49 των. Καὶ ἰδού, ἐγὼ 21 Εἶπεν οὖν αὐτοῖς ὁ  
 Πορευθέντες εἰς τὸν ἀποστείλω τὴν ἐπαγ- Ἰησοῦς πάλιν· Εἰ-  
 κόσμον ἅπαντα, κη- γελίαν τοῦ πατρὸς μου ρῆν ὑμῖν· καθὼς  
 ρύζατε τὸ εὐαγγέλιον ἐφ' ὑμᾶς· ὑμεῖς δὲ κα- ἀπέσταλκέ με ὁ πα-  
 16 πάσῃ τῇ κτίσει. Ὁ θίσατε ἐν τῇ πόλει τῇ, καὶ γὰρ πέμπω ὑ-  
 πιστεύσας καὶ βαπτ- [Ἱερουσαλὴμ], ἕως οὗ μᾶς.  
 τισθεῖς, σωθήσεται· ἐνδύσησθε δύναμιν ἐξ  
 ὁ δὲ ἀπιστήσας, κα- ὑψους.  
 17 τακριθήσεται. Ση-  
 μεῖα δὲ τοῖς πιστεύσασιν ταῦτα παρακολουθήσει· Ἐν τῷ ὀνόματί μου  
 18 δαιμόνια ἐκβαλοῦσι· γλώσσαις λαλήσουσι καιναῖς· ὅφεις ἀροῦσι· καὶ  
 θανάσιμόν τι πίνωσιν, οὐ μὴ αὐτοὺς βλάβῃ·<sup>α</sup> ἐπὶ ἀρρώστους χεῖρας ἐπι-  
 θήσουσι, καὶ καλῶς ἔξουσιν.

## JOHN XX.

- 22 Καὶ τοῦτο εἰπὼν, ἐνεφίσησε, καὶ λέγει αὐτοῖς· Λάβετε πνεῦμα ἅγιον.  
 23 Ἄν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ἂν τινων κρατῆτε, κε-  
 κράτηνται.

§ 152. Jesus appears to the apostles, Thomas being present.

## JOHN XX. 24—29.

- 24 Θωμᾶς δὲ, εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν  
 25 ὅτε ἦλθεν ὁ Ἰησοῦς. Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· Ἐωράκαμεν

<sup>α</sup> 18. βλάβει.

## JOHN XX.

τὸν κύριον. Ὁ δὲ εἶπεν αὐτοῖς· Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν  
τύπον<sup>a</sup> τῶν ἡλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον<sup>a</sup> τῶν ἡλων, καὶ  
26 βάλω τὴν χεῖρά μου εἰς τὴν πλευράν αὐτοῦ, οὐ μὴ πιστεύσω. Καὶ μεθ'  
ἡμέρας ὁπῶς πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν.  
Ἐρχεται δὲ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον, καὶ εἶ-  
27 πεν· Εἰρήνῃ ὑμῖν. Εἶτα λέγει τῷ Θωμᾶ· Φέρε τὸν δάκτυλόν σου ὧδε,  
καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν  
28 μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός. Ἀπεκρίθη Θωμᾶς<sup>b</sup> καὶ εἶπεν  
29 αὐτῷ· Ὁ κύριός μου καὶ ὁ θεός μου. Λέγει αὐτῷ ὁ Ἰησοῦς· Ὅτι ἐ-  
ω-  
ρακάς με, πεπίστευκας·<sup>c</sup> μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.

§ 153. The apostles go into Galilee. Jesus appears at the sea of  
Tiberias.

## MATTH. XXVIII. 16.

## JOHN XXI. 1.—24.

16 Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύ- 1 Μετὰ ταῦτα ἐφανερώσεν ἑαυτὸν  
θησαν εἰς τὴν Γαλιλαίαν,— πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς  
ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος.  
2 Ἐφανερώσε δὲ οὕτως. Ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμε-  
νος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ  
3 Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. Λέγει αὐτοῖς Σίμων  
Πέτρος· Ὑπάγω ἁλιεύειν. Λέγουσιν αὐτῷ· Ἐρχόμεθα καὶ ἡμεῖς σὺν  
σοί. Ἐξῆλθον, καὶ ἐνέβησαν<sup>d</sup> εἰς τὸ πλοῖον εὐθὺς,<sup>e</sup> καὶ ἐν ἐκείνῃ τῇ νυκτὶ  
4 ἐπιάσαν οὐδέν. Πρωΐας δὲ ἥδη γενομένης, ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγια-  
5 λόν· οὐ μέντοι ἥδειςαν οἱ μαθηταί, ὅτι Ἰησοῦς ἐστι. Λέγει οὖν αὐτοῖς  
ὁ Ἰησοῦς· Παιδία, μὴ τι προσφάγιον ἔχετε; Ἀπεκρίθησαν αὐτῷ· Οὐ.  
6 Ὁ δὲ εἶπεν αὐτοῖς· Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ  
εὐρήσετε. Ἐβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκῦσαι ἴσχυσαν ἀπὸ τοῦ πλή-  
7 θους τῶν ἰχθύων. Λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἡγάπα ὁ Ἰησοῦς, τῷ  
Πέτρῳ· Ὁ κύριός ἐστι. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστι,  
τὸν ἐπενδύτην διεξώσατο· ἦν γὰρ γυμνός· καὶ ἔβαλεν ἑαυτὸν εἰς τὴν  
8 θάλασσαν. Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, (οὐ γὰρ ἦσαν  
μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὥς ἀπὸ πηχῶν διακοσίων,) σύροντες τὸ δίκτυον  
9 τῶν ἰχθύων. Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κει-  
10 μένην, καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐ-  
11 νέγκατε ἀπὸ τῶν ὀψαρίων, ὧν ἐπιάσατε νῦν. Ἀνέβη Σίμων Πέτρος, καὶ  
εἵλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντηκον-

<sup>a</sup> 25. *Alit* : τόπον bis. <sup>b</sup> 28. Καὶ ἀπεκρίθη ὁ Θωμᾶς <sup>c</sup> 29. Θωμᾶ, πεπίστευκας·  
<sup>d</sup> 3. ἀνέβησαν <sup>e</sup> 3. εὐθὺς *alii* omittunt.\*

## JOHN XXI.

- 12 τατριῶν· καὶ τοσούτων ὄντων, οὐκ ἐσχίσθη τὸ δίκτυον. Λέγει αὐτοῖς ὁ Ἰησοῦς· Δεῦτε, ἀριστήσατε. Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· Σὺ τίς εἶ; εἰδότες, ὅτι ὁ κύριός ἐστιν. Ἐρχεται<sup>α</sup> ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ὄρτον, καὶ δίδωσιν αὐτοῖς, καὶ το ὀψάριον ὁμοίως. Τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.
- 15 Ὅτε οὖν ἠρτίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖον τούτων; Λέγει αὐτῷ· Ναί, κύριε, σὺ οἶδας, ὅτι φιλοῦ σε. Λέγει αὐτῷ· Βόσκει τὰ ἄρνια μου. Ἄγει αὐτῷ πάλιν δευτέρον· Σίμων Ἰωνᾶ, ἀγαπᾷς με; Λέγει αὐτῷ· Ναί, κύριε, σὺ οἶδας, ὅτι φιλοῦ σε. Λέγει αὐτῷ· Ποιμαίνει τὰ πρόβατά μου. Ἄγει αὐτῷ τὸ τρίτον· Σίμων Ἰωνᾶ, φιλεῖς με; Ἐλυπήθη ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον· Φιλεῖς με; καὶ εἶπεν αὐτῷ· Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις, ὅτι φιλοῦ σε. Λέγει αὐτῷ ὁ Ἰησοῦς· Βόσκει τὰ πρόβατά μου. Ἄμην ἀμὴν λέγω σοι, ὅτε ἡς νεώτερος, ἐξώννυες σεαυτὸν, καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει, καὶ οἴσει ὅπου οὐ θέλεις. Τοῦτο δὲ εἶπε, σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν.
- 20 Καὶ τοῦτο εἰπὼν, λέγει αὐτῷ· Ἀκολούθει μοι. Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητήν, ὃν ἠγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα· (ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ, καὶ εἶπε· Κύριε, τίς ἐστιν ὁ παραδιδούς σε;)<sup>1</sup> τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ· Κύριε, οὗτος δὲ τίς; Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σὺ ἀκολούθει μοι. Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει. Καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει· ἀλλ'· Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ;
- 24 Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα· καὶ οἶδαμεν,<sup>β</sup> ὅτι ἀληθής ἐστιν ἡ μαρτυρία αὐτοῦ.

§ 154. Jesus' appearance on a mountain in Galilee.

## MATTH. XXVIII. 16—20.

- 16 17 —εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. Καὶ ἰδόντες αὐτόν, προσεκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν. Καὶ προσελθὼν ὁ Ἰησοῦς, ἐλάλησεν αὐτοῖς, λέγων· Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. Πορευθέντες<sup>γ</sup> μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,<sup>1</sup> διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος. [Ἀμήν.]

<sup>α</sup> 13. Ἐρχεται οὖν Ἀλλί: δὲ Ἀλλί: Καὶ ἔρχεται<sup>γ</sup> 19. Πορευθέντες οὖν Ἀλλί: Πορευθέντες νῦν<sup>β</sup> 24. Ἀλλί: οἶδα μὲν

s. οἶδα

## § 155. Other appearances of Jesus.

## 1. COR. XV. 6, 7.

6 Ἐπειτα ὥφθη ἐπάνω πεντακοσίους ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείους μέ-  
7 νουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθησαν. Ἐπειτα ὥφθη Ἰακώβῳ, εἴτα  
τοῖς ἀποστόλοις πᾶσιν·

## ACTS I. 3—8.

3 Οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν, ἐν πολλοῖς τεκμη-  
ρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπιτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ  
4 τῆς βασιλείας τοῦ Θεοῦ. Καὶ συναλιζόμενος<sup>a</sup> παρηγγελλεν αὐτοῖς, ἀπὸ  
Ἱερουσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς,  
5 ἣν ἠκούσατέ μου· ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθή-  
6 σεσθε ἐν πνεύματι ἁγίῳ, οὐ μετὰ πολλὰς ταύτας ἡμέρας. Οἱ μὲν οὖν  
συνελθόντες ἐπηρεώτων αὐτὸν, λέγοντες· Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ  
7 ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ; Εἶπε δὲ πρὸς αὐτούς· Οὐχ  
ὑμῶν ἐστι γινῶναι χρόνους ἢ καιροὺς, οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξου-  
8 σίᾳ· ἀλλὰ λήψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς,  
καὶ ἔσεσθε μοι μάρτυρες ἔν τε Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ  
Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς.

## § 156. Jesus' ascension.

## LUKE XXIV. 50—53.

50 Ἐξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν· καὶ ἐπάρας τὰς χεῖρας αὐ-  
MARK XVI. 19, 20. τοῦ, εὐλόγησεν αὐ- ACTS I. 9—12.  
19 Ὁ μὲν οὖν κύριος, 51 τοὺς. Καὶ ἐγένετο 9 Καὶ ταῦτα εἰπὼν,  
μετὰ τὸ λαλῆσαι αὐ- ἐν τῷ εὐλογεῖν αὐ- βλεπόντων αὐτῶν  
τοῖς, ἀνελήφθη εἰς τὸν τὸν αὐτοῦς, διέστη ἐπήρθη· καὶ νεφέλη  
οὐρανόν, καὶ ἐκάθισεν ἀπ' αὐτῶν, καὶ ἀνε- ὑπέλαβεν αὐτὸν ἀπὸ  
ἐκ δεξιῶν τοῦ Θεοῦ· φέρετο εἰς τὸν οὐρα- τῶν ὀφθαλμῶν αὐ-  
νόν. 10 τῶν. Καὶ ὡς ἀπενέ-  
ζοντες ἦσαν εἰς τὸν  
οὐρανόν, πορευομένου αὐτοῦ, καὶ ἰδοὺ, ἄνδρες δύο παρειστήκεισαν  
11 αὐτοῖς ἐν ἐσθῇτι λευκῇ, ἃ οἱ καὶ εἶπον· Ἄνδρες Γαλιλαῖοι, τί ἐστή-  
κατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναληφθεὶς  
ἀφ' ὑμῶν εἰς τὸν οὐρανόν, οὕτως ἐλεύσεται, ὃν τρόπον ἐθεάσασθε  
αὐτὸν πορευόμενον εἰς τὸν οὐρανόν. LUKE XXIV.  
12 Τότε ὑπέστρεψαν εἰς Ἱερουσα- 52 Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν,

<sup>a</sup> 4. *Alit*: συναλιζόμενος;



## ACTS I.

λήμ ἀπὸ ὅρους τοῦ καλουμένου ἐ-  
λαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσα-  
λήμ, σαββάτου ἔχον ὁδόν.

## LUKE XXIV.

ὑπέστρεψαν εἰς Ἱερουσαλήμ μετὰ  
χαρᾶς μεγάλης·

## MARK XVI.

20 ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν παν- 53  
ταχοῦ, τοῦ κυρίου συνεργοῦντος,  
καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν  
ἐπακολουθούντων σημείων.

καὶ ἦσαν δια-  
παντός ἐν τῷ ἱερῷ, αἰνοῦντες καὶ  
εὐλογοῦντες τὸν Θεόν. [[Ἀμήν.]]

## § 157. St. John's conclusion.

## JOHN XX. 30, 31.

30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθη-  
31 τῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· ταῦτα δὲ γέ-  
γραπται, ἵνα πιστεύσητε, ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, καὶ  
ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

## JOHN XXI. 25.

25 Ἔστι δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ'  
ἐν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. [[Ἀμήν.]]

## ADDENDA.

PAGE 23. § 23. After Luke iv. 14 and John iv. 3, and before John iv. 4, the following parallel verses are to be inserted :

MATTH. XIV. 3, 4, 5.	MARK VI. 17—20.	LUKE III. 19, 20.
3 Ὁ γὰρ Ἡρώδης κρα- τήσας τὸν Ἰωάννην,  ἔδησεν αὐτὸν καὶ ἔθε- το ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖ- κα Φιλίππου τοῦ ἀ- δελφοῦ αὐτοῦ.	17 Αὐτὸς γὰρ ὁ Ἡρώ- δης ἀποστείλας ἐκρά- τησε τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν φυλακῇ, <sup>a</sup> διὰ Ἡρω- διάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελ- φοῦ αὐτοῦ, ὅτι αὐ-	19 Ὁ δὲ Ἡρώδης ὁ τε- τραρχης,— <span style="float: right;">προσέθηκε</span> καὶ τοῦτο ἐπὶ πᾶσι καὶ κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλα- κῇ.
4 γὰρ αὐτῷ ὁ Ἰωάννης· Οὐκ ἔξεστί σοι ἔχειν αὐτήν.	18 Ἐλεγε τὴν ἐγάμησεν. Ἐλε- γε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ· Ὅτι οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀ- δελφοῦ σου. Ἡ δὲ Ἡρωδιάς ἐνέϊχεν αὐ- τῷ, καὶ ᾔθελεν αὐ- τὸν ἀποκτεῖναι· καὶ	19 —ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιά- δος τῆς γυναικὸς [[Φιλίππου]] τοῦ ἀ- δελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ Ἡρώδης,
5 Καὶ θέλων 20 αὐτὸν ἀποκτεῖναι, ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐ- τὸν εἶχον.	οὐκ ἠδύνατο. Ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον· καὶ συνετήρει αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἡδέως αὐτοῦ ἡ- κουε.	

<sup>a</sup> 17. ἐν τῇ φυλακῇ,

PAGE 67. § 49. After Matth. xiii. 52, insert verse 53 as the beginning of a new paragraph :

53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετήρην  
ἐκείθεν.

# NOTES

## ON THE

### HARMONY OF THE GOSPELS,

#### AND ON THE

#### TIME AND PLACE OF THE TRANSACTIONS

#### RECORDED IN THEM.

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§ 1. ST. MARK's preface, i. 1, is postponed, because the context shews, that it should be prefixed to the history of John's ministry, § 15.

*The beginning of the Gospel of Jesus Christ, the Son of God*, was from the preaching of John the Baptist, Luke xvi. 16; agreeably to the predictions of Malachi, ii. 1, and of Isaiah, xl. 3.

§ 2. St. John's introduction is rightly continued to v. 18, though some harmonists suppose it to end with v. 14. From the connexion of the whole, v. 18 appears to be its natural close, as it contains a reason why *the Word was made flesh*. V. 15 refers to v. 6, 7, 8; and in these passages John's testimony is anticipated in order of time, and is very fitly mentioned to illustrate Jesus' preeminence. V. 16, 17, have a plain reference to v. 14. The Word was *full of grace and truth*, received a most honourable testimony from one, who was confessedly a prophet, and communicated to us of his *fulness*; for by him *came grace and truth*, who for this purpose among others *dwelt among us*, the prophet, the representative, and the only begotten Son, of the invisible God.

After this, St. John proceeds to a particular transaction, which will appear in its proper place.

§ 3. The vision in the temple was more than five months before the salutation of Mary; see Luke i. 24, 26. But we must not suppose, as our common computation does, that this transaction happened on the great day of atonement, the tenth of the seventh month, Lev. xvi. 29. Zacharias must have been highpriest to have officiated on that day, Lev. xvi. 32; which, to say no more, is contrary to Luke i. 9, *ἔλαχε*. He was one of the ordinary priests in the office of daily ministration, according to David's distribution, which continued in Josephus' time. Jos. Ant. 7. 14. 7.

"Quum certissimum sit Zachariam, sacerdotem privatum e classe Abiæ pontificem maximum nunquam fuisse; reliqua adjunctitia confutare et destruere nihil necesse est; nam inani fundamento inædificata sponte sua corruunt." Mann de anno nat. 86.

§ 4. In the sixth month after the conception of Elizabeth, the angel Gabriel salutes Mary. Compare Luke i. 24, 26, 36. V. 26 naturally refers to v. 24, and it is harsh to understand it of the sixth month of the year, though sometimes the Jews did thus denominate their months. Ezra iii. 8.

§ 5. The angel having declared that Elizabeth had conceived a son in her old age, Mary naturally visits her; and, no doubt, derives great support from the circumstances which attended this visit; her conception being supernaturally known, and she herself, as well as Elizabeth, speaking by the Holy Ghost. Mary abides with Elizabeth about three months, which must be till near Elizabeth's full time.

§ 7. Mary's conception having been disclosed to Joseph, an angel appears to him; and in consequence of this vision he takes Mary to wife, whom he had before espoused.

§ 8. Jesus was born, says Lardner, between the middle of August and the middle of November, A. U. C. 748, or 749. Cred. I. 796, 9. 3d ed. We will take the meantime, October 1.

§ 9. The genealogy which occurs in St. Luke is inverted, that it may be more easily compared with the other.

For the genealogy in St. Matthew, as here corrected, we have proofs in the Old Testament, as far as to Zorobabel. That Ahaziah, Joash, and Amaziah, no. 41, 42, 43, should be inserted in v. 8, see 2 Kings viii. 25. 2 Chron. xxii. 1. 2 Kings xiii. 1. 2 Chron. xxii. 11. 2 Kings xii. 21. xiv. 1. 2 Chron. xxiv. 27. 1 Chron. iii. 11, 12. The similarity in the names of *Ὁρολίας* and *Ὀζίας* in the Greek, or of *אֲחִזְיָהוּ* and *עֲזַרְיָהוּ* 2 Kings xv. 13. 2 Chron. xxvi. 1, in the Hebrew, might occasion a transcriber to pass from one to the other, omitting the intermediate names; which occur in Beza's MS. See his note on Luke iii. 23.

V. 11. no. 52. Jechonias 1 Chron. iii. 16, being also called Jehoiachin, or Jehoiachim, (see Breiting's Sept. 2 Kings xxiv. 6,) and probably occurring by one of these latter names in the genealogical tables, a generation may have been here omitted from the resemblance or identity of names. The true reading is, *Ἰωσίας δὲ ἐγέννησε τὸν Ἰωαννῆμ· Ἰωαννῆμ δὲ ἐγέννησε τὸν Ἰεχονίαν, κ. τ. λ.* Consult Wetstein's note on v. 8, and var. lect. v. 11.

I have been long persuaded that v. 17, is a marginal note taken into the text. The Ethiopic version adds at the end of this verse, "et fuerunt omnes generationes ab Abraham usque ad Christum generationes quadraginta et duæ." So likewise in Blanchini's *Evangelium Quadruplex*, we find in the Codex Veronensis of the fifth or sixth century, "Omnes itaque generationes ab Abraham usque in adventum Jesu Christi, generationes sunt xlii." Thus we have an instance of a second marginal computation added to the text; and of proneness in readers, or transcribers, to annotate in this manner.

Bishop Pearce, Matth. i. 8, agrees with me that this verse was an early interpolation; and confirms his opinion from Josephus Ant. 5. 9. 4, who says that David reigned and left the government to his descendants for twenty-one generations of men; and, as the bishop observes, there were twenty-one reigns, including David's, if we add to the nineteen in this corrected list Jehoahaz, 2 Chron. xxxvi. 2, and Zedekiah, ib. v. 10.



In the latter part of the genealogy in St. Matthew, many names seem to be omitted from the negligence of early transcribers; such mistakes being very likely to happen in a catalogue of names: and accordingly Erasmus observes on the genealogy in St. Luke, "In recensendis nominibus mira in Græcorum codicibus confusio." Thus Ex. xxxiii. 2, one of the seven nations is omitted in the Hebrew, which the Samaritan supplies. Thus fifty-nine MSS or editions, of two hundred and eight collated by Dr Kennicott, omit, on the authority of the Masora, two verses in Joshua xxi, viz. the 36th and 37th as they stand in our English translation. However, the rest of the MSS or editions, retain them; twelve in the margin, and one hundred and thirty-seven in the text. Thus there are only forty-two Levitical cities, instead of forty-eight, 1 Chron. vi. 42—66 ed. Vanderh. as Dr Kennicott observes on Josh. xxi. Thus in the genealogy of Ezra, vii. 1—5, six names are omitted, which are found 1 Chron. vi. 4—14. So in Æschines *περὶ Παράκλησεως*, p. 280, ed. Taylor, 4to. the names of only eleven nations occur, where the orator professes to enumerate twelve.

It is probable that no. 55, 56, Salathiel and Zorobabel, v. 12, are the same persons in each genealogy; an observation which tends to prove omissions at the close of the genealogy given by St. Matthew. This point is discussed at large in F. Spanheim's *Dubia Evangelica*, i. p. 107—110. 4to. 1651. He says, 'utraque sententia probabilis;' but prefers that, which maintains the diversity of the persons. The strongest reason given by him is, that in Matthew much fewer generations follow after Zorobabel, than in Luke.

Zorobabel is called the son of Shealtiel, or Salathiel, Ezra iii. 2. Neh. xii. 1. Haggai i. 1. ii. 2, 23. Indeed, 1 Chron. iii. 17, 19, Zorobabel is called the son of Pedaiiah. But ò MS. A. read, *Καὶ υἱοὶ Σαλαθιήλ, Ζοράβηβελ καὶ Σιμέλ*. And Houbigant in loc. gives reasons why *בְּרִי פְדַיָה* should be omitted.

Supposing the identity of Salathiel and Zorobabel in the two genealogies, the number of descents between Jechonias and Christ according to St. Matthew is only 12, in the course of 586 years; whereas the number in St. Luke from Salathiel to Heli inclusive, is 20. And Sir Isaac Newton says, "Generations from father to son may be reckoned one with another about 33 or 34 years apiece; or about three generations to an hundred years: but if the reckoning proceeds by eldest sons, they are shorter; so that three of them may be reckoned at about 75 or 80 years." Chronol. p. 53. Lond. 1728. St. Luke's number, during this period, agrees very well with the latter part of Sir Isaac's observation; but St. Matthew's number is much too small.

As to Jer. xxii. 30, Jechonias might fulfil this prophecy by outliving all his children; one of whom, Salathiel, might leave a son. Agreeably to the latter part of the verse, which indeed may be considered as explanatory of *בְּרִי יְרֵמִי, solitarius, sine liberis*, his uncle Zedekiah, 2 Kings xxiv. 18, and not his son, succeeded him in the throne. Afterwards, the kingly government ceased. Zorobabel was leader, or chief; but sat not on the throne.

In St. Luke we have now seventy-five names from Adam to Joseph inclusive; but in Irenæus' time, who died A. D. 202, there were only seven-

ty-two. See Beza on Luke iii. 23. There is authority for omitting the second Cainan, v. 36; and likewise for omitting Levi and Matthat, v. 24. See Wetstein. Shortening the latter part of St. Luke's genealogy serves to reconcil  it with that of St. Matthew.

The following are the ways of harmonizing the two genealogies.

1. Joseph may be called the son of Heli, the father of Mary, because being the nearest of kin to Mary, an heiress or sole remaining representative of her line, he married her and had a right to the inheritance of her father Heli. "Quamquam Maria in re tenui fuit, quod et hospitium Bethlehemiticum et paupertina turturum oblatio satis ostendit, nihilominus valere in ips  jus τ ν ἐπικλήρων debuit, ob divinas promissiones factas Davidis posteritati." Grot. Matth. i. 16. "Heli fuit pater naturalis Mari , et civilis Josephi, qua generi, ratione matrimonii cum Mari  fili  contracti." Spanh. Dub. i. p. 122.

Lightfoot, Vol. 2. p. 400, quotes a passage from the Jerusalem Talmud, written above 1200 years ago, says Whiston Harm. p. 177, in which Mary seems to be called the daughter of Heli. See also Calm. Comm. vol. 8. p. 387. n. c. "Veterum sententia, quod Eli apud Lucam sit ille qui vulgo Joakim Mari  pater appellatus fuerit, non est absurda. Nam 2 Reg. xxiii. 34, et 2 Par. xxxvi. 4, Eliakim mutato nomine a Chald is vocatur Jehoiakim. E  vulgi consuetudine Joakim, pater Mari , appellatus etiam fuit Eliakim, quod nomen vulgus brevius pronunciat Eli;" Chemnitii Harm. p. 33. In like manner Spanheim, Dub. i. p. 125, brings authority to prove that the father of Mary had both these names; and quotes Galatinus as saying that "apud Syros Jehoiakim, Eli et Eliakim idem sunt, secundum Philonem Jud um." "On lit dans un tres ancien livre, ecrit par les Ebiontes d s le tems des Ap tres, ou tr s peu apr s leur mort, que Marie  toit fille de Joachim et d' Anne." Calmet Comm. vol. 8. p. 385.

However, in the passage quoted by Lightfoot, we find עֲלִי not אֵלִי.

A son-in-law may be called a son, says Whiston Harm. 179, as daughters-in-law are called daughters, Ruth i. 11, 12, 13. Gen. xxvii. 35.

Joseph may also be called the son of Heli, Mary's father, because he was adopted by him. Selden quotes these words from the Mishna, "Qui asseruerit quem sibi filium esse, ei fides habetur;" and the following gloss on them, "Adeo ut filius ejusmodi ei succedat, et uxorem ejus a leviri nuptiis liberet. v. 2, 13." Mary, though Elizabeth's cousin, Luke i. 5, 36, might still be of David's line; as the relationship might arise from an intermarriage between the families. Daughters, who were not heiresses, might be married to whom they pleased. See Calmet Comm. vol. 8. p. 383. Numb. xxxvi. 7.

2. Another solution of Julius Africanus, a writer early in the third century, is found in Eusebius 1. 7. We must first observe that Africanus wholly omits Levi and Matthat in St. Luke's genealogy. Matthan, descended from Solomon, marries Estha, by whom he has Jacob. Matthan dies; and Melchi, descended from Nathan, marries Estha, by whom he has Heli: Heli dies without children; and Jacob, marrying Heli's widow, raises up seed to Heli, namely Joseph, legally the son of Heli, though by nature the son of Jacob. Thus Joseph, *legally* ascends through the line of Heli, Melchi, etc. to Nathan the son of David, 2 Sam. v. 14; and *naturally* ascends through Jacob, Matthan, etc. to Solomon the son of David.

## ST. MATTHEW.

David  
Solomon  
etc.  
Matthan=Estha  
Jacob=Heli's widow.

Joseph      LEGAL ASCENT.

## ST. LUKE.

David  
Nathan  
etc.  
Melchi=Estha, Matthan's widow.  
Heli=Heli's wife  
Childless.

We find that Boaz marries Ruth, on the rejection of her by a nearer kinsman; which shews that one distantly related to a widow might marry her by the Hebrew customs, and *raise up the name of the dead upon his inheritance*. Ruth i. 2, 4, 5. ii. 1. iii. 12. iv. 5, 10. Thus it appears probable that a genealogist might have deduced Obed in different lines from Chilion, Elimelech, etc. (supposing Chilion to have been Ruth's husband,) and from Boaz, Salmon, etc. Thus Saul ascends through Kish, Abiel, Zeror, etc. 1 Sam. ix. 1; and through Kish, Ner, Jehiel, 1 Chron. ix. 35—39, and 1 Chron. viii. 29, 30, 33; for here at v. 30, the Greek version supplies Ner; which the Hebrew omits, shewing how easy it is to mistake in a series of names. Thus likewise Salathiel, v. 12, supposing him the same in both genealogies, ascends through Jechoniah, and also through Neri, to David; and supposing Zorobabel the same person, the connexions of Rhesa, and Abiud, with him may be one *natural* the other *civil*.

Of these solutions I prefer the former, for Spanheim's reasons, Dub. i. 105. "1. Inde optime ratio reddi potest cur, stemmate genealogico a Matthæo conscripto, aliam adhuc genealogiam adjectam voluerit spiritus sanctus. 2. Sic plena et perfecta omnibus modis extat genealogia Christi ab utroque parente; et a vera matre, et a patre illo cui et nomen et jus paternum in Christum scriptura tribuit. Luc. ii. 48, 51."

If Joseph is here called the *son* of Heli, in a less strict and proper sense than in the other parts of the genealogy, the difficulty, says Whiston, amounts to little more than an unusual expression in an unusual case, where the progenitors of one, who had no father on earth were to be enumerated. Harm. 184.\*

St. Luke's is probably the lineage of the blessed virgin. It is indeed objected, that it was never known nor customary among the Jews to deduce the descent of families through the female line. But this is a mistake. 1 Chron. ii. 22, Jair is reckoned among the posterity of Judah. But because the grandfather of Jair, v. 21, had married the daughter of Machir, of a noble house in the tribe of Manasseh, ib. vii. 14, therefore the same Jair is called, Numb. xxxii. 41, the son of Manasseh. So also, Ezra ii. 61, we find a family entitled the children of Barzillai, because one of their ancestors took a wife of the daughters of Barzillai the Gileadite. Townson's Discourses on the four Gospels, Oxf. 1778. p. 171.

§ 12. Mary's purification was thirty-three days inclusive after the circumcision. Lev. xii. 4.

Bethlehem did not exceed the distance of six miles from Jerusalem, ac-

\* [See also Barrett's Essay, prefixed to his fac-simile of the Cod. Dublinensis. Ed.



according to Eusebius, and Jerome, who lived at Bethlehem. Josephus places it still nearer, *Ant.* v. 2. 8. vii. 12. 4. See Bishop Pearce on *Matth.* ii. 1. Hasselquist says, [from Jerusalem] after a journey of two hours we came to Bethlehem. *Travels* p. 144.

§ 13. The holy family return to Bethlehem, from Jerusalem, and not from Nazareth; to which latter place they did not go till after their retreat into Egypt. Mary, who attentively considered every circumstance relating to her son Jesus, might prefer Bethlehem from Micah v. 2; and from the fame of the angelic vision, Luke ii. 18. Bishop Chandler thinks it probable that the parents of Jesus had some property at Bethlehem. *Vind.* p. 456. But Calvin disapproves of this reason, because in Bethlehem Joseph "*hospitium nullum invenire potuit.*" *Harm.* fol. p. 50. Ordering their affairs, or bidding farewell to their friends, might have been among their reasons for going there. Their return to this place is to be inferred from the narration, (see *Matth.* ii. 8, 13, 16,) like the return of Peter into the High priest's hall, § 133; and the return of Mary Magdalene to the sepulchre, § 147. Thus the death of Joseph is implied, *John* xix. 27. It may be collected from *Matth.* ii. 22, that Judea was designed for the place of Jesus' residence, after the return from Egypt.

The visit of the Magi at Bethlehem is justly placed after the purification; for otherwise Mary, having received such rich presents, would not have offered the offering of the poor; Luke ii. 24. *Comp. Lev.* xii. 8. Nor, again, after Herod's jealousy had been raised, could the child Jesus have been safely presented in the temple with so many circumstances of solemnity. No just objection to this order can be drawn from Luke ii. 39; for this evangelist, omitting the circumstances in *Matthew* ii. 1—22, except the journey into Galilee, gives a seeming connexion to events really distant, as all concise historians do. So Luke xxi. 7, etc. Jesus' prophecy seems immediately connected with the observations in v. 5, 6; and yet that there was some intervening time, and that the scene was not the temple but the mount of Olives, which commanded a full view of the temple, appears from *Matth.* xxiv. 3. *Mark* xiii. 3. So likewise Luke xxiv. 50, the ascension of Christ seems connected with his appearance to the apostles on the first day of his resurrection; and yet the same writer teaches us, *Acts* i. 3, that forty days intervened. And again; the journey into Galilee, mentioned *Matth.* iv. 12, *Mark* i. 14, Luke iv. 14, seems to have immediately followed the temptation; and yet St. John shews, that there were many intermediate facts, the testimony of John the Baptist, the conversion of Andrew, Simon, Philip and Nathaniel, a journey into Galilee, a miracle at Cana, attendance at the passover, and baptizing in Judea. See also *Acts* ix. 19—26, where St. Paul's journey into Arabia, mentioned *Gal.* i. 17, is omitted. "This," says Lardner, "is an instructive instance; the omission is certain and undoubted." *Suppl. to Cred.* I. 299. Other instances are, *Matth.* xii. 8, 9. xiii. 9, 10, 53, 54. xix. 1, 10. xxi. 11, 12, 19, 20. xxvii. 7. xxviii. 15, 16. *Mark* x. 1. xvi. 18, 19. *Luke* xix. 45. *John* vi. 40, 41. See § 148. *Matth.* xxviii. 9.

After the residence of some months at Bethlehem, probably near the end of our Lord's first year, the Magi may have offered their gifts; and when Herod slaughtered the infants, our Lord may have entered on his



second year. This is agreeable to Matth. ii. 7, 16; supposing, which is most natural, that the star appeared at the birth of Christ. This is my opinion.

Whiston however says, "The words *from two years old and under* most clearly regard only the first appearance of the star to the wise men, long before the nativity." Harm. p. 167.

Sir Norton Knatchbull, p. 386, understands ἀπὸ διετοῦς, ἀπὸ διετίας ἀρχομένης, et non πληρωθείσης. "Ab anno enim integro et supra puer incipit vocari apud Hebræos בֶּן־שָׁנָה, apud Græcos διετής, apud Latinos bimus." But Dr Scott shows that διετής may express a duration of two years. Notes on Matthew's Gospel, p. 25. In this case, which I suppose to be the true one, Herod extended the time, to be certain of including Jesus; and the words κατὰ τὸν καιρὸν, Matth. ii. 16, must be understood with latitude. Thus Herod's command reached beyond Bethlehem itself to all its borders. Mr Mann thus elegantly states the same sentiments on this point. "Nascente Christo nata est simul in cœlo Christi stella.—Quo primum tempore exorta sit, accurate exquirat Herodes: quorsum? ut ex æquævâ stellâ ætatem pueri justam comperiat. Plura noscere cupientem eluserunt subitâ et secretâ fugâ Magi. Quid tum Tyrannus, qui pueri notas alias nullas habuit, nisi ætatem et locum? Omnes Bethlehemi et in confiniis ejus undequaque, omnes a bimatu et infra infantes occidi jussit; simili ratione de ætate statuisset dicendus ac loco: nam ut omnem viciniam Bethlehemi, tanquam centri, funesto circulo conclusit, ita cum sciret Christi ætatem anniculam circiter esse, mediam statuit, et cæteras omnes ultra citraque infra bimatum lanienâ illâ comprehendit." De Anno Nat. 42, 43.

We may allow that the wise men from the east were Arabian Magi; as Tacitus, speaking of Judea, says, "Terra finesque, quâ ad orientem vergunt, Arabiâ terminantur;" and yet we may suppose that, from a variety of human accidents, or from a desire of getting more full information when the fame of this wonderful child had extended itself, or from a special revelation pointing out the fittest time, their journey to Jerusalem was delayed till towards the close of our Lord's first year.

I have obviated the argument from Luke ii. 39, which was Pilkington's chief reason for thinking that the scene of this visit was Nazareth. See his Harmony, Diss. II.

If Herod died, as Lardner thinks, Cred. I. 796, 800, about a year and six or seven months after the birth of Christ, the continuance of Christ in Egypt cannot exceed a few months. Bishop Pearce places Herod's death in February, and in U. C. 749; and the birth of Christ fourteen months before, in the last month of U. C. 747. Comm. I. lii. lix. Thus the abode in Egypt will be much shortened; which some may think an objection to this hypothesis.

§ 15. The distance of time between the beginning of John's ministry and the baptism of Jesus, cannot be settled on sure grounds. Probably John began to preach when he was thirty years of age; see Numb. iv. 3, 47; that is, about six months before Jesus' baptism. See Luke i. 26, 36. iii. 23. Irenæus thus speaks of Christ: "Triginta quidem annorum existens cum veniret ad baptismum, deinde magistri ætatem perfectam ha-

bens, venit Hierosalem, ita ut ab omnibus juste audiretur magister." Lib. II. 39, ed. Grabe.

Matth. iii. 7, is consistent with Matth. xxiii. 33. John the Baptist says, Who hath warned you to receive the baptism of repentance, and thus to engage in the right way of avoiding the wrath to come, the calamities impending over you from the Romans? This you will do, if you comply with the precept of v. 8. But our Lord, speaking at a time remote from this, saw that the persons whom he addressed had rejected him, and could not be wrought on to repent, and thus to escape temporal and eternal punishment. See Spanheim, *Dub. Evang.* II. p. 115. It is likewise consistent with Luke vii. 30. *Many* of the Pharisees might come to John's baptism; and yet the *bulk* of them might decline coming.

It has been suggested to me that ἐρχόμενος, *coming*, does not prove that the Pharisees and Sadducees were actually baptized by John, after his severe address to them.

Luke iii. 7, ἔχλοις, among whom were many Pharisees and Sadducees.

§ 16. For the difference in the words Matth. iii. 17, and the two parallel verses, see § 141, on Matth. xxvii. 37.

Luke iii. 23. Jesus was about thirty years of age, beginning so to be. Ἀρχόμενος fixes the sense of αἰσεῖ to the beginning of the thirtieth year, when otherwise it might have denoted a part of the preceding year.

October was a serene and temperate month in the parts of Syria north of Judea; see the quotation in Macknight's *Harmony*, vol. I. p. 149, 2d ed. and therefore it seems suited to the exercise of John's office as Baptist. Observe also Luke ii. 8. § 10. It is here supposed that Jesus was born in October; and that his baptism by John was in the same month.

"Near the end of the summer season, harvest and viatage being over, or near over, which was a time of general leisure, John began to preach and baptize." Lardner *Cred.* part II. Vol. 3. p. 140.

Pilkington, and others referred to by him, place Jesus' baptism too late. See his *Harmony* and notes, § 55. Luke iii. 21, while multitudes resorted to John for baptism, ἐν τῷ βαπτισθῆναι, not μετὰ τό. The words therefore do not prove that "the baptism of Jesus was at the latter end of John's ministry." Nor does Matth. iii. 14 prove that "Jesus had already baptized." John foreknew supernaturally that Jesus' followers were to be initiated by this rite; and that they were likewise to receive the higher baptism of the Spirit.

§ 17. The word ἐνθῦς, Mark i. 12, shews that Christ's temptation immediately succeeded his baptism. Observe the use of ἐνθῦς, Mark i. 10. ii. 12.

In the history of the temptation, St. Matthew's order is, 1. Command that these stones be made bread. 2. Cast thyself down from the temple. 3. I will give thee all that thou seest from this high mountain, if thou wilt fall down and worship me. St. Luke's order is, 1. The first temptation in St. Matthew. 2. The third temptation in St. Matthew. 3. The second temptation in St. Matthew. But St. Luke does not affirm this order. He has only καὶ ἀναγαγόν v. 5, and καὶ ἤγαγεν v. 9; whereas St. Matthew uses particles which seem to fix his order, as τότε v. 5, and πάλιν v. 8. Le Clerc says, "Hoc repugnantia haberi non potest, cum neuter evangelista-

rum profiteatur se hâc in re ordinem temporis accurate secutum." Harn. p. 524. It seems better to suppose Jesus left on the mountain, than on the battlements of the temple. We find not unnecessary miracles in scripture; like the fall of Satan from the height of the temple in Milton, or the *fiery globe of angels*, which bore our Lord *from his uneasy station*. Paradise Regained, iv. 562, 581.

Luke seems to assert, iv. 2, that the temptation continued forty days. But Codd. Vercell. Brix. et Veron. in Blanchini, place a comma after *τεσσαράκοντα*. So Vulg. Syr. Pers. Æth. Eusebius, Beza, Camerarius, Bengelius. *Was led by the Spirit into the wilderness forty days*, etc.

§ 18. John i. 21. John means, that he was not really Elias risen from the dead. But when Jesus says, Matth. xvii. 12, that Elias was come already, he means that John had appeared *in the spirit and power of Elias*. Luke i. 17. Thus likewise, John here denies that he is one of the ancient prophets again appearing on earth; see Luke ix. 19, with which our Lord's assertion that he was an eminent prophet, Luke vii. 28, is perfectly consistent. That *ὁ προφήτης* may be translated a prophet, as in the margin of our Bibles, see Matth. v. 1. Mark vii. 24. xiii. 28, *τὴν παραβολήν*. xiv. 69, and Grotius on this last place. Luke ii. 12, 16, *τῇ φάτῃ*. vii. 5. John iii. 10. vi. 3, 17. vii. 40, 51. The substance of what is said John i. 19—27, made part of the Baptist's preaching on other occasions, besides the solemn sending of the priests and Levites from Jerusalem.

Middleton, Reflections on the variations in the four Evangelists, 8vo. Vol. 2. p. 334, mentions the difference between Matthew's words, *whose shoes I am not worthy to bear*, and those of the other evangelists, *the latchet of whose shoes I am not worthy to stoop down and unloose*, as "trifling indeed with regard to the point in difference, yet effectual to evince inadvertency or mistake with regard to the strictness of truth."

But how would he have proved, that each evangelist referred to words uttered at the same time? In Matth. iii. 7, 11, they may be addressed to the Pharisees and Sadducees, who, among many others, came to John's baptism. In Mark i. 7, they make a part of John's general preaching; and in Luke iii. 15, 16, they are spoken to the people at large; so that these two places in Mark and Luke may indeed be parallel; but I think that the strict parallelism of Matth. iii. 11, to Mark i. 7, Luke iii. 16, cannot be proved. In John i. 26, 27, they are a reply to an embassy of priests and Levites from Jerusalem. No doubt, many occasions were taken by the Baptist to give so important a testimony, which was a principal end of his mission. But where is the contradiction, if on different occasions different words are used?

Had the occasion been clearly the same, as expositors and harmonists suppose with regard to the three first evangelists, both phrases might have been used together, though different evangelists record only one of them; or, it might have been said that the purport of each phrase was the same, to signify, according to Augustin, "Jesus' excellence and John's humility," and to express proverbially, that John deemed himself unworthy to perform for Jesus a common ministerial office. Dr Henry Owen says, "The variation is owing to the different forms in which the proverb was expressed among different nations." Obs. on the four Gospels, p. 35. See § 141.



John i. 31, 33, may be reconciled with Matth. iii. 14, by supposing that John, for wise reasons, knew not Jesus personally till he came to be baptized; though he must have heard before of Jesus' name and wonderful birth from his own relations. God seems to have revealed to the Baptist, soon after he entered on his ministry, that the visible descent of the Spirit should point out to him the Messiah. John i. 33. When Jesus came to be baptized, Matth. iii. 14, it is probable that John knew him by a supernatural impulse; as Samuel knew Saul and David, 1 Sam. ix. 17. xvi. 12; and as Ahijah discovered the wife of Jeroboam, 1 Kings xiv. 5; see also Luke ii. 28, 38; and afterwards the sign foretold in John i. 33, confirmed the Baptist in his belief that Jesus was the Christ. Le Clerc's paraphrase on Matth. iii. 14 is, "*Quod afflatu prophetico ab eo dicebatur; nam Jesum non nôrat.*" Harm. p. 40. And F. Spanheim says, Dub. Evang. ii. p. 157, "*Nihil aliud propositum Joanni Baptistæ nisi ostendere se non ex familiaritate aliquâ ante contractâ Christum novisse, sed ex merâ revelatione cœlesti; adeoque nihil a se dari nec cognationi, nec amicitîæ, nec gratiæ, nec collusioni alicui clandestinæ.*" The Baptist is not to be understood as saying, that he did not know Jesus *but by a sign from heaven*, see Dr Priestley's Harm. p. 78; but that he knew him not *before he came to be baptized*, and that God had promised a sign by which he should be known; which sign, intended for a full confirmation, was preceded by an inspired knowledge of Jesus.

It appears from John i. 29, 35, 44, compared with Mark i. 12, that the forty days which ended with the temptation are rightly interposed between Jesus' baptism and John's testimony; § 16 and 18.

§ 19. Observe that John i. 44, Jesus purposes to return into Galilee, whence he had come to be baptized by John; Luke ii. 51. Matth. iii. 13. Mark i. 9. On the third day after his arrival there, or as Wetstein and Dr Priestley think, after his leaving Bethabara, he performs his first miracle at Cana. As the distance is about forty miles, I prefer the former interpretation. See Wetstein in loc. and Priestley's Harm. p. 61.

§ 20. Jesus passes from Cana to Capernaum in his way to Jerusalem, where he is present at the first passover after the beginning of his ministry.

At this passover Jesus cleanses the temple.

Let the reader observe the order of events. Jesus works his first miracle in Cana of Galilee, John ii. 11. Then he passes not many days at Capernaum; which brings him on his way to Jerusalem, v. 12. The passover being near, he goes up to Jerusalem, v. 13; and casts the traders out of the temple, v. 15, 16. At the passover he works many miracles, v. 23. While he is in Jerusalem, which city he does not leave till iii. 22, Nicodemus comes to him by night, John iii. 1, 2. Chap. iii. 2, contains a plain reference to ii. 23. *After* these things, Jesus departs from Jerusalem, and dwells and baptizes in Judea, iii. 22; and all these incidents take place before John is cast into prison, v. 24.

But the second cleansing of the temple happens, most clearly, during the last week of our Lord's life, after the death of the Baptist, and at a time, when it would be absurd to say that *afterwards* Jesus dwelt and baptized in Judea.



It must be well observed, that after St. John has begun his narration, i. 19, he neglects chronological order only in his account of the unction, § 120, for which neglect a reason is there assigned. He relates indeed by resumption two of Peter's denials in the palace of Caiaphas, xviii. 25—27; but, as these happened at some distance from each other, while Jesus stood before the Highpriest, this mode of narration is accurate, and observable in the most distinct and orderly writers.

Lardner says, "One great design of John's gospel was to shew the unreasonableness, and the great guilt, of the Jews, in rejecting Jesus. Hence none ought any more to make a question whether our Lord *twice* cleansed the temple, or only *once*; it affording an alarming evidence of his being the expected Messiah, which should have been taken notice of by the Jewish rulers at Jerusalem. It was an early and open claim of the character of the Messiah." Suppl. to Cred. I. 412, 415. 2d ed.

"In *secunda* ejectione gravius ac severius loquutum commemorant alii evangelistæ: quod sc. ex templo Dei facerent speluncam latronum." Calvin Harm. Joan. p. 25.

"The vindication of God's house from profanation was with our blessed Saviour Alpha and Omega, the *first* and *last* of his care: ubi incipit, ubi desinit;" Joseph Mede, p. 44. Disc. xi. who calls this act the vindication of the Gentiles' court, a *præludium* of Jesus' further favour intended towards them. *ib.* 45, 46.

"Il entra d'abord dans le temple, d'où il chassa les marchans comme il avoit fait à sa première Pâque; voulant commencer et finir son ministère par la reformation du temple de Dieu.

"On suit le sentiment de ceux que croyent que J. C. a fait cette action par deux fois, parceque s'il ne l'avoit faite qu'une fois, on ne vois pas pourquoi les evangelistes l'auroient rapportée à des tems si differens." Lenfant et Beausobre N. T. I. cclxvi. "Jesus had just entered on his prophetic office when he used the sign of purging the temple, of which St. John speaks; he therefore leaves the Jews to their own interpretation of that sign, saying only, 'Take these things hence; make not my Father's house a house of merchandize;' as though zeal for that house had been his sole inducement to make use of it; and accordingly the disciples so understood him. But when he thought fit to employ this significative action a *second* time, of which the other evangelists speak, his ministry was then drawing to a conclusion. So that he is now less scrupulous of giving offence, and does all but directly interpret the sign himself, by referring his hearers to the prophecy of Isaiah, which was the proper key to it. Mark xi. 17." Bishop Hurd's Sermons at Lincoln's Inn. ed. Dubl. 301, 302.

Mr Mann, Dr Priestley and Bishop Pearce contend that Jesus purged the temple only at the last passover. See Priestley's Harmony p. 104, and Pearce on John ii. 14.

I shall briefly state their arguments, and shew that they are not conclusive.

#### *Mr Mann's Arguments.*

*Arg.* 1. All the other evangelists mention this event as taking place at the last passover.

*Ans.* The authority of one evangelist is sufficient to establish a fact.

2. It was not agreeable to the caution with which our Lord began his public ministry; being accompanied with a public declaration that he was the son of God, or the Messiah.

*Ans.* Jesus' Messiahship had been already intimated in a variety of ways. Matth. ii. 2. iii. 11, 14, 17. Mark i. 7, 8. John i. 26, 27, 36, 52. Luke i. 32, 69, 70. ii. 11, 30, 32. The oblique manner of conveying this truth in the transaction before us, was at once benevolent and prudent.

3. It would not have been unnoticed or unpunished by the Jewish priests. It is inconsistent with Matth. xiv. 1, John vii. 3.

*Ans.* The Jews expostulated with Jesus, John ii. 18. His life, doctrine and miracles, the testimony of John the Baptist, the awe which he impressed as a prophet, and their own doubt whether he was the Messiah, were sufficient reasons in the common course of things to prevent their proceeding further.

Herod probably heard of Jesus before Matth. xiv. 1. The Baptist might speak of him; Mark vi. 20. But when Jesus filled Galilee with the fame of his miracles, he first engaged Herod's attention. See Matth. xiv. 2.

As to John vii. 3, Jesus' brethren bid him go to Judea because the feast of tabernacles was approaching. Observe *οὐκ*, v. 3. It does not hence follow, that Jesus had not often visited Judea before. On the contrary, he seems desired to resume a custom intermitted, John vii. 1.

4. If Jesus had acted thus at Jerusalem, would the chief priests have accused him, as Luke xxiii. 5?

*Ans.* No doubt, Jesus taught in Galilee, § 19, before this act of authority. But Luke xxiii. 5, on which accusation of our Lord's enemies we need lay little stress, if it were not corroborated by Acts x. 37, may refer to Jesus' public and general preaching, § 24.

#### *Dr Priestley's Additional Arguments.*

5. None of the evangelists give the least hint of Jesus' having purged the temple more than once, and the accounts of them all contain the very same particulars.

*Ans.* St. John as directly asserts an early cleansing of the temple by the series of his history, as the three other evangelists assert a later cleansing of it. St. John alone mentions the whip of cords, and the casting out of the sheep and oxen; and the quotations from Calvin and Bishop Hurd shew a striking difference in our Lord's words. However, I grant that all the accounts *may* be harmonized; which is owing to the similarity of the actions, not to their identity. The difference of time constitutes the difference between them.

6. The verses that contain this account seem to have no business where they stand. For, take them away, and the parts which they now disjoin, v. 12 and v. 23, have an easy connexion, etc.

*Ans.* There is not the least external authority for expunging the passage; and there is no great difficulty in allowing the repetition of a significant action fraught with important truths.

7. The historian would hardly have mentioned its being the passover twice so near together, as at v. 13 and 23.

*Ans.* St. John knew the importance of that circumstance in the history of Jesus. Such repetitions confirm important readings against rash expungers. See also the quotations from Dr Priestley. § 63.

8. Had Jesus declared his Messiahship, the Jews would hardly have been so much exasperated on that account. John v. 17.

*Ans.* What added to the anger of the Jews, John v. 17, was Jesus' supposed breach of the Sabbath; for which alone they would have sought his life. John v. 16. Besides, Jesus had greatly raised the attention and jealousy of the Jews, during the interval between John ii. 16, and v. 16.

### *Bishop Pearce's Arguments.*

9. If the words ii. 19 had been spoken as John here places them, it seems not likely that the Highpriest would have given them so much weight, as if they had been spoken but a few days before.

*Ans.* 1. The Highpriest was ready to admit any testimony against Jesus. 2. These words may have been repeated later in Jesus' history.

10. There is no prediction of Jesus' resurrection till a short time before his crucifixion. Matth. xvi. 21. etc.

*Ans.* It is very hardy to question the wisdom of obscurely foretelling this event very early in Christ's ministry. The words Matth. xii. 40, occur long before Matth. xvi. 21.

11. The other evangelists all say that a great multitude was with Jesus; so that he probably cleansed the temple by the use of natural means only.

*Ans.* It is most probable that Jesus drove out the buyers and sellers, § 112, on the day after his triumphant entrance into Jerusalem; and therefore it by no means appears that a great multitude was with him on that day. The effect of our Lord's interposition may be imputed partly to a divine agency, partly to the authority which accompanied his words and actions, and partly to a consciousness that by such practice the temple was profaned.

The bishop's last argument is drawn from Luke xxiii. 5, and coincides with Mr Mann's fourth Argument. See his Comm. in loc.

If Jesus was born early in October, in that month he entered on his thirtieth year. We cannot therefore allow, that more than about six months elapsed between the beginning of his ministry and the first pass-over. John ii. 23 affords reason to conclude, that Jesus continued in Jerusalem during a part of the paschal week; and it was a conduct very suitable to the great ends of his ministry, if he protracted his stay beyond the time of that whole festival.

§ 22. Jesus leaves Jerusalem, and exercises his public ministry in Judea, probably in the parts about Jordan. John iii. 22, the word *διατρίβω* imports a considerable space of time. We see indeed, Acts xxv. 6. xx. 6, that it is sometimes restrained to ten or seven days. But in John xi. 54, which is a parallel place where it is used absolutely and *χρόνον* is understood, it can scarcely mean less than a month. In the place before us, it seems to import a still longer time. John iii. 22 *ἐβάπτισε*, compared with John iv. 1, will lead us to conclude that in Judea, after the passover, Jesus made and baptized more disciples than John. Now we read of John, that many of the Pharisees and Sadducees came to his baptism; that Jerusalem



and all Judea, and all the region round about Jordan were baptized of him in Jordan, Matth. iii. 5, 6, 7; that multitudes and all the people were baptized of him. Luke iii. 7, 21. And we cannot but think that they were instructed as well as baptized.

John iii. 23. John is baptizing at Ænon at a temperate season, soon after the passover.

Luke iii. 18 is inserted after the last preaching of the Baptist recorded by the evangelists before his imprisonment, to remind the reader that we have only a summary account of John's life, the evangelists hastening to their principal subject. See Luke xi. 1. John x. 41.

The order here asserted is established by comparing John iii. 24 with Matth. iv. 12, and Mark i. 14.

§ 23. Matth. iv. 12. Lamy advances a singular position, that the Baptist was twice imprisoned, first by the Sanhedrim, and then by Herod. Harm. 106. Apparatus 212. And Bishop Law thinks that this remark "seems to deserve consideration, as of some consequence to settling a true harmony of the gospels." Considerations etc. p. 310, 5th ed. Tillemont has considered it, Notes sur S. Jean Baptiste, n. ix. Hist. Eccl. I. 325. 12mo. Bruxelles; and has shown that it is void of foundation. Lamy, in his Tractatus de Vinculis Joannis, Apparatus p. 216, thus states his argument: "1. Quod præcursor non vinctus sit ab Herode, nisi aliquo tempore post primum a baptismo Christi pascha. 2. Quod Jesus prædicaverit et patrauerit miracula ante Herodianum carcerem. 3. Quod Jesus prædicare et miracula facere statim cœperit, postquam traditus est Joannes. Ergo fieri non potest, ut Herodianus carcer alius non sit ab hisce vinculis, quæ præcedunt evangelii promulgationem."

But Matth. iv. 17, Mark i. 14, 15, refer to a more solemn and general teaching, after John's imprisonment by Herod, and Jesus' departure into Galilee; and to a teaching according to the tenor of particular words. Though in Judea and Jerusalem Jesus showed his divine knowledge, taught, made disciples and initiated them by baptism, wrought miracles, and when he purged the temple, intimated, among other important truths, that he was the Son of God; yet still he might with great wisdom choose a more remote scene for preaching publicly and plainly the completion of the time, the approach of God's kingdom, and repentance followed by a belief of the gospel. Comp. Acts i. 22. x. 37. Lamy proceeds: "Plures discipulos habuit Jesus ante Herodianum carcerem Joannis, non autem elegit discipulos, nisi postquam traditus est idem Joannes. Ergo ante Herodianum carcerem Joannes jam traditus fuerat, et ideo aliis constrictus vinculis quam Herodianis."

*Ans.* Jesus had *disciples* before John's imprisonment by Herod; John ii. 2, 11, 12, 17, 22. iii. 22; but he did not call *Apostles* to follow him stately till after that event; Matth. iv. 19, 22.

"Notum prorsus erat Joanni Baptistæ eum, de quo multa et mira audiebat, esse ipsum Messiam quem baptizaverat; quod pariter notum discipulis ejus, et id ante Herodianum carcerem: sed hoc ei incertum erat et suis discipulis, quando constringeretur illis vinculis ex quibus ad Jesum discipulos misit. Vincula ergo illa præcedunt Herodianum carcerem: ita non solis vinculis Herodianis constrictus fuit Joannes Baptista."



*Ans.* John the Baptist, like the other Jews, and like the apostles themselves, after some of them had acknowledged Jesus to be the Christ, may not have understood the spiritual nature of Christ's kingdom. His prejudices may have been increased, when Herod had imprisoned him; from which imprisonment he might expect, that the great temporal Deliverer would set his forerunner free. Thus *offended*, Matth. xi. 6, he may have sent the message, "Art thou he that should come, or do we look for another?" either for the removal of his doubts, or by way of expostulation.

"Si hujus carceris auctor fuisset Herodes, princeps Galilææ, an Dominus in Galilæam revertens se commisisset periculo quod fugiebat? An, inquam, parem sortem fugiens, reversus esset in ditionem Herodis cujus ira sibi erat declinanda?" Harm. p. 106.

*Ans.* Herod did not imprison John as a religious teacher, in which character he revered him, Mark vi. 20, but at the instigation of Herodias. Tillemont says, ubi supr. 331, "Jesus Christ n'avoit point à craindre d'Herode, dont sa sagesse vouloit suffrir les dérèglements sans en rien dire; et il savoit bien arrêter, s'il le vouloit, les effets de sa mauvaise volonté. Quelques uns prétendent même que Capharnaüm, où il fit son principal séjour, étoit à Philippe plutôt qu' à Herode. [See Bishop Pearce Matth. iv. 13.] Pour ce qu'il suppose que la détention de S. Jean est mise comme la cause pour laquelle Jesus Christ vint en Galilée, les évangélistes disent simplement qu'il y vint après avoir appris cette détention. Elle peut néanmoins en avoir été la cause, si Jesus Christ voulu paroître particulièrement dans la Galilée, et n'y paroître avec grand éclat qu' après que S. Jean fut comme disparu par sa prison." Perhaps Jesus left Judea at this precise time partly because he foresaw that Herod's conduct towards John, productive of no popular tumult, might influence the Jews to imitate it with respect to himself. Perhaps, when such an event had happened to John, whom all men held to be a prophet, Mark xi. 32, Jesus might then judge it expedient to animate his own followers and to preach the gospel publicly.

Lamy's next argument is: "*Et non cognoverunt eum*; non loquitur de plebe Judæorum quæ a Joanne baptizata fuerat, sed de Phariseis, et aliis qui repudiaverant Joannem; *sed fecerunt in eo quæcunque vulerunt. Sic filius hominis passurus est ab eis.* Matth. xvii. 12. Si Judæi non carcere inclusissent Joannem, quid ab eis passus est? passum autem dicit Dominus." App. 221.

*Ans.* Herod is here spoken of in the plural number. See Matth. ii. 20. And that is said to be done by the Jews in general, which was done by one of them. So what *some* did is attributed to *all*, Acts v. 30.

Tillemont observes: "Les Pharisiens peuvent l'avoir fait par Herode: et ce sens convient même mieux aux paroles de Jesus Christ. Car si après l'avoir mis en prison, ils ont été obligés de le relâcher, ils n'ont pas fait contre lui tout ce qu'ils vouloient." Ubi supr. 330.

Lamy's supposition, Harm. 105. App. 222, that John i. 44, is parallel to Matth. iv. 12, Mark i. 14, is best confuted by the order proposed in this Harmony.

Mark vi. 20. Matth. xiv. 5. I suppose that Herod's veneration for John restrained him *at first* from executing Herodias' purpose; and that *after-*

wards, when her solicitations had overcome him, the resolution taken by him was suspended, for some time, by his fear of the multitude.

John iv. 35. This verse is differently interpreted. "Soliti estis laborem sationis hac spe solari." Grot. "Say ye not proverbially, as an encouragement to the sower?" Whitby. "The husbandman supports himself under the labour of ploughing and sowing with a distant hope of harvest after four months to come." Clarke. "Is it not a saying among you, that, when your seed is sowing, ye expect a harvest in four months' time?" Bishop Pearce. "Four months commonly intervene between seedtime and harvest; but I have only just now sown, and lifting up your eyes, you will see, by the multitudes crowding to us, that the fields are already ripe for my harvest." Dr Priestley.

And this interval between sowing and harvest in some of the nobler grains, answers very well; as the barley harvest was at the passover, and Harmer observes that "the rains falling in the beginning of November in the Holy Land, the sowing followed presently after." Obs. I. 91. 2d ed. So Plaisted, in his Journey from Bussorah to Aleppo: "They begin to plough [in Syria] at the latter end of September, and sow their earliest wheats about the middle of October." But he adds, "And they continue to plough and sow all sorts of grain till the end of January; and barley sometimes, after the middle of February." See Macknight's Harm. 150.

But there are commentators, who propose another sense. "The spiritual harvest of souls is now ripe, though that in the fields will not be ready these four months." Cradock, Harm. "Whereas ye say, It is four months to harvest, see what a gospel-harvest is coming yonder." Light-foot, Harm. "Do not you say, that there are yet four months, and harvest cometh?" Doddridge; who gives this reason among others against the former interpretation, that the distance between seedtime and harvest must differ according to the different kinds of grain in question. So Pilkington: "I am always averse to rejecting the literal sense of a passage without a manifest necessity, or a very substantial reason; neither of which can, I think, be alleged here; and therefore I make no scruple of concluding that these words determine the time of the event here mentioned." Harm. Notes, p. 8. Accordingly, Sir Isaac Newton on Daniel, p. 147, supposes that Christ passed through Samaria four months before the harvest, that is, says he, about the time of the winter solstice.

If the words are a proverb, they mean, 'Do not the Jewish husbandmen say at seedtime, when they are sowing their chief grain, etc.'

In the other sense, instead of these limitations it is easy and natural to supply, Do not ye *at present* say *among yourselves*, etc. Or the words, οὐχ ἡμεῖς λέγετε οὕτω [ἔτι] τετραμηνός κ. τ. λ. may be equivalent to οὐχ [ἔτι] τετραμηνός κ. τ. λ. See Luke xxii. 70. John xviii. 37. ἔτι is omitted in many MSS.

Beausobre and Lenfant have curious a note on John iv. 35. "Proverbe dont se servoient les Juifs après avoir ensemencé leurs terres, comme pour se consoler de leurs travaux dans l'espérance d'une prompte moisson. On peut remarquer aussi que, quand J. C. dit cela, il y avoit quatre mois jusqu' à Pâques où se faisoit la moisson des orges." There will be much beauty in the allusion, if it was then the seedtime of barley, or of the ear-

liest wheat. Borrowing images from present objects is our Lord's known manner.

If the reader thinks the words proverbial, we can only argue from John iii. 22, that Jesus διέτριβε, passed some time in Judea. The term is indefinite, as has been observed; and leaves us totally unable to determine how many months after the passover the Baptist was imprisoned, and how long Jesus continued in Galilee between the first and second passover.

But if we understand the words literally, or if we unite the proverbial and literal senses with the ingenious Prussian critics, the following conclusions may be drawn:

1. The imprisonment of John the Baptist happened about a year and eight months after the beginning of his ministry; which may be thus collected. We have supposed, § 8, that Jesus was born October 1; and, § 15, that John's ministry began six months before Jesus'. But, § 20, Jesus' ministry had continued about six months at the first passover; and John iv. 35, eight months after the first passover, Jesus is on his journey into Galilee; a journey undertaken in consequence of John's imprisonment, as may be inferred from Matth. iv. 12; though St. John assigns a further cause, that Jesus had raised the jealousy of the Pharisees by making and baptizing more disciples than John iv. 1, ποιῶν καὶ βαπτίζων, was then making and baptizing more disciples than John had ever made and baptized. The words do not imply that John was then at liberty. I have no doubt therefore but that the journey, John iv. 3, 43, (which is our Lord's second journey into Galilee since the beginning of his ministry, see John i. 44,) is the same with that which I have placed parallel to it in the other evangelists.

2. From John iv. 35 it may be collected, that as Jesus continued in Judea about eight months after the passover mentioned John ii. 13, he graciously allowed the Jewish rulers opportunity to observe his conduct and doctrine.

3. If we compare Lev. xxiii. 5—8, 10, 15, with Josephus Ant. Jud. iii. 10. 5, (who says that the passover was on the 14th of Nisan, and that on the 16th the Hebrews partook of the barley which they had reaped, after having honoured God with the first-fruits,) we shall find that the barley harvest in Judea was in March or April, and therefore that the time of this transaction in Samaria, supposing the barley harvest spoken of, was in November or December.

Michaelis, in his dissertation on the Hebrew months, (Bowyer, London, 1773,) has advanced strong arguments to shew that Nisan corresponds to our April.

The 14th of Nisan, says Sir Isaac Newton, (Obs. on Daniel, p. 160,) always fell on the full moon next after the vernal equinox.

Lightfoot says from Maimonides that if, when the just time of the passover came, the barley was not ripe, an intercalary month was added. Vol. ii. p. 185. This was called Veadar, because it succeeded Adar or February.

I am not able to decide which is the best founded of these opinions; but it cannot be thought improbable, if we agree with Sir Isaac Newton, that some of the vallies in Judea might always produce early grain, sufficient for the ceremony prescribed in the law at that season. It has been



supposed by some that the handful of ears of corn, offered at the altar, occasionally consisted of green parched ears.

Nothing can be argued from John iv. 6, as to the time of the year. Jesus was wearied from his *journey*; though at the sixth hour, or noon, in the midst of winter, heat might be one cause of weariness and thirst, in such a climate as Judea. "In the depth of winter it is frequently warm, nay almost hot, in the open air." Harmer. Obs. on Scripture. 2d ed. vol. i. p. 20, 22. Some may think it a presumption that it was now winter, because the woman came to draw water at noon; which she scarcely would have done in a season of heat.

4. From the literal interpretation of John iv. 35, arises a probable argument that John v. 1 refers to a passover. Lightfoot thus states it: "Betwixt the time when our Saviour uttered these words and the passover there was no feast, except the feast of dedication; which Christ could not attend after his utterance of these words, if it were *after*, considering the time he spent in Galilee. This feast therefore being the next that Christ went unto, or indeed could go unto, it must of necessity be the feast of the passover: and this may be the supposed reason why the evangelist did not call it so, because John iv. 35 did enforce it to be so understood, though not expressed." Vol. i. 665.

But it is necessary to shew, that four months are sufficient for the transactions between John iv. 35 and John v. 1. During this time Jesus goes from Sichem to Cana, (a town which lay between Nazareth and Sephoris to the west,) and remains there a few days; from Cana he goes to Nazareth, where he teaches on the Sabbath; and thence to Capernaum, which he makes his place of abode. Here he calls four disciples; and on the Sabbath heals a demoniac, and Peter's wife's mother. Then, accompanied by some of his disciples, he takes a circuit round all Galilee, heals a leper, retires into the desert, returns to Capernaum after some days, heals a paralytic, and goes to celebrate a feast, probably the passover, in Jerusalem. Trace these journies on the best maps, and allow so largely as 120 miles for the circuit about Galilee; and you will find that they amount to less than three miles and three stadia each day, exclusive of the Sabbaths, if we suppose them performed in *three* months. Observe too, that such general expressions as occur Matth. iv. 23, Mark i. 39, are to be understood with great latitude. I here suppose the distance between Sichem and Cana to be 40 miles, between Cana and Nazareth 10, between Nazareth and Capernaum 23, between Capernaum and Jerusalem 65; meaning miles of  $69\frac{1}{2}$  to a degree.

§ 24. After passing two days among the Samaritans, John iv. 40, 43, Jesus prosecutes his journey into Galilee. In Cana he heals a sick person at Capernaum, distant about 25 miles; the fame of his being at Cana having first reached Capernaum. This transaction must be placed early; because it is the second miracle wrought by Jesus in Galilee, (though he had wrought many in Judea, John ii. 23. iii. 2,) and because it is referred to Luke iv. 23.

§ 25. Jesus graciously visits Nazareth, the place of his education; though before, probably in his way to Galilee, he had foretold the indisposition of its inhabitants towards him, John iv. 44; for which reason he



did not go there immediately, but first wrought an illustrious miracle. The visit to Nazareth in this part of our Lord's history is established beyond a doubt by Luke iv. 16—31. Matth. iv. 13. It is different from that mentioned § 55; which happened after the raising of Jairus' daughter. Compare Mark vi. 1 *καὶ ἐξῆλθεν ἐκεῖθεν*, i. e. from Capernaum, with Matth. iv. 13, Luke iv. 31; which alone would be sufficient to discriminate the visits, as in the present journey through Galilee, Capernaum is visited after Nazareth. See Priestley's Harmony, p. 79, 81.

It must be remarked, that the latter part of Luke iv. 23 may solely refer to the miracle recorded John iv. 46—54, the scene of which was Capernaum; as *ὅσα*, Luke viii. 39, refers only to a single transaction. Our Lord could not have wrought miracles at Capernaum, John ii. 12, because of John iv. 54; though some think that *possibly*, between the miracle of the preceding section and his coming to Nazareth, he might visit Capernaum and there display his power. "Circumstantiis in descriptione Lucæ diligenter consideratis, vidi non necesse esse historias ita ordinare quasi Christus, statim post sanatum filium reguli, statim et rectâ ex Canâ Nazaretham venerit. Lucas enim diserte dicit, Jesum, priusquam Nazaretham venerit, docuisse in synagogis Galilææ. Luc. iv. 15." Chemnitii Harm. p. 348. However, *ὅσα* is well explained, and Luke iv. 23, 31 are well reconciled, without this supposition; and I think with Dr Priestley, Harm. 81, that "the mention made of Jesus' arrival at Capernaum, Luke iv. 31, [I add, Matth. iv. 13.] has all the marks of its being his first arrival at that place," during this journey into Galilee. See John ii. 12.

§ 26. Jesus having made Capernaum his place of abode for some time, in the house of Peter or of other disciples, Matth. iv. 13. viii. 14, walks near the neighbouring sea; called the sea of Galilee, Matth. iv. 18; of Tiberias, John vi. 1; and also the lake of Gennesaret, Luke v. 1. *Ἡ λίμνη Γεννησαρὶς ἀπὸ τῆς προσεχοῦς χώρας καλεῖται*, Joseph. Bell. Jud. iii. 10. 7. "Jordanes in lacum se fundit quem plures Genesarem vocant, amœnis circumseptum oppidis, ab occidente Tiberiade," Plin. v. 15. This land of Gennesaret, Mark vi. 53, otherwise called Cenereth, lay to the westward of the lake. See De Lisle's map of Palestine, 1763.

The three evangelists relate the same transaction, and their relations may be thus reconciled.

At first the fishermen, Simon and Andrew, James and John, are all washing their nets on the shore; a mark, as Hammond thinks, that they designed to cease fishing. See Luke v. 5. Their vessels, or boats, stand by the lake not far from each other, drawn wholly or partly on land. Jesus, to avoid the pressing of the people, enters into Simon's vessel, desires that he would remove to a small distance from the shore, and in that situation teaches the people. When the great multitude of fishes is enclosed, Zebedee and his sons in the other vessel, (whether they before remained in their vessel on the shore of the lake, or whether they launched out into the deep, like their partners, St. Luke does not inform us,) receive a signal to approach and assist; and all in common are astonished. Peter expresses his astonishment; and he and his brother Andrew, in whose ship Jesus is, are called to a stated attendance on Jesus, which call they immediately obey, probably landing and leaving the ship to their hirelings; as Mark i. 20.

We must observe that they had before received the Baptist's testimony to Jesus ; and had probably attended Jesus, and experienced proofs of his more than human knowledge and power. See the Preface. "Quamvis vero ad tempus adhæserint Christo, tamen ex historiæ evangelicæ comparatione liquet, utrumque postmodum recessisse a Domino, et ad pristinum vitæ genus se recepisse," Spanh. Dub. ii. 340. "Annus et amplius jam erat ex quo Petrus cœperat verbum Christi audire ; Joann. i. 41. Viderat etiam multas demonstrationes, virtutes, et efficacias hujus verbi ; ideo inquit, In verbo tuo, etc. Et utitur compellatione, quæ huic sententiæ pulcherrime convenit ; vocat enim Christum ἐπιστάτην." Chemnitius' Harni. 375.

Jesus, after this, having advanced a little further thence on the shore of the lake, attended by Simon and Andrew, has an opportunity of addressing James and John ; before employed in gathering up the nets and storing the fishes, but now leisurely mending the nets common to them with their partners, and broken, as it seems, by the wonderful draught of fishes which they had just taken. He calls these also ; and these instantly follow him.

"It is very likely," says Lardner, "that the sons of Zebedee had heard John preach. It ought to be reckoned unquestioned, that, before John was called to be an apostle, he had heard and seen the Lord Jesus, and had been witness of some miracle wrought by him. It appears to me very probable, that he was one of the disciples who were present at the wedding in Cana of Galilee, where water was made wine." Suppl. to Cred. i. 319, 320.

Barradius and Lampe in loc. ingeniously conjecture, that John the evangelist was one of the disciples mentioned John i. 35, 40.

Observations. 1. "Matthæus inquit Christo ambulante ad mare vocatos discipulos, quia ambulationem ad mare secuta est ista vocatio. Id dictum factum aliquo deambulatione in hoc vel illo loco, quod deambulationem istam excipit, sive is cui factum ascribiter adhuc deambulet, sive censeat, sive stet." Spanh. Dub. lxxii. v. 2. This remark reconciles περιπατῶν, Matth. iv. 18, with ἐστῶς, Luke v. 1. A like remark may be made with respect to the passages which I have placed parallel to Luke v. 6. Jesus is concisely represented as if he had at first seen Peter and Andrew casting a net into the sea, because they were employed thus in consequence of the interview. 2. "Lucas non negat plures visos Simone, nec affirmat solum Simonem visum. Immo Dominus dicitur vidisse duo navigia ad stagnum." Spanh. ib. 3. "Reliquorum præter Simonem vocatio non tantum non negatur a Luca, sed et indicatur satis superque v. 11." ib. 4. "Verba Matthæi, προσὸς ἐκείθεν, non intelligenda sunt de itinere longo, vel magno spatio interjecto, sed de litore vicino." ib. 5. "Apud Matthæum habetur factum præcipuum, vocatio et sequela ; apud Lucam circumstantiæ pleræque. Et harmonia egregia utrobique. Matthæus narrat retia a piscatoribus illa reserta ; Lucas indicat causam, retia illa rupta fuisse ingenti istâ capturâ præviâ." "Quæ narrantur a Luca, non negantur a Matthæo sed prætermittuntur tantum : nihil vero frequentius quam quædam prætermitti ab his, suppleri ab aliis, NE VEL SCRIPTORES SACRI EX COMPACTO SCRIPSISSE VIDERENTUR, VEL LECTORES UNI EX ILLIS, RELIQUIS SPRETTIS, HAERERENT." ib. Calvin likewise says on this relation, "Hoc evangelistis

non est insolens, partem unam rei gestæ, multis circumstantiis omissis attingere," Harm. p. 78. "Pulcherrima erit harmonia, si simul jugantur hæ descriptiones, ut fiat una historia. Matthæus enim et Marcus scribunt, Petrum et Andream rete in mare iniecisse; qualis vero fuerit jactus ille, Lucas plenius explicat. Ita Matthæus dicit, Jacobum et Joannem inventos fuisse sarcientes retia; quâ occasione vero rupta fuerint retia, Lucas suâ descriptione indicat." Chem. Harm. 367.

I presume then that the three narrations may be harmonized in a satisfactory manner. But we cannot suppose that the disciples soon deserted Jesus after a first solemn call in Matthew and Mark, and that they stood in need of a second recorded by Luke. See Luke ix. 62.

Attention to the series of events in St. Mark will prove, that St. Luke does not introduce this call in its order of time. Mark i. 16—20, the four disciples are called; v. 21, they enter into Capernaum, and Jesus *immediately* teaches in the synagogue and heals a demoniac. After this, v. 29, 30, they *immediately* go into Simon's house, and Simon's wife's mother is healed. In the evening, v. 32, many others are healed; in the morning, v. 35, Jesus retires into a desert place, and v. 36, Simon Peter follows him. Then, v. 39, he preaches in the synagogues of Galilee. But St. Luke's order is: iv. 31, Jesus teaches in Capernaum on the Sabbath; v. 33, he heals a demoniac; v. 38, he goes from the synagogue to Simon's house, and heals his wife's mother; v. 42, in the morning he goes into a desert place, and, v. 44, he preaches in the synagogues of Galilee. Then, v. 1, etc. the four disciples are called. But it appears from Mark i. 21, 29, 36, 38, that the call of the four disciples had preceded the events from καὶ ἤν, Luke iv. 31 to v. 44. Ἐγένετο δέ, Luke v. 1, may be translated, Now it had come to pass. It is certain that this form of transition does not fix the order of time, so as to make the event related *necessarily* subsequent to the foregoing; much less, *immediately* subsequent to it. See § 29.

§ 27. There is no inconsistency between *σπαράξαν αὐτόν* in Mark, and *μυρὲν βλάβαν αὐτόν* in Luke. The word *σπαράσσω* signifies to move, agitate, convulse. It occurs only twice in the Sept. 2 Sam. xxii. 8, the Hebrew is שָׁרַרְרָה *commoveri ut in terræ motu*. Jer. iv. 19, it is applied to commotion of the mind; Hebr. שָׁרַרְרָה. Here the demoniac was violently agitated; but the agitations left no lasting bad effect; he was restored to perfect health and soundness.

§ 28. The series of the history is clearly marked by two of the evangelists. Observe that Matthew viii. 14, has not any notation of time. Bethsaida was the city in which Peter was born, and may have lived for some time. John i. 45. Circumstances unknown to us might lead him to fix his dwelling in Capernaum, which was equally convenient for his occupation as a fisherman.

Luke iv. 43. "Si ea peragratio, quæ Matth. iv. 23 describitur, alia esset et præcessisset, jam potuissent turbæ respondere: *Tamen jam in universæ Galilææ synagogis docuisti.*" Chemn. Harm. 382. For the placing of Matth. iv. 23—25, see § 36.

§ 29. It appears from the order of St. Mark's and of St. Luke's narration, that the leper was healed during the second journey of our Lord in-



to Galilee, after his public ministry ; which second journey is mentioned at the beginning of § 23 ; and during the circuit about Galilee, which is spoken of Matth. iv. 23, and the parallel verses.

“St. Mark plainly intimates, that this was done in some of those cities to which Jesus went in his progress, after he left Capernaum, i. 35, and before he returned thither again, ii. 1.” Pilkington. Harm. notes p. 18.

The miracle was performed in a certain city, Luke v. 12 ; and therefore not immediately on Jesus’ descent from the mountain, Matth. viii. 1.

Mr Jones, in his judicious Vindication of St. Matthew’s gospel, London 1719, thinks that Matth. viii. 2—4 is in the proper order of time, and the other evangelists place it where they do, because done at Capernaum. In support of his opinion he alleges the form of transition, Matth. viii. 1, *καταβάντι κ. τ. λ.*

But 1. it is certain from comparing Mark i. 21, 35, and ii. 1, that the leper was not healed in Capernaum. See also Matth. viii. 5. And 2. the form of connexion, used Matth. viii. 1, only proves that on Jesus’ descent from the mountain great multitudes followed him. This verse refers to Matth. v. 1 ; and should not be detached from the foregoing chapter.

*Καὶ ἰδοὺ* is the introductory phrase prefixed to this relation ; on which see this author, p. 38, 39. His words are, “Is it not evident that these, and such as these [*ἰδὼν δέ, καὶ ἰδοὺ, κ. τ. λ.*] are designed only for the better transition from one story to another ? Is it not very plain that they regard only the subsequent story ? Have these phrases any reference to what goes before ? Do they intimate, that the next fact related was immediately in order of time, after that which was before related ?”

Other marks of transition mentioned by him as used with latitude, are, *καὶ ἐγένετο, καὶ ἔλθων, καὶ προσελθὼν, εἰσελθόντι δέ, περιπατῶν δέ, καὶ ἀνοίξας τὸ στόμα.* We may add, *τότε, μετὰ ταῦτα, οὖν, ἐν ταῖς ἡμέραις ἐκείναις, ἐν μιᾷ τῶν ἡμερῶν,* and an attentive reader will remark others. See Chemnitius’ Harm. Proleg. p. 17, 18.

Matth. viii. 2, and the parallel verses. Though *προσκυνεῖν* strictly signifies *προσπίπτειν, προκλινθεῖσθαι*, *וְיִשְׁתַּחֲוֶה*, comp. Matth. ix. 18. Mark v. 22. Luke viii. 41 ; yet it may be used in general for *venerabunde salutare*, and thus may be equivalent to *γονυπετεῖν* in the sense of *in genua procidere*.

Or rather, *γονυπετεῖν* may signify *ad alicujus genua procumbere* ; and then Grotius’ solution will take place ; “Ita procidit ut genua Christi contingeret.” Grot. Matth. viii. 2.

Some say that the leper both kneeled before Jesus, and likewise prostrated himself before him.

The circumstance that Jesus remained *without* in desert places, Mark i. 45, suits the plan of this harmony ; which supposes spring or summer advancing, as I understand *ἐορτή*, John v. 1, of the passover, or of pentecost.

§ 30. Our Lord, having ended his circuit about Galilee, returns to Capernaum, (see Mark i. 21, 35, 39,) and probably to Simon Peter’s house, (see Matth. viii. 14. Mark i. 29,) after some days. *Δι’ ἡμερῶν* sc. *τινῶν*, “diebus aliquot interjectis,” H. Steph. voc. *διά*. The expression refers to



Mark i. 38, 39; and denotes that many days had elapsed since the leaving of Capernaum. See Wetstein's note. "Accurate Chemnitius, *διὰ* proprie hoc loco significare dies multos intermedios intercessisse." Raphelius in loc. And afterwards, "multis, vel saltem aliquot diebus interjectis." Mill says, that the reading of *octo* in some Latin versions, which may have arisen from *δι' ἡ ἡμερῶν*, is "citra non Graecorum modo fidem, sed et Lat. plerorumque omnium." Here St. Mark and St. Luke introduce Jesus' cure of a paralytic. Observe *εὐθέως*, Mark ii. 2; which fixes the order.

§ 31. The call of Matthew is placed immediately after the cure of the paralytic, by the three evangelists who mention it. "Jesus, passing through the gate of Capernaum which led to the sea," says Grotius on Mark ii. 14, "called Matthew, as he sat collecting the customs."

It must be remarked, that Jesus has now completed his tour round Galilee, and is at Capernaum, towards the south of that country, and where many of his attendants dwelt; circumstances favourable to the supposition that they were about to keep a feast at Jerusalem. *Πάλιν*, Mark ii. 13, refers to Mark i. 16.

§ 32. John v. 1. All the probable interpretations of Luke vi. 1 suppose that a passover had intervened a few days, or a few weeks, before. In the notes on the following section, some reasons will be given why this feast is in a different year from that mentioned John ii. 13, 23. But Matth. ix. 18 affords a sufficient reason for asserting, that there was a space of time between the calling of Levi and Jesus' sitting at meat in his house. See § 52. In St. Mark, therefore, and in St. Luke, this call, and the plucking of ears of corn, are events which in effect stand together; though St. Luke intimates two ways, what I suppose St. John to mention at large, that there had been a passover, or a feast of pentecost, in the mean time. For we may *probably infer* this from the word *δευτερόπρωτος*; and the partaking of ripe corn mentioned by Mark as well as Luke, *proves* that a passover had preceded. See § 23. "Cum et lex vetaret, ne quis falcem in segetem mitteret ante oblatum manipulum novae frugis; quae oblatio non fiebat nisi postridie magni diei azymorum; cum, inquam, nec metere nec novas fruges degustare ante pascha fas esset, procul dubio non unius delicti, sed multarum in unâ re transgressionum, Pharisei apostolos arguissent reos, si tunc pascha non transactum fuisset, nec ideo facta manipuli oblatio: duobus, inquam, eos damnâssent criminibus, tum quod violarent sabbatum, tum quod non expectarent diem oblationis manipuli, prius metentes et degustantes novas fruges." Lamy, App. chron. 200. See Lev. xxiii. 14. Observe that St. John represents Jesus as in Galilee immediately before, and immediately after, this feast, iv. 54. vi. 1; agreeably to Mark ii. 1, 13, 14. iii. 1, 7. Luke v. 27. vi. 6, 12, 17. vii. 1.

It may be added, to shew the propriety of introducing John v. in this place, that vs. 21, 25, of this chapter contain a prediction, that Jesus would shortly raise some from the dead; and thus imply that he had not yet performed a miracle of this kind. There is therefore an inaccuracy in those harmonies, which introduce the raising of Jairus' daughter, and the widow of Nain's son, before this feast. Hence likewise we may draw an argument against placing the sixth chapter of John before the fifth, according

to Mann's supposition, de Anno emortuali Christi c. x, and Dr. Priestley's Harm. p. 41, etc. and sect. xxxix—xlii. For no harmony can be constructed, in which these two illustrious miracles must not precede the feeding of the five thousand; and therefore, according to this transposition, our Lord must have raised two persons from the dead, before the words uttered by him John v. 21, 25.

Mark xv. 6, and Luke xxiii. 17, shew that ἑορτή without the article sometimes denotes the passover; but, as Whiston remarks Harm. p. 140, "the word never by itself signifies either the feast of weeks or of tabernacles."

Some MSS. and editions add the article. Toinard's words are, "Certè ex eo quod festum simpliciter et κατ' ἐξοχήν dicitur, pascha potius quam aliud festum intelligendum est; nisi quid præcedat aut sequatur quod repugnet." Harm. 146.

Grotius' note on John v. 1 is, "Disputant hic scriptores, quis hic dies festus fuerit; et tempora supputant conjecturis mirum quam incertis. Si auctores sequimur, vetustissimus est Irenæus, qui paschale hoc festum ait."

My opinion is, that the passover is here meant; and that, from his baptism to this time, Jesus was so employed in the great work of his ministry, that he went not up to Jerusalem at any Jewish feast except that recorded John ii. The feast here mentioned is proved from Matth. xii. 1, and the parallel verses, to be either the passover or the feast of pentecost; and I have attempted to prove, § 33, that it cannot be the feast of pentecost next after the passover of John ii. It seems therefore to be the second passover in Jesus' ministry. We see no reason why he should dispense with his attendance on this most solemn of the Jewish feasts; but a sufficient reason is given John v. 16, 18, for his nonattendance at the feast of pentecost during this year. Perhaps ἑορτή or ἡ ἑορτή, John v. 1, refers to the phrase used ii. 23.

Bishop Pearce in loc. argues, that this feast was probably the feast of pentecost, because, vii. 2, mention is made of the feast of tabernacles which followed it; and, x. 2, of the feast of dedication. But the argument from the regular succession of the Jewish feasts is inconclusive; because, vi. 4, mention is made of a passover, and the word πάσχα is not omitted by a single MS. or version; nor is there the least external authority, or internal reason, for calling the genuineness of the whole verse in question. A second defect in the argument is, that it is *assumed*, and not *proved*, that the three feasts mentioned were in the same year.

Still, the supposition that this was the feast of pentecost after the second passover in our Lord's ministry, cannot be disproved; and Whiston declares, Harm. p. 140, that he will not contend with such as advance it. The disciples might be rubbing ears of *wheat*. Thus the length of our Lord's ministry will be the same; and, if John iv. 35 is understood literally, the time for our Lord's actions between this place and John v. 1 will be protracted seven weeks; which may be more agreeable to the ideas of some readers.

The harmony ascribed to Tatian in the second century, calls this the feast of pentecost. "This," says Lardner, "is a mark of antiquity; modern harmonizers, who prolong our Lord's ministry beyond the space of

three years, generally reckoning this feast, though without any good reason, a passover." Lardner himself thinks that "our Saviour's whole ministry was above two, but not quite three years; whilst the most public part of it did not consist of more than a year and some months." In this he agrees with Irenaeus and Origen; but observes that "in the fourth century, and afterwards, it was a common opinion that our Lord's ministry consisted of three years and a half; though indeed, even then, that opinion did not obtain universally." Cred. part 2. v. 3. c. 36.

Whiston, Harm. p. 141, groundlessly introduces a passover Luke vi. 1, distinct from this mentioned John v. 1; and Sir Isaac Newton adopts this opinion, Obs. on Daniel 156. On this point Whitby remarks as follows: "Whiston's mistake consists in making the sabbath after the passover, mentioned Matth. xii, Mark ii, Luke vi, distinct from the passover mentioned John v. 1; whereas the sabbath after the passover, mentioned by those three evangelists, was indeed the sabbath after the *passover* mentioned John v. 1. Mr Whiston's harmony here makes a vast chasm in St. John's gospel; for, according to his system, St. John hath not one word to say of any thing done by Christ from his second to his fourth passover." Comm. 1. 438. ed. fol. 1703.

John v. 35. John the Baptist was now in prison. During his ministry he was a burning and shining light.

John v. 37. Spanheim, Dub. Evang. 2. 185, doubts how the latter part of this verse is reconcileable with Matth. iii. 17 and the parallel verses.

The voice from heaven was not God's *immediate* voice; but uttered at his command, and in his person. See Deut. iv. 33. Ex. xx. 1, 2. Comp. Hebr. ii. 2. Gal. iii. 19. Acts vii. 53.

§ 33. I think with many commentators that this transaction happened on the first sabbath after the sixteenth of Nisan, that is, after the second day of the feast of unleavened bread. See § 23. We may well suppose that our Lord and his disciples were on their way from Jerusalem to Galilee, after having kept the passover. John v. 16, 18 will furnish a reason why our Lord chose to remain so short a time in Jerusalem. 'Οδόν ποιεῖν, Mark ii. 23, may refer to such a journey as by custom might be taken on the sabbath. See Acts i. 12. Matthew resumes what he had omitted in its proper place.

Dr Priestley, the learned and ingenious defender of Mr Mann's hypothesis, thinks that the passover recorded § 20, was that which immediately preceded the transaction here related. The duration of our Lord's ministry turns on this point. I will therefore place before the reader, in one view, the evidence against what has been lately supported, with as much plausibility as the subject admits.

We read, § 20, that Jesus celebrated at Jerusalem the first passover during his public ministry; and though I allow that he might work miracles, make disciples, and purge the temple, before the fourteenth of Nisan, yet John ii. 23 shews that he also displayed his miraculous power during the feast, that is, during some part of the seven days after the paschal lamb was slain. It is observed John ii. 24, that at this passover Jesus did not trust himself to those who believed in him: and, John iii. 2, a Jewish ruler visits Jesus by night, and refers to his miracles. The reader must



judge from these circumstances, whether it is not probable, that Jesus continued at Jerusalem, at least during the *eight* days of this festival.

In § 22, some remarks have been made on John iii. 22, compared with iv. 1. Dr Priestley observes on John iii. 22, "1. Several circumstances make it evident that Jesus' stay in Judea at that time could not be long. For not only do the other evangelists make no mention of this stay in Judea; but the manner in which they all relate the history of the first transactions in Galilee, shews that they had no idea of any thing considerable having been done before. Matth. iv. 17. Mark i. 28. Luke iv. 14.

"2. Jesus could not be long in making disciples enough to alarm the Jews.

"3. Peter and Andrew, James and John, did not particularly attend upon Jesus till after his arrival in Galilee." See these arguments more fully stated in Dr Priestley's Harm. p. 52, 53.

But the force of these objections will be abated, if we consider that the evangelists often omit very important events; (for instance, three of them are silent on our Lord's attendance at any Jewish feast except the last passover;) that Jesus might with much wisdom preach more openly and universally in the remote province of Galilee, than he chose to do in Judea; that Jesus' high reputation, for what had passed in Judea, seems to have gone before him into Galilee, Luke iv. 14; that supposing Jesus to have *tarried* in the parts about Jordan, twenty or thirty miles from Jerusalem, and to have proceeded at first with that reserve and circumspection, which his vicinity to the Jewish rulers seems to have required, it might be some time before their jealousy became dangerous to him; and that before the call of Peter, etc. to a stated attendance on Jesus, his disciples are often mentioned, and are once said to have been employed in baptizing converts. See John ii. 2, 12. iii. 22. iv. 2. Upon the whole, I continue to think that at least a *month* must be allowed for Jesus' abode in Judea.

Let us suppose that Cana was situated to the west, beyond Nazareth and Sephoris, and that its distance from that part of Judea, in which Jesus dwelt, was fifty or sixty miles. On this journey Jesus passed probably two *whole* days in Samaria, John iv. 40, 43; and if a sabbath intervened, and some attention was occasionally paid by Jesus to his ministry, John iv. 34, it cannot have occupied less than *six* or *seven* days.

Jesus' presence in Cana is notified at Capernaum, distant about twenty-three miles. One of Herod's court attends Jesus, requests that he would heal his son, receives assurance that his son should live about one in the afternoon according to our computation, and the next day meets his servants coming from Capernaum, to inform him of his son's recovery. Jesus therefore must have remained at Cana a few days; let us say *four*.

Luke iv. 15, Jesus teaches in the synagogues of Galilee: and this teaching is distinct from that in his circuit through Galilee, after the call of Peter, etc. Luke iv. 43, 44. It is also distinct from his teaching in the synagogue at Nazareth; for it precedes it. "Cum jam in Galilaeae synagogis aliis magnam sibi auctoritatem comparasset, tum venit Nazareth." Chemn. Harm. p. 351. In these public instructions not less than two Sabbaths, or *eight* days, can be employed.

Luke iv. 16. Jesus is one sabbath at Nazareth; and probably his be-



nevolence led him to pass a few days there previous to that sabbath. We will suppose him then to have continued *four* days, in his own city.

Then, Matth. iv. 13, Jesus goes more than twenty miles from Nazareth to Capernaum, and *dwells* there; for which we must allow *some weeks*, perhaps *three*. But it is objected that Jesus could not reside here for any long time, because, Matth. viii. 20, he intimates that he had no fixed habitation during his public ministry. See Dr Priestley's Harm. p. 54. Answ. The words do not import that Jesus did not reside long in *any* place during his ministry; but that he did not reside any where in a place of *his own*, that he had only a contingent and precarious habitation.

After this Jesus went about all Galilee, Matth. iv. 23, and the parallel verses; his fame spread through all Syria, and they brought to him all their sick, ib. v. 24; and particularly in a certain city he healed a leper, which occasioned him to remain out of the city in desert places, where they came to him from every quarter. Then he returned to Capernaum, healed a paralytic, and called Levi. A *month* is a moderate space of time for these transactions.

But Dr Priestley objects, Harm. p. 55, that Mark, describing the very same progress, in language similar to that of Matthew, i. 38, 39, yet says, ii. 1, that he entered again into Capernaum after some days only. And, p. 140, 141, he places six days between Jesus' departure from Capernaum and his return to it.

But it has been shewn in loc. on the authority of the best critics, that  $\delta\iota'$  ἡμερῶν imports as much as I suppose: and if as few days as Dr Priestley allows had been meant, the number would probably have been expressed; as Matth. xvii. 1. Luke ix. 28. John xii. 1.

The time allowed by Dr Priestley for all the transactions, from leaving Judea, John iv. 3, to the arrival at Capernaum, Mark ii. 1, is only fifteen days. Harm. p. 140, 141. Let us say now that from that part of Judea, where Jesus dwelt, to Cana was fifty miles, from Cana through Nazareth to Capernaum thirty miles, and let us allow that the progress about Galilee did not exceed even seventy miles; and during these fifteen days Jesus must have journeyed ten miles each day, including sabbaths. I have endeavoured to shew, that we cannot with any probability assign a shorter period for the incidents during this interval than *ten* weeks; to which must be added *five* weeks, for the continuance in Jerusalem during the passover, and afterwards in Judea; and some of the phrases used by the evangelists are of such a latitude as to justify the plan of this, and many other harmonies, in extending this whole time to almost a year. See John xxi. 25.

But, Ex. xxxiv. 22, wheat harvest was fifty days after barley harvest; and therefore, supposing the transaction of § 33 to have happened at this later harvest, it cannot be reduced to the same year with the passover mentioned § 20.

Jerome indeed supposes wheat harvest three months after barley harvest. See Harmer, Obs. on Scripture, 2d. ed. 1. 40, who observes, "Nor can I easily believe their wheat harvest was delayed to the close of July; at present at Aleppo, barley harvest commences about the beginning of May, and the wheat as well as that, is generally over by the 20th. In Barbary, it comes at the latter end of May, or the beginning of June. Agree-

ably to this, Raimond de Agiles giveth us to understand, that a great part of their harvest at Ramulah or Ramah, was gathered in before the 6th of June in 1099." See also page 68, 69, where Fulcherius is quoted, as saying that the harvest at Ramula was ripe, but not gathered in, about the middle of May 1102; and Hasselquist is said to have eaten half ripe ears of wheat, roasted on the 14th of May N. S. And I find in Shaw, 4to. p. 335, "Barley, all over the Holy Land, was in full ear in the beginning of April; and, about the middle of that month it began to turn yellow; particularly in the southern districts. But wheat was very little of it in the ear; and in the fields near Bethlehem and Jerusalem, the stalk was little more than a foot high." Mr Mann's note on Luke vi. 1, is, "It was ἐν σαββάτῳ δευτεροπρώτῳ, which could not be later than April. Philo de Vita Mosis lib. 2, says, Barley and wheat in that country are ripe at the vernal equinox, p. 530. Isidorus of Pelusium says, at the time of the Jewish passover. v. Petav. Var. Dissert. l. 2. c. 11." Eng. ed. p. 169. See Philo, p. 686, ed. Par. 1640, where wheat and barley are said to be ripe, τελειογονεῖσθαι, in the first month. [His note in the Latin ed. is, "ἐν σαββάτῳ δευτεροπρώτῳ, seu post pascha primo, itaque Aprilis 7<sup>o</sup>, quo tempore segetes in Judacâ maturae erant. Lev. xxiii. 10."] Dr Priestley has extended this time to the third Sabbath after the whole paschal festival. Harm. p. 140, 141.

There is no difficulty as to the remaining part of our Lord's ministry; a passover being mentioned John vi. 4, and Mark vi. 39, and the parallel places, implying that it was spring; (see the observations on § 63;) and our Lord being crucified at another passover.

§ 34. It is probable, (see Mark iii. 13. Matth. viii. 5. Luke vii. 1,) that the synagogue here mentioned was in some town of Galilee; whither our Lord seems to have come on the sabbath after that mentioned Luke vi. 1; though the words of Luke, ἐν ἐτέρῳ σαββάτῳ, are indefinite as to the particular sabbath. The connexion of this event with the foregoing, in the three evangelists, and St. Matthew's expression, xii. 9, shew that the two sabbaths must have been near each other.

Πάλιν, Mark iii. 1, may refer to Mark i. 21.

I understand ἀντῶν, Matth. xii. 9, as referring, not to the inhabitants of those parts where Jesus had reasoned with the Pharisees, for he had departed thence, but to those among whom he had come soon after. The sense must supply a substantive for ἀντῶν to agree with; as ἀντῶν sc. τῶν ἐπί-χωρίων. See Matth. iv. 23. xi. 1. Mark ix. 44, 46, 48. xi. 22.

§ 35. It appears from Mark and Luke, that the appointment of the twelve regularly follows in this place. The names of the twelve are here inserted from Matth. x. 2—4; and, to avoid repetition, are omitted in that place, which is later than this in order of time. Lebbeus, Matth. x. 3, is probably derived from Lebba, a town in Palestine. Buxt. Lex. Rabb. לבא nomen loci.

Thaddeus, Theudas and Judas are probably names of the same signification, the Greek termination being added to different forms of the verb יָדָה. See Bishop Pearce on Acts v. 36.

Ὁ Κανανίτης Matth. x. 4, is the same with Ζηλωτής in Luke; as זֵלֶךְ signifies *zelotypus fuit*. "Cognomen erat Chald. זֵלֶךְ quod Lucas reddi-

dit Zelotem; vi. 15. Acts. i. 13." Wetstein. Thus Thomas is rendered Didymus; Cephas, Peter; and Silas, Tertius. Some suppose that this name had been given to Simon on account of his religious zeal; or because he had been of a Jewish sect, called *Zealots*, who were addicted to the Pharisees, and justified themselves by the example of Phineas, for punishing offenders without waiting for the sentence of the magistrate.

Matthew xii. 15, agrees with Mark, that Jesus retired from the place where he had restored the withered hand; and ib. he agrees with Mark iii. 9, and Luke vi. 17, that great multitudes followed Jesus. Mark mentions the multitudes before the ascent of the mountain; where, according to Luke, Jesus passed a whole night. Luke observes that the multitudes likewise attended Jesus, on his descent from the mountain. See also Luke vii. 9. Keep Matth. v. 1 in view, and there are traces of the same scene discernible in the three evangelists.

§ 36. I cannot here place the three last verses of Matth. iv. with Whiston, Harm. 264; because verse 23 naturally refers to our Lord's circuit, after his second journey into Galilee, as Matth. ix. 35 refers to his circuit after his third journey thither. See § 19. § 23. And yet I allow that Matth. iv. 24, 25, may possibly be parallel to Luke vi. 17, 18, 19; or that at Matth. iv. 25 there may be a transition to another subject, treated of Luke vi. 17. However, it both avoids repetition in Matth. xii. 15, and seems more easy and natural, to detach, with Toinard, Matth. v. 1 from the foregoing verse, and to suppose that the evangelist breaks the order of time, to describe what Jesus afterwards did in like circumstances. See Luke v. 29—39. vi. 1—5, 6—11. Mark ii. 15—22, 23—28. iii. 1—5, where the transactions are connected, though different in order of time, because the disposition of the Pharisees appears in each. See also Luke ix. 51—62. § 50. § 95.

There is precisely the same transition Matth. viii. 18, as Matth. v. 1; and the occurrence related follows long after the foregoing.

A critical reader may perhaps think, that there is a reference in *τοὺς ὄχλους* Matth. v. 1, to *ὄχλοι*, Matth. iv. 25. But *τοὺς ὄχλους* may be rendered *multitudes*, as *τὸ ὄρος* a mountain. See § 18.

It may be again objected that one discourse is delivered sitting on a mountain, Matth. v. 1; the other, standing on a plain, Luke vi. 17. But Dr Clarke, on this latter place, has suggested that Jesus, "being pressed with great multitudes of people, might retire from them again to the top of the hill." And Dr Priestley observes, "Matthew's saying that Jesus was *sat down* after he had gone up the mountain, and Luke's saying that he *stood* on the plain, when he healed the sick before the discourse, are no inconsistencies." Harm. p. 83.

The whole picture is striking. Jesus ascends a mountain, employs the night in prayer, and having thus solemnly invoked the divine blessing, authoritatively separates the twelve apostles from the mass of his disciples. He descends, and heals in the plain all among a great multitude, collected from various parts by the fame of his miraculous power. Having thus created attention, he likewise satisfies the desire of the people to hear his doctrine; and retiring first to the mountain whence he came, that his attentive hearers might follow him, and might better arrange themselves before him, "*sacro digna silentio Mirantur omnes dicere.*" Hor.



Another objection to the arrangement here adopted is, the difference in the discourses themselves.

However, it is plain that the oppositions and amplifications in St. Luke are virtually contained in St. Matthew; and Grotius says, "me, ne diversas esse narrationes putem, movent—exordium idem, eademque peroratio." He might have added, that there is great similarity in the order throughout, and that St. Luke has not one precept distinct in every part. The truth is, these discourses differ no more, than the two prayers delivered by our Lord, Matth. vi. 9, etc. and Luke xi. 2, etc. if we take the latter from MSS. and not from the present text; which is accommodated to Matthew, as many places in the gospels are to parallel ones. The sameness of phrase, in some relations of the evangelists, may be accounted for from this cause. "Homonymiis et redundantibus ansam subinde praebeuere collationes privatae, et deinceps magis solennes harmoniae evangelicae, pio et utili studio circa tertium seculum a Tatiano primum, dein Eusebio, adornatae; unde cognatae voces, in margine primum adscriptae, exinde in textum admittebantur. Hac de re querelam pridem instituit D. Hieron. praef. ad 4 Evan. ad Damascum. 'Magnus hic in nostris codicibus error inolevit, dum quod in eadem re alius evangelista plus dixit, in alio, quia minus putaverint, addiderunt. Vel dum eundem sensum alius aliter expressit, ille qui unum e quatuor primum legerat, ad ejus exemplum ceteros quoque existimavit emendandos.'" Pref. to Bp. Fell's Greek Testament, Oxf. 1675. Dr Priestley has ingeniously suggested another reason for coincidence of expression and of arrangement in the evangelists; that, before they wrote, detached memoirs of Jesus' history might have been committed to writing by the apostles themselves, or by others from the mouths of the apostles, which might have served as common originals. Harm. p. 72, 73, 87. The reader shall see how the Lord's prayer stands in the best copies of the two evangelists who record it.

## MATTH. VI. 9—13.

ΠΑΤΕΡ\* ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·  
ἁγιασθήτω τὸ ὄνομά σου.

Ἐλθέτω ἡ βασιλεία σου· γενηθήτω  
τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ  
τῆς γῆς.

Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός  
ἡμῖν σήμερον.

Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,  
ὡς καὶ ἡμεῖς ἀφίμεν τοῖς ὀφειλέταις  
ἡμῶν.

Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πει-  
ρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ  
πονηροῦ.

## LUKE XI. 2—4.

ΠΑΤΕΡ\*,  
ἁγιασθήτω τὸ ὄνομα σου·  
ἐλθέτω ἡ βασιλεία σου.

Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δι-  
δου ἡμῖν τὸ καθ' ἡμέραν.

Καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν·  
καὶ γὰρ αὐτοὶ ἀφίμεν παντὶ ὀφείλοντι  
ἡμῖν·

καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πει-  
ρασμὸν.

[I could not procure Griesbach's very useful Greek Testament Halae 1774, until the notes were almost printed off. He changes the received

\* Luke xi. 2. *Pater Sancte*: two very ancient Latin MSS. in Blanchini's Evangeliarum Quadruplex.



text on what he deems sufficient external authority ; “satis sibi conscius nil se egisse temere, aut cupide, aut negligenter.” Pref. part 1. p. xv. I had printed the Lord’s prayer in Luke exactly as it stands in his edition, excepting only that he reads, *Ἐλθέτω σου ἡ βασιλεία*. For *Pater sancte*, he quotes five MSS. in which Blanchini’s are included.]

Nor do the two discourses differ so much as Matth. xxiii. 2—39. Luke xx. 46, 47. Luke is more concise in each of these instances.

“Christus multas hujus concionis sententias postea sparsim, diversis temporibus et locis, repetivit ; quas repetitiones cum Lucas alibi diligenter persecuturus erat, ideo sententias illas hoc loco præteriit.” Chemn. Harm. p. 526.

A further objection is, that St. Matthew’s order of time shews the discourses to be different.

But an attentive reader will see, that St Matthew often neglects chronological order.

Grotius has a second, and in his judgment, a stronger argument for the identity of the two discourses ; “quod uterque scriptor, hoc sermone habito, Christum ait rediisse Capharnaumum, atque illic sanasse centurionis servum.” And Dr Priestley says, Harm. p. 83, “that so many of the same *incidents* should attend the same discourse [repeated] is not probable.”

I shall add, that there is a singular propriety in placing this discourse, after the appointment of the twelve to the office of instructing others. In this view consider Matth. v. 12—16. vi. 25, 31, 34. vii. 6, 22. Dr Clarke’s note on Matth. vi. 25 is, “This precept to the apostles, who were to spend their lives in travelling and propagating the gospel, may be understood in its most strict and literal sense.” Observe also Luke xii. 22, 32, and the intermediate verses. “Haec ratio plurimum ponderis apud me habet,” says Chemnitius in loc.

Some have discerned marks in this discourse, which show that it was delivered in the spring, or in the beginning of summer. But we can no more infer from Matth. vi. 28, that the lilies were then in blossom, or from v. 30, that the fields were covered with grass, than from vii. 16, 17, that grapes and figs were then ripe, and that the trees were full of fruit ; or from v. 25 that it was the season of heavy rains. Chap. vi. 26, incautiously quoted by some, will equally prove that it was the time of sowing or of reaping. See Macknight’s Harm. i. 104. 2d ed.

The hint is Sir Isaac Newton’s, whose words are : “The sermon on the mount was made, when great multitudes came to Jesus from all places, and followed him in the open fields, which is an argument of the summer season ; and in this sermon he pointed out the lilies of the field, then in the flower before the eyes of his auditors. Matth. vi. 28, 29, 30. So therefore the grass of the field was now in the flower, and by consequence the month of March with the passover was past.” Obs. on Dan. 151, 2.

But the season of the year is to be collected from the series of events ; and not from circumstances attending this discourse, or from internal marks in it.

Multitudes followed Jesus, § 50, 52, and the lilies of the field are again mentioned, § 47, Luke xii. 27, when according to Sir Isaac Newton, it was winter. ib. p. 153.

Still it appears from the order of the history, that when this sermon was.

delivered, only a short time could have elapsed after the second passover in our Lord's ministry.

§ 37. The order of this section is fixed by Luke vii. 1.

Those who think that the two evangelists here refer to a different miracle, allege the following reasons: In Matthew the centurion's son, *παῖς*, is sick; in Luke, his slave, *δοῦλος*. But Luke vii. 3, 7 compared, will shew that *παῖς* and *δοῦλος* are equivalent. See also Grotius' note on Matth. viii. 6, and Dr Scott on Matth. viii. 6; if authorities are wanting in so plain a point.

Another objection is: Matthew gives no hint, that his centurion was a proselyte; but insinuates, v. 11, that he was not; whereas Luke's centurion was probably a proselyte; v. 5.

But we cannot conclude this from Luke's observation, v. 5; his silence as to so pertinent a circumstance, rather proves otherwise. And our Lord's remark, Matth. v. 11, would be full as just, supposing that an heathen centurion had become a Jewish proselyte; as a belief in one God was a great step towards Christianity.

The strongest objection is, that Matthew's centurion comes in person, but Luke's centurion sends the elders of the Jews. See Macknight's Harm. 137. Here Grotius says on Matth. viii. 6, "*sufficere debet illud in jure receptissimum, Facere nos quod per alium facimus.*" Le Clerc, Harm. p. 527, quotes the following Jewish proverbs; "*Nuncius alicujus est instar ipsius; Nuncius regis est instar regis.*" See Matth. xi. 2, 3. xxvii. 19. Luke vii. 19; and observe well Mark x. 35, compared with Matth. xx. 20. In John iv. 1 Jesus is said to baptize, when he baptized by his disciples. See also John xix. 1. And Le Clerc observes, that Gen. xvi. 13. xviii. 1. Exod. xx. 1, God is said to do what he did by his angels. In his note on the first of these places, he gives "*manifesta exempla missorum, qui mittentium ipsum usurpabant verba.*" Calvin says, "*Quia brevior est Matthaeus, hominem ipsa ita loquentem inducit: Lucas autem plenius exprimit hoc amicis mandasse: sed idem amborum est sensus.*" Harm. p. 124. Toinard, having quoted Exod. xviii. 6, adds, "*Et versu in sequenti dicitur Moyses egressus fuisse in occursum soceri sui; unde intelligendus est Jethro id Moysi dixissi per alium.*" Harm. 147. Considering then the sameness of the scene, of the persons, of the words, and of the transaction; I cannot but conclude with Grotius, that the miracle is one and the same, related in general by Matthew, and with greater accuracy by Luke.

§ 38. We are expressly told, that this journey was undertaken on the day after the preceding transaction. Nain is placed by De Lisle to the north of the tribe of Manasseh, near Endor, agreeably to Eusebius, whom see in Calmet's Dict. voc. Nain. Its distance from Capernaum by De Lisle's Map is about a third of a geographical degree. We need not suppose that Jesus, attended by many of his disciples and much people, performed this journey in one day. Compare Acts xxii. 5, 6.

§ 39. *Νεκροὶ ἐγείρονται*, Matth. xi. 5. Luke vii. 22, may very well refer to the miracle of the preceding section; the first miracle of the kind recorded, and which Luke informs us, v. 18, was related to John. It does not

appear at what precise time Jesus received the message of John. If John was imprisoned in the castle of Machaerus, the distance of this place from Nain was about fifty miles. John's disciples therefore must have addressed Jesus some days after the transaction in § 38. St. Luke's order is here observed. St. Matthew places this relation after the sending of the twelve; xi. 1, 2. This seems too late. For during the absence of the twelve, John seems to have been beheaded. See Mark vi. 30, and Matth. xiv. 13, with the parallel verses. See more on the order of this action in Chemn. Harm. p. 695, etc. Lamy thinks that the passage in Josephus, Ant. 18. 5. 2, which mentions that John was imprisoned in Machaerus, is spurious; as this castle, ib. § 1, is expressly said to have been then subject to Herod's enemy, Aretas. He supposes that Tiberias was the place of Herod's residence; (App. Geogr. c. ix. p. 303;) and Tiberias was about fifteen miles from Nain.

§ 40. These reflections were suggested by Jesus' mention of his miracles to John's disciples. Some of them are repeated § 80. It is plain, that before the embassy from John, Jesus had actually wrought a great proportion of his miracles in Chorazin and Bethsaida; and it is likewise plain that, before the passover of § 20, Jesus had wrought only one public miracle in Galilee. John ii. 11. iv. 54. Allowing time therefore for these miracles, and sufficient ground for so solemn a denunciation, must create an embarrassment to the adopters of Mr Mann's hypothesis. See Dr Priestley's Harm. p. 94.

§ 41. There is no circumstance which ascertains the precise time of this transaction. But we follow Luke's order. See § 120.

§ 42. In the mention of Jesus' second circuit through Galilee, after his third journey thither, (see § 36,) Matthew and Mark are accommodated to Luke, on account of the expression *ἐν τῷ καθεξῆς*, which denotes the beginning of the tour at this time.

Then Mark's order is resumed; who, omitting several intermediate circumstances mentioned by Matthew and Luke, relates the account of the blasphemy against the Holy Spirit immediately after the appointment of the twelve, and informs us that the scene of this transaction was an house. Observe Matth. xiii. 1; from the latter part of which verse we learn that the place was Capernaum; and therefore that the time was probably at the end of Jesus' tour.

A new subject is here entered on, Mark iii. 19, in the same manner as Mark viii. 22. x. 46. The wrong division of the verse perplexes the sense.

Matth. xii. 22, we learn that the demoniac was both blind and dumb. St. Luke omits the former circumstance, but does not contradict it.

Luke xi. 14—36. "I could see no proof that the same discourse, with just the very same circumstances, happened here again as Matth. xii. 22, etc. Mark iii. 22, etc. As this seemed improbable in proportion to the variety and resemblance of those circumstances, I thought it better to transpose Luke's story, than to take the repetition for granted." Doddridge on Luke xi. 37.

Luke xi. 14 is thus read in Beza's MS: *Ταῦτα δὲ ἐπὶ νότος αὐτοῦ προσφέ-*



ῥεται αὐτῷ δαμονιζόμενος κωφός, καὶ ἐκβαλόντος αὐτοῦ πάντες ἐθαύμαζον. Were this singular reading the true one, a repetition must be supposed; and the whole passage, and what stands immediately connected with it, must be placed after § 87. But the character of this MS. given by Mill, Prol. cxxxii, and adopted by Wetstein, Prol. 31, 32, does not lead us to pay so much deference to its authority.

“In Cantabrigiensi, lectionibus bonis quamplurimis admistae sunt aliae, quas, licet antiquissimae sint, nemo tamen facile pro genuinis habebit, et quarum indoles atque origo distincte explicari non potest.” p. xiv. “Recensiones evangeliorum duae, omnium vetustissimae, sedulo attendendae sunt, Alexandrina altera—altera occidentalis, cujus lectiones eruuntur e codice D. [Cantabrigiensi.]” p. xvi. Griesbach.

For the difference between Luke xi. 21, 22, and the verses placed parallel to it, see § 141.

On Matthew xii. 30, see § 79.

§ 43. Luke makes Jesus reply jointly to both points; the blaspheming of the Spirit, and the asking of a sign. Matthew informs us that he spake separately to the latter point. We learn from Luke, that Jesus was interrupted in part of his speech by the incident of v. 27, 28. The multitude gathering thick together, or gathering still more together, v. 29, see Mark iii. 20, as the debate raised their attention; our Lord continues his speech Luke v. 29—36. But Luke adds matter, peculiar to himself in this place, at v. 33—36. Matthew and Luke, therefore, give only a different distribution of our Lord’s discourse.

§ 45. As part of the multitudes sat about Jesus in the house, and in the entrance to it, what he spake to the Scribes and Pharisees was likewise spoken to the circle enclosing him. Comp. Matth. v. 38, 39, 46.

Luke must be understood as saying, “At that time, during the course of the day on which the parables were delivered, his mother and his brethren came to him.” There is no precise note of time fixed to his words.

An accurate reader will observe, that Matth. xii. 22, and Luke xi. 14, shew the general occasion of the blasphemy against Jesus; and that Matth. xii. 23 shews the particular occasion of it, the multitude alarming the Jewish rulers by their question, whether Jesus were the Christ. No cause for the absurd and impious insinuation of the Scribes and Pharisees is assigned by St. Mark. However, he suggests an important circumstance, that they came from Jerusalem to watch Jesus’ conduct. Mark iii. 19 explains ἔξω Matth. xii. 46; and agrees with Matth. xiii. 1. And the latter part of Luke viii. 19, shews, that Jesus’ relations were not able to enter the house on account of the press. Thus in the four last sections, one evangelist is wonderfully supplemental to another by notations of time, place, and other circumstances; and the strictest propriety and agreement result from diligently comparing them.

§ 46. St. Luke fixes the order by observing that, while Jesus was speaking, he received the invitation of the Pharisee. The subject of the discourse is likewise suitable to the occasion given § 4. “The hour of the ἄριστον on the sabbath was the sixth hour, or noon; Joseph. Vit. § 54. What the hour was on the other days of the week he does not say; but probably it was much the same.” Bishop Pearce in loc.



§ 47. *Ἐν οἷς*, says H. Stephens, Thes. i. 1200, is *quo tempore*; which is an argument for placing this section here. The scene likewise agrees; as multitudes are mentioned Mark iii. 20, 32. Matth. xii. 46. Luke xi. 14. viii. 19. See also the beginning of § 49. The subject matter also favours this arrangement; v. 1—12. See § 42. § 46.

Jesus repeats to his disciples, v. 10, what he had before said to the Pharisees and Scribes, Matth. xii. 31. Mark iii. 28, 29; and what Luke had there omitted.

"In the mean time, while Christ was thus discoursing at the Pharisee's house," is Doddridge's paraphrase on *ἐν οἷς*.

§ 48. St. Luke says that this discourse happened at the same time with the foregoing. Multitudes seem to have continued gathering themselves about the Pharisee's house; where these discourses, § 47, 48, may have been held, or in the way to the seaside. On the seaside, our Lord spake only parables. Matth. xiii. 34. Mark iv. 34.

Luke xiii. 7, 8, 9. Whiston supposes the words spoken about four months before the death of Christ; that, after four years' forbearance without fruit, the decree for utter excision was to be passed; and that, at the time when this was spoken, Christ had spent about four years of his ministry among the Jews. Harm. p. 142.

According to bishop Pearce, these words seem to shew, that Jesus had been preaching three years before his [last] journey up to Jerusalem.

If the words contain an allusion to the time of Christ's ministry, we may easily suppose, in this place, that he had entered on the third year of his public preaching, or, in other words, that more than six months had passed since the second passover. And thus more than another year of Christ's ministry would be to come.

But it is uncertain whether this passage contains a chronological mark. "Qui haec ad tres annos quibus Christus docuerit referunt, parum attendere videntur quod sequitur de anno uno expectando. Tribus annis respondet omne tempus ante Baptistam et Christum." Grot. in loc. Some may think that the *annus unus expectandus* may be interpreted of that considerable part of the fourth year, which Jesus employed in his ministry; and that the words, though spoken between the second and third passover, and therefore before Jesus had preached three complete years, may be prophetic of the term to which his public preaching would extend.

§ 49. Matth. xiii. 1 establishes the order of this section. We have seen that Luke supplies some intervening events omitted by Matthew and Mark. Though therefore *οἰκλα*, xiii. 1, refers to what is implied in *ἐξω*, xii. 46, 47; this does not exclude intermediate transactions. See § 13.

For *πάλιν*, Mark iv. 1, see ii. 13. i. 16, comp. with Luke v. 3.

Luke viii. 4. The silence of this evangelist, as to the circumstance, that Jesus taught the people from a ship, neither affects its truth, nor implies Luke's ignorance of it.

It is plain that, Matth. xiii. 10. Mark iv. 10. Luke viii. 9, both questions were asked. *How* the parable of the tares was to be understood, and, *Why* our Lord spake in parables.

Sir Isaac Newton, Obs. on Dan. 154, thinks that the three parables taken from seedsmen shew, that it was seedtime; that is, about November.

See § 23. But this is doubtful. Parables occur, Matth. xiii. 44, 45, the objects of which could not present themselves.

It would be a more accurate disposition, to place Mark iv. 10—25, and the parallel verses, between ὁ Ἰησοῦς and καὶ προσῆλθον, Matth. xiii. 36; agreeably to Mr Townson's observation, p. 40, 41, "The parable of the sower was delivered in public, and followed by several others spoken at the same time. The evangelists, however, all agree to suspend the narration of them, and to insert the exposition of this, which was not given till afterwards to the disciples in private."

§ 50. On Matth. viii. 23, Sir Isaac Newton observes, ib. 153, "This storm shews that winter was now come on."

We read of a storm near the passover; John vi. 18, comp. v. 4. In Judea the winter months, says Harmer, are rainy indiscriminately; vol. 1. p. 14; and wind often precedes rain. ib. 54, 55.

According to Mariti, the lake of Tiberias is six Italian miles from east to west, and eighteen from north to south. "Quantunque sia questo un recipiente di poca estensione, è soggetto a soffrire delle burrasche, potendosene attribuir la causa ai monti da i quali è contornato; ove i venti trovando contrasto mettono il lago in uno fiero moto." ii. 203. Pliny represents it as sixteen miles long, and six broad. H. N. v. 15. ed. Hard. Josephus says, that it is 140 stadia long, and forty broad. Bell. Jud. iii. 10. 7.

Mark iv. 35. Bishop Pearce thinks that ἐν ἐκείνῃ τῇ ἡμέρᾳ is equivalent to ἐν ἐκείναις ἡμέραις, and he might have supported his opinion still further by Acts viii. 1. But in Matth. viii. 23, there is no note of time; and ὅπλας γενομένης in this verse shews that the *natural* day must be here meant. See Matth. xxii. 23. Hence therefore we learn, that the transactions of the day are still continued.

St. Luke does not distribute the series of events during this day so exactly as St. Mark; and therefore, v. 22, he speaks indefinitely: Now it came to pass, *on a certain day*, etc. There is no reason to suppose with Michaelis, that the circumstance of the particular day was unknown to St. Luke. But his remark is just, that, "here is no more a contradiction, than if one of two witnesses to the same effect should testify, that it happened in the Christmas week, and the other on the 25th of December." *Introduct. Lect. to N. T.* p. 207.

Matth. viii. 18. From the seaside, Matth. xiii. 1, our Lord returns to an house in Capernaum, v. 36, and thence he passes again to the seaside, v. 53. Matth. xiii. 36, and Mark iv. 35, 36, are therefore perfectly consistent. Matthew supplies what passed in that interval, which is supposed between Mark iv. 34, 35. Though the multitude had been dismissed, Matth. xiii. 36, they reassemble at the sight of Jesus, Matth. viii. 18; who therefore commands that the lake should be passed. As they go from Capernaum to the sea-shore, he is addressed by the Scribe and others. St. Matthew naturally leads us to conclude that the incidents, mentioned by him viii. 19—22, happened in immediate connexion with v. 18; and we must observe that the form of transition, ἰδὼν δέ, leaves the time and order of the event at large.

Luke ix. 57 is not to be understood of Jesus' going up to a feast at Jerusalem, [see Sir Isaac Newton's *Obs. on Dan.* p. 156,] but of his journey-

ing at large, of his going at a certain time from place to place. "And it came to pass that, as they went, a certain man said unto him on the way." etc. For many good editors, as H. Stephens, Beza, Buck, Mill, etc. place a comma after *αὐτῶν*. Matth. viii. 20, Jesus had no habitation of his own. Matth. iv. 13, he dwelt in the house of some disciple. See Matth. viii. 14.

Luke, ix. 51—62, relates four short transactions, some of which are similar, without regard to order of time. At v. 51, he mentions what happened on our Lord's journey to Jerusalem, three months before his sufferings; and yet, afterwards, he records many events prior to this occurrence. The events before us may be easily supposed of this number. See § 80.

There is a perfect consistency between Matth. viii. 22 and Luke ix. 60. "Follow me, and thus qualify yourself to be hereafter a commissioned preacher of the gospel."

The transactions of this day are many; but may very well fall within the compass assigned to them. Doddridge attributes our Lord's sleep in the ship to the fatigue of the day. "By *as he was*, Mark iv. 36, seems meant, tired as he was with the labour of the day; for he fell asleep in the ship." Bishop Pearce. But on this place I prefer Wetstein's note, "*sine ullo ad iter apparatu.*"

§ 51. Matth. viii. 28 is made consistent with the other evangelists by reading *Γαδαρηνῶν*. See Wetstein. Others say, "Gadara étant dans le pays des Gergéséniens, il n'y a nulle contrariété." Lenfant and Beausobre N. T. pref. clxvii.

If Gergasa was subordinate to Gadara the metropolis of Perea, as Cellarius and Reland judge, and St. Mark did not write in Judea, what wonder that he chose the more general name, which was best known in the world? But Cellarius from Eusebius takes notice, that some esteemed Gergasi, so Eusebius writes it, and Gadara two names of the same city; and this he thinks was the sentiment of the Syriac translator. To this Sir Richard Ellis most inclines in his *Fortuita Sacra*. Townson, p. 72.

*Ἐκ τῆς πόλεως*, Luke viii. 27, must be understood with Grot. "in urbe natus atque educatus." So Wetstein: "Ex urbe oriundus erat, licet tum temporis in eâ non habitaret." That this is the true interpretation appears from the latter part of the verse; and from the use of the phrase John i. 45.

In Matthew mention is made of two demoniacs; in Mark and Luke, of one only. Here Le Clerc's maxim is undoubtedly true: "Qui plura narrat, pauciora complectitur; qui pauciora memorat, plura non negat." Harm. p. 524. See §§ 108, 145.

"Si S. Marc et St. Luc nioient qu'il y eût plus d'un possédé, ils seroient en contradiction avec St. Matthieu; mais de ce qu'ils ne parlent que d'un seul, il ne s'ensuit nullement qu'il n'y en eût pas deux." Lenfant, etc. ubi supr.

A reason for this difference is usually assigned from Augustin, that one of the demoniacs was "persona clarior et famosior, quem regio illa maxime dolebat, et pro cuius salute plurimum satagebat." Farmer, on the Demoniacs p. 259, says, that "one might be remarkable for the inveteracy of his disorder, and for his superior fierceness; and that he alone might be of the neighbouring city, and a man of note and substance in it."



Wetstein thinks that Mark speaks only of one demoniac, partly because "furiosi societatem inire non solent." And Pilkington goes so far as to assert, that there was only one, partly because "it is not easy to conceive how two could dwell together." But supposing the observation true in general, these demoniacs, from natural causes, or from a divine impulse, for I think that they were sometimes God's instruments for the promotion of the gospel, might now unite in seeking relief from Jesus, and yet might live apart at other times.

We may collect a reason from the gospels themselves, why Mark and Luke mention only one demoniac; because, one only being grateful for the miracle, his cure only was recorded by the two evangelists, who mention this gratitude, and who are more intent on inculcating the moral, than on magnifying our Lord's power.

So many MSS. read *πρὸς τῷ ὄρει*, Mark v. 11, that Wetstein adopts this reading, agreeably to Luke viii. 32.

Farmer on the Demoniacs, has a very satisfactory note on *μακράν* Matth. viii. 30, as seeming to differ from the vicinity implied in Mark v. 11. I shall here abridge it. "Vulg. and Blanchini's four MSS. read *non longè*. The Persic version has *propè*; and therefore probably the Syriac, from which the Persic was made, originally had it. *Μακράν*, however, may only denote *some distance*. Exod. xxxiii. 7. Josh. iii. 4. See Mill, Kuster, and Wetstein, on Matth. viii. 30." p. 284. Thus Servius says of *procul*, Æn. 3. 13: "protest et *satis longè* significare, et *non valdè*." So, "serta *procul*, capiti tantum delapsa, jacebant." Ecl. v. 16. See also Mark v. 6. xi. 13. Luke xv. 20. xvi. 23. xviii. 13.

*Τὰς ἐρήμους*, Luke viii. 29, signifies the wilderness or desert. Luke i. 80. Mark v. 5, the evangelist is consistent with himself, v. 3, and with Matthew v. 28. This fierce demoniac was sometimes in the mountainous deserts; and sometimes, perhaps, in more inclement weather, for a storm had just preceded, he took shelter among the tombs.

§ 52. We must here carefully observe, that Jairus makes his application to Jesus, *while* Jesus is speaking to the disciples of John and of the Pharisees. Matth. ix. 18.

But Jesus speaks to these disciples in consequence of a question about fasting; which is connected with the entertainment in Levi's house, and naturally suggested by it. Jesus indeed *arises* and follows Jairus; and the word *ἐπερθεῖς* v. 19, which refers to *ἀνακειμένου* v. 10, proves that this address was made in Matthew's house.

Jairus' address is therefore connected with the feast in Matthew's house.

But the series of facts in Mark and Luke shews, that Jairus' address stands in connexion with Jesus' passing over the lake, from Gadara to Capernaum. And thus it is proved, that Levi's feast is rightly placed in connexion with the account of passing over the lake in Matth. ix. 1, and the subsequent verses.

Matth. ix. 1, Capernaum is called Jesus' own city, because he made it his chief place of abode after leaving Nazareth; Matth. iv. 13. Grotius says, "Etiam in jure Romano civitas *nostra* dicitur ubi larem fiximus." And Dr. Scott in loc. quotes Chrysostom as saying, *Ἐνταῦθα τὴν Καπερναοὺμ λέγει. Ἡ μὲν γὰρ ἠνεγκεν αὐτόν, ἡ Βηθλεὲμ· ἡ δὲ ἔθρεψεν, ἡ Ναζαρέτ· ἡ δὲ εἶχεν οἰκοῦντα, ἡ Καπερναοὺμ.*



The return to Capernaum, Mark ii. 1, is different from this mentioned Matth. ix. 1, and implied Mark v. 21, Luke viii. 40. This appears from the transactions which St. Mark connects with each, from the many intervening events recorded by him, and from his interposed reference to a passover, ii. 23. *That* return took place at the close of Jesus' tour through Galilee after his *second* journey thither; Mark i. 14, 39. *This* happened during his tour after his *third* journey thither; Mark vi. 6. In that circuit he called Levi; but he had not *then* appointed the twelve who accompanied him in *this*; Mark iii. 14. Luke viii. 1.

It appears therefore, that Levi's feast succeeded his call by an interval, which bore a considerable proportion to the whole time of Jesus' ministry. It probably exceeded six months.

Whiston, not observing this, found the words Matth. ix. 18, *impossible to be got over*, as he expresses himself; and thence he concluded that there were dislocations in Matthew's Gospel. Harm. p. 106. Upon which Mr Jones observes thus: "Let us suppose that Mark and Luke, having a mind to finish at once and together all they designed to say concerning St. Matthew in particular, mentioned his feast, and the discourse at it, though they were some time after his call. On the other hand, let us suppose, that St. Matthew, being about to mention his feast, and the discourse at it, in its proper order of time, (namely, soon after the return from the country of the Gergesenes,) premised there the account of his call, which yet was sometime before." Vind. of Matthew's Gospel, p. 131.

"Neither of the evangelists do join the account of Levi's call and his feast together, by any such notes of time, or phrases as imply the immediate succession of one to the other.

"St. Mark and St. Luke do not join the following history to this with any note of time, so as to imply, that it immediately followed it." *ib.*

Chemnitius has observations to the same effect, p. 418 and 435 of his Harmony; where it appears that Levi's call and feast were separated in the most ancient harmonies, from Tatian in A. D. 170, to Gerson in A. D. 1400.

As to Matthew's introduction of the miracle on the paralytic directly after the return of Jesus from Gadara to Capernaum, ix. 2, Chemnitius says, p. 435, "*per recapitulationem praeimitit historiam vocationis suae antea praeteritam, et, quae vocationem suam proxime praecessit, sanationem paralytici.*" It may also be suggested, that he gives it a place here because it affords one instance, among others immediately recorded by him, of the cavilling and blasphemous conduct of the Scribes and Pharisees.

Nor is this evangelist an observer of strict historical order.

A second objection to the proposed arrangement is, that the call of Levi and his reception of Jesus are related together by the three evangelists.

But they also join together some other events plainly distant in point of time. Thus, the same three evangelists relate together the temptation, and the journey into Galilee after Jesus' imprisonment; §§ 17, 23. And Matthew and Mark, the only evangelists who record the death of John the Baptist, mention it at the same time with his imprisonment. §§ 23, 60.

The events before us are united, because they naturally suggested each other.

Pilkington has further objected, that if Levi left all, he had no house, nor could he make a feast afterwards. Harm. notes, p. 29.

But the expression may mean, that he left his gainful life finally, (see Grot. Luke v. 28,) and his habitation at Capernaum, excepting only when Jesus was there. However, his house and effects might still remain in possession of his relations or substitutes; and, considering the nature of his occupation, we cannot suppose them alienated till the final adjustment of his affairs. Nor did Jesus require of him to alienate them at all. Mark x. 21 is a particular case. They may have continued the property of Matthew, till the transaction of Acts ii. 45.

There remains a difficulty, thus stated by Pilkington, p. 29. "In St. Matthew's present order, the address of Jairus is placed after Christ's conference with John's disciples about fasting, etc. with a particular note of connexion, *While he spake these things unto them*, etc. On the contrary, St. Mark and St. Luke place it immediately upon Christ's return to the country of the Gadarenes, *when he was nigh unto the sea*."

St. Mark alone creates this difficulty, v. 21, according to our translation: "And he was nigh unto the sea."

But the words may very well be rendered, "A great multitude was gathered together unto him, and was nigh unto the sea;" agreeably to Luke viii. 40, where the people are represented as waiting for Jesus on the sea-shore. See the latter part of Mark iv. 1.

We must observe likewise, that Beza's MS. omits καὶ ἦν, that Æth. has, "et coacti sunt multi homines ad eum, ad littus maris in navi;" and Pers. "rursus turbæ multæ ad eum congregatæ sunt, juxta mare." In Blanchini likewise three MSS. read, "rursus convenit turba multa ad eum juxta mare." Griesbach quotes six MSS. which omit καὶ ἦν, Mark v. 21.

The solution therefore is, that the multitude were assembled, and waited on the shore of the lake, to meet Jesus on his landing; and that Jesus went from the shore to Levi's house, a circumstance implied, and not directly mentioned, in the concise evangelical histories; after which, the other events happened in St. Matthew's order; ix. 10—34. Hence we see that Dr. Priestley has not accurately stated this matter, Harm. p. 85. "Both Mark and Luke expressly say that Jairus met our Lord with this request [to cure his daughter,] *as he landed*, etc."

Pilkington says, that there is no part of the evangelical history where the order is so difficult to be ascertained as here; and therefore he does not presume to give any general solution of all the difficulties, but thinks it sufficient to state what others have advanced on the subject. ubi supr.

§ 53. Jesus is probably returning, v. 27, from the house of Jairus to that of Levi; and, from v. 28 to v. 34, the scene is probably Levi's house.

§ 55. The order is established by Mark, vi. 1. Jesus had visited Nazareth before, in his first circuit about Galilee; § 25. This is his second visit to that city, since the beginning of his public ministry; and no further visit is recorded.

§ 56. Observe here, that St. Matthew is supplemental to the other two

evangelists, by assigning Jesus' compassion to the multitude as the immediate reason why, at this time, he commissioned the twelve to convert them.

§ 57. The series of the history in Mark and Luke may satisfy us, that the sending of the twelve is rightly placed.

Commentators have noted two inconsistent circumstances in this section.

In Matthew *ὑποδήματα* are forbidden; in Mark, the apostles are commanded to be *ὑποδεμένους σανδάλια*.

Some say that *ὑπόδημα* was a better kind of covering for the foot than *σανδάλιον*. Lightfoot Hor. Hebr. Matth. x. 10. Castel. Lex. voc. סנדל.

But as Erasmus and Beza, Mark vi. 9, assert, that there is no difference between them, and as it seems improbable, from Matth. iii. 11. Mark i. 7. Luke iii. 16, that superior elegance is here forbidden; it seems a better solution to say that the apostles were not to supply themselves with *ὑποδήματα*, besides those worn by them. "Non vult ullis rebus studiose comparatis onerari." Beza.

Again, Matthew in the common editions has *μηδὲ ῥάβδον*, whereas in Mark we read, *εἰ μὴ ῥάβδον μόνον*.

But so many MSS, printed copies, and versions have *ῥάβδους* in Matthew, that Wetstein adopts it as the true reading. So codex Verc. in Blanchini has *virgas*; and our English translation has *staves*, from the margin as it is supposed of R. Stephens' Greek Testament. 1550; which edition our translators are said to have used. Thus the apostles are not to provide themselves with two staves.

Bishop Pearce on Matth. x. 10 says, the word *two* is to be supplied before *shoes* and *staves*.

§§ 60, 61, 62. It is probable, that the death of John the Baptist, Herod's seeking to see Jesus, and the return of the twelve, were events which happened near each other. See Mark vi. 29, 30. Matth. xiv. 13, and the parallel verses. The two former circumstances may have been reported to Jesus at the same time; and, together with the reason alleged Mark vi. 31, may have determined him to seek a temporary retirement in company with his apostles. Matth. xiv. 15. Mark vi. 35. Luke ix. 10. John vi. 3, 5, 8, 12, 16, 67.

Luke ix. 7. Herod first doubted who Jesus was; but at length resolved that he was John the Baptist risen from the dead.

If the observations on §§ 15, 20, 23, are probable, the Baptist's imprisonment continued about a year and four months; as it began about four months before the second passover in our Lord's ministry, John iv. 35, and as his death happened near the third passover, John vi. 4. And if John preached about six months before Jesus' baptism, § 15, and Jesus began his ministry about six months before the first passover in it, § 20, add the two years between the first and third passover, and from John's preaching to his death an interval of about three years elapsed.

§ 63. In John vi. 4, Mr Mann omits *τὸ πάσχα ἥ*, with G. J. Vossius. 1. Because John, having mentioned the passover, chap. ii, could not suppose that his readers would want an explanation of the term in this place.



Answ. 1. If John explains the term, ii. 23, as well as here, we may argue, that this latter explanation is suitable to his manner. 2. The explanation here is more full, τῶν Ἰουδαίων being added. 3. The rigour of logical exactness is not to be looked for in the evangelists.

Mr Mann's second argument against the present reading is, that, if it had stood in the copies of the ancient Fathers, they could not have imagined that Christ only preached one year. Ans. Too strict attention and accuracy in the ancient Fathers, are here supposed.

This learned critic adds, that there is no mention of Christ's assisting at any third passover. Answ. A reason is assigned for this, John vii. 1. See Priestley's Harm. p. 43. Dr Priestley further argues against the present reading from the silence of Irenaeus about it, when he was bent on collecting all the evidence against the opinion, that Christ preached only one year; and from Eusebius' supposition that all the events mentioned by Matthew, Mark and Luke were comprised within the space of one year. Harm. 46, 47. But Irenaeus, lib. 2. c. 39. ed. Grabe, only proposes to mention "quoties secundum tempus Paschae, Dominus post baptismum *ascenderit* in Hierusalem;" though I can easily allow that he might wholly overlook this passage: the quotation from Lardner in my preface shews, that upon re-examination, Eusebius did not overlook it.

Bishop Pearce in loc. alleges the third argument here mentioned; and adds, that there does not seem to be any reason for inserting this verse, as nothing in the chapter has any relation to the feast of the passover. Answ. Still a writer may distribute his history into periods, though the annual feast and the subject have no relation. Dr Priestley says, Harm. pref. p. vii. "Notes of time, without an express care to prevent it, could not but mix themselves with the narration, having been originally and necessarily associated with the particulars of it." And again, Harm. p. 71, "The ideas of time and place will force themselves upon the mind; and, unless the person who relates from his memory be particularly on his guard, they will, even unnecessarily and improperly, intrude themselves into the narrative." The Bishop subjoins; "I think the whole verse an interpolation, because, v. 1, mention is made probably of the feast of *pentecost*, and vii. 2, of the feast of *tabernacles*, between which no Jewish feast intervened." Answ. It has been observed, § 32, that the celebration of these two feasts by Jesus *in the same year* is a point assumed, and not proved.

There is no external authority for omitting the whole verse, or τὸ πᾶσχα; nor is there any internal reason against the present text.

On the other hand, there are internal reasons for retaining the verse as it stands. For 1. the circumstance of the grass mentioned by three of the evangelists, and to which one gives the epithet *χλωρός*, suits the time assigned to this transaction. See Matth. xiv. 19, and the parallel verses. Chardin, speaking of April in his note on 2 Sam. xi. 1, says, "Roys et armées ne sortent que quand il y a de l'herbe à la campagne pour les bestes." Harmer Obs. on Script. vol. 2. 247. And La Roque says from D'Arvieux, "The Arabs turn their horses out to grass in the month of March, when the grass is pretty well grown." ib. 467. [Mr Mann's note on John vi. 10 is: "There was much grass in the place, which in Palestine is ready for mowing in March, and is quite scorched up in May. It was therefore be-



fore pentecost." Engl. ed. p. 171. In his Latin ed. he observes: "Erat autem multum gramen——quod jam inde a Martio mense *exaruerat*," p. 191. Dissert. Chronol. But this observation contradicts Mark vi. 39.] And 2. if we expunge the whole verse, there will be want of force in the observation John vii. 1.

It may be conjectured that John vi. 1—14 is recorded to introduce the mark of time v. 4. It is observable, that this is the only miracle, which St. John relates in common with the other evangelists.

We must observe on Matth. xiv. 14. Mark vi. 34, that Jesus did not discern the multitude immediately on leaving the ship, (which is the sense of ἐξελθών, see Mark v. 2. vi. 54. Luke viii. 27;) but after having ascended a mountain, John vi. 3, 5; a circumstance, which the brevity of the other evangelists did not allow them to particularize.

Jesus addressed Philip after he had taught and healed the people; having previously determined to feed them miraculously. The discourse of Matth. xiv. 15—18, and its parallel places, did not happen till after the discourse with Philip.

In Luke, Jesus commands that the people should be made to sit down by *fifties*. In Mark it is said, that they sat down by *hundreds and by fifties*.

They sat, "partim centeni partim quinquageni," says Beza; and Macknight thinks that the disposition in Luke was the more prevalent one.

Piscator, and Pierce in a dissertation at the end of his comment on St. Paul's epistles, say that they sat, "centeni in longitudinem, quinquageni in latitudinem," an hundred in front, and fifty deep; which very satisfactorily solves the seeming variation.

It is observed by Macknight on Mark vi. 33, "that if either a contrary wind or a calm retarded the vessel, the multitude might arrive before Jesus, when he sailed from Capernaum to the desert of Bethsaida;" though if Bethsaida, as will appear probable, lay on the eastern side of Jordan, that river must have been crossed in the way to the desert.

John vi. 15, *πάλιν* is of doubtful authority; but it may refer to v. 3.

§ 64. Mark vi. 45, the meaning is, that the disciples should go before Jesus, in their voyage to the other side of the lake, onwards as far as to Bethsaida. They were to make Bethsaida in their passage; at which place it was understood that Jesus was to meet them by land, and there to embark with them.\*

Thus, John vi. 17, they were going over the sea to Capernaum, the ultimate object of their voyage; as Bethsaida was the intermediate one.

But the wind being contrary, and very high, and they not being able to reach Bethsaida, Jesus walks to them on the sea; and then they cross the lake, and come to the land of Gennesaret, or Cinereth, a tract on the west of the lake in which Capernaum stood.

They disembark as near Capernaum as they think proper; and the next day Jesus is found there.

I have since discovered, that I here agree with Lamy, App. Geogr. 314. "Ultra lacum sitam Bethsaidam ostendit tabula nostra. Verisimile

\* The author here proceeds on the supposition that there was but one Bethsaida; while in fact there were two cities of this name, one in Galilee on the west of the lake, the other at its N. E. extremity near the point where the Jordan enters. R.

non est desertum Bethsaidae, quod omnes collocant in ulteriori ripâ lacus, appellari potuisse eo nomine a vico, qui esset in oppositâ ripâ. Marci ut mihi videtur, sententia est, praecepisse Dominum discipulis suis ut venirent Bethsaidam, et inde navigarent trans fretum, nempe Capharnum."

That the desert of Bethsaida was on the opposite coast to Capernaum, and therefore to the east of Jordan, appears from the natural and obvious sense of *πέραν*, John vi. 1, 17, 22, 25. And this whole passage will be clear, if, with De Lisle and Lamy, we place Bethsaida, or Julias, to the east of the Jordan, near its entrance into the lake. Pliny asserts, that Julias was to the east of the lake, Nat. Hist. 5. 15. ed. Hard. We learn from Josephus, Ant. 18. 2. 1. Bell. Jud. 2. 13. 2, that there was a Julias situated in Perea; which, if we bound Perea to the north by Pella, and do not understand it of the whole country eastward of Jordan, will prove that there were two cities named Julias. For Josephus tells us that Bethsaida was likewise called by this name, Ant. 18. 2. 1; and that, being thrown from his horse in the neighborhood of Julias near the Jordan, he was carried to Capernaum; Vit. § 72. Epiphanius places Bethsaida near Capernaum; see Bishop Pearce on Matth. xi. 23; and according to Jerome ib. it is situated on the lake of Gennesaret.

But, John xii. 21, Bethsaida is placed in Galilee, and was therefore to the westward of the lake.

Ans. 1. Mill says, Proleg. p. 87, "τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, quae jam ferè in omnibus codicibus, pro explicatione marginali habuerim." The words are wanting in two MSS. 2. St. John may have followed the ancient division of the country, which seems to have comprehended the northeast parts of Jordan, under the term of Galilee. See Isaiah ix. 1. Thus Judas is called *Γαλιλαίτης*, Jos. Ant. 18. 1. 1; and *Γαλιλαῖος*, ib. 20. 5. 2. Bell. Jud. 2. 8. 1. 3. Calmet suggests that perhaps part of Bethsaida lay on the west of Jordan. Pref. to Joshua, p. xxix.

Calmet has the following remark on the transaction before us; which, though not exact, is worth quoting: "Que Jesus Christ et ses Apostres passèrent du desert où ils étoient—a Bethsaïde, en cotoyant le bord du lac, pour abrèger peut-être leur chemin, ou pour éviter les montagnes et les rochers qui pouvoient se reconter *sur le bord oriental où ils étoient*. C'est ce qui se pratique tous les jours sur la mer, et sur les grands lacs. On prend une barque pour passer plus commodément *au même côté*, mais a quelque distance du lieu où l'on est." ubi supr.

John vi. 21. *Ἦθελον λαβεῖν, cupide receperunt, cum voluntate factum*, v. Pol. Syn. Michaelis observes on this verse, that the seeming contradiction might have been avoided by a single word. Lect. 202.

§ 65. Some of the events in this section happened on the day after Jesus had walked on the sea, as appears from v. 22; others probably on the succeeding sabbath. See v. 59.

I consider John vii. 1, as a declaration that Jesus did not go up to the passover mentioned John vi. 4. John vii. 1 is consistent with John vii. 10. See John xi. 54. In both places the limitation is, *for a while, for a certain time*.

St. John, ii. 27 etc. and v. 1 etc. having recorded what Jesus did at the two first passovers mentioned by him, and being wholly silent about

the transactions of this third passover, nay, assigning a reason why Jesus absented himself from it, because he could not otherwise have prolonged his ministry, by natural means, to its due period; we may rest satisfied that Jesus dispensed with the observance of the law on this occasion. Comp. John v. 16, 18. vii. 1, 19, 25, 32. We cannot attentively read St. John without remarking, that his manner is to dwell on our Lord's actions at Jerusalem.

"Fateor me propendere ad eorum sententiam, qui existimant Jesum ad hoc tertium festum Hierosolymam non profectum esse. Nam, Joan. vii. 3, fratres ipsum reprehendunt, quod non amplius ad festa Hierosolymam ascendat." Chemn. Harm. p. 1151. This writer adds, that John vii. 1 refers to John v. 9, 16, 18, and seems an intimation, that no miracle had been wrought by Christ at Jerusalem in the mean time.

§ 66. I suppose, that many Galileans had published Jesus' fame at Jerusalem during the late passover; and that on this account, the Pharisees and some of the Scribes now came to him. They jealously watched him, Mark iii. 22.

Matthew and Mark join these events with § 64; omitting what John relates, § 65. The order therefore proceeds rightly. Matth. xv. 5. I think, that at the end of this verse, and of Mark vii. 11, *καλῶς ἐστι* is understood, after the Attic manner. See Luke xiii. 9. Dan. iii. 18. On which account, I have not placed the latter part of this verse parallel to Mark vii. 12.

§ 67. Jesus seems to go into the confines of Tyre and Sidon to avoid Herod, § 61; and likewise the multitude, John vi. 15; whose ardor he seems to have purposely repressed by his highly figurative discourse contained in that chapter. The Scribes and Pharisees also, Matth. xv. 1, may have harboured dangerous designs. Thus there is a probable connexion between this event and those which are placed immediately before it.

§ 68. Matthew and Mark agree in the order. Mark is particular on one miracle. Matthew specifies the scene, to show that Jesus avoided the multitude, who nevertheless bring him many to heal.

§ 69. We see in the foregoing section, that great multitudes came to Jesus. This miracle was performed on the third day of their attendance on him.

The season was mild; it being not long after the passover, as the series of the history proves.

Cellarius and Lightfoot think that Dalmanutha and Magdala were neighbouring towns. Ancient authorities fail us. Matthew xv. 39, some read Magedan. See Wetstein, and add Blanchini's four ancient Latin MSS. In Josephus, Vit. p. 11, for Gamala some read Magdala. But Gamala was in Gaulanitis; and Magdala, supposing it the true reading, must have been in its neighbourhood; as the army, not being sufficient to invest Magdala, immediately besieged Gamala. Eusebius and Jerome place Magedan near Gerasa, Gergasa, or Gadara. Calmet voc. Dalmanutha. See Luke viii. 26. It is probable therefore that Dalmanutha and Magdala were in Gaulanitis towards the south-east part of the lake. We need not suppose either a district comprehending the other. See Matth. xv. 21. Mark vii. 24.

§ 70. St. Mark means that Jesus strongly refused the Pharisees and



Sadducees such a particular sign from heaven as they at that time required; probably a sign that Jesus was to work out for them a temporal deliverance, says Lardner; Cred. 1. 290. ed. 3. Jewish Testim. 1. 62. However, St. Matthew adds that hereafter there would be a most decisive proof of his mission. Both evangelists agree, that according to our Lord's manner, no *present* sign would be granted at their demand.

§ 71. Our Lord cautions his disciples against the doctrine of the Pharisees and Sadducees, Matth. xvi. 12, and perhaps against the *hypocrisy* of Herod, Luke xii. 1; though some think, that the *doctrine* of Herod Antipas, whom the Herodians followed, may be here meant. See Bishop Pearce, Mark viii. 15. Matth. xxii. 16. Herod sought to see Jesus, but with wily designs; Luke xiii. 32. Neither evangelist mentions the whole of Jesus' discourse. He said what is related by each, and somewhat more.

Our Lord's words, Matth. v. 9, 10, and Mark v. 19, 20, are the same in substance, though differently modified. The evangelists are not scrupulous in adhering to the precise words used by Christ. They often record them in a general manner, "*non numerantes sed tanquam appendentes*;" regarding their purport, and not superstitiously detailing them. See § 141. However, in this place, after uttering what St. Matthew relates, Jesus *may* have asked the questions recorded by St. Mark.

§ 72. It has been shewn, § 64, that Bethsaida was on the east of the lake. But, § 71, Jesus passes the lake from the confines of Magdala and Dalmanutha, or from the south-east parts of it, probably towards Capernaum on the north-east parts of it. We are not to conclude from Mark v. 22, that Jesus crossed the lake and sailed to Bethsaida; but having crossed the lake, he soon after went by land to Bethsaida, which was not far from Capernaum. See Luke ix. 10, 11. Mark begins a new subject, v. 22, as iii. 19. x. 46. See § 42.

§ 73. Matthew and Mark agree in the order; except that Mark, § 72, inserts a miracle peculiar to himself, which seems to have been wrought in the way to the confines of Cesarea Philippi.

§ 74. The expressions, Matth. xii. 40, Mark viii. 31, and Matth. xvi. 21, respecting the time of our Lord's resurrection, must here be reconciled.

The phrase *three days and three nights* is equivalent to *three days*, three natural days of twenty-four hours. Gen. i. 5. Dan. viii. 14. Comp. Gen. vii. 4, 17. "Hebraei, quia voces componendi libertatem sua ipsis lingua non indulget, coguntur uti circumlocutionibus. Ita nihil aliud hic significatur, quam futurum Christum in sepulchro *τρισὶ νυκθημέροις*; cui sensui implendo, sufficit eum sepultum fuisse tempore eo cujus partes ad *τρία νυκθημέρα* pertingerent." Grot. Matth. xii. 40. Grotius establishes this way of reckoning the *parts* of the first and third days for *two* days, by Aben Ezra on Lev. xii. 3. "If the infant was born but one hour before the first day was ended, it was counted for one whole day; and the part of the day that was passed when the infant was circumcised, was reckoned a whole day, if it was only one hour," etc. See Bishop Pearce in loc. Grotius' second authority is Porphyry: *ὁ λεγούσης ἡμέρας ἐποιχίας, καὶ τῆς τρίτης ἔωθεν ἐξιὼν, τῇ τρίτῃ ἀποδημεῖν λέγεται, καίτοι μίαν τὴν μέσσην ὅλην ἐτέλεσε*. Quaest. Hom.



His third authority is from the Jus Romanum: "Quicquid in viginti quatuor horis actum est, perinde est quasi quâvis horâ lucis actum esset." Thus *τρίτατος*, (which H. Stephens explains, "qui tertio die aliquid facit, cui tertio die aliquid accidit,") is equivalent, in the Sept. to *τρεῖς ἡμέρας καὶ τρεῖς νύκτας*, 1 Sam. xxx. 12, 13.

It remains to shew that *μετὰ τρεῖς ἡμέρας* is sometimes equivalent to *τῇ τρίτῃ ἡμέρᾳ*. Bishop Pearce, on Matth. xxvii. 63, quotes 2 Chron. x. 5, comp. with v. 12; 1 Sam. xx. 12, comp. with v. 19; Gen. vii. 24, comp. with viii. 3; Jos. Ant. 1. 12. 2, where it is said that Isaac was circumcised *μετὰ ὀγδόην ἡμέραν*, meaning on the eighth day; and Bell. Jud. 1. 13. 1. Ant. 14. 13. 3, where *μετὰ ἔτη δύο*, and *δεντέρω ἔτει*, are equivalent. Tusc. Disp. 1. 47, "Apollo se id daturum ostendit post ejus diei diem tertium; qui ut illuxit, mortui reperti sunt." And Ovid Fast. 6. 774, "Post septem lucas Junius actus erit," i. e. on the seventh day. Toinard refers to Jos. Ant. 7. 11. 6, where *μετὰ τρεῖς ἡμέρας* and *τῇ τρίτῃ τῶν ἡμερῶν*, are the same. David commanded Amasa to collect forces and come to him *after three days*; but, when he delayed coming, *on the third day* the king said to Joab, etc. I add, Sept. Deut. xiv. 28, comp. xxvi. 12; John xx. 26; Matth. xxvi. 2. xxvii. 63, 64. Mark xiv. 1. H. Stephens Thes. voc. *μετά*, "*μεθ'* ἡμέρας δύο, *secundo post die*. Et Plin. Caesa spina Ægyptiaca anno tertio resurgit; pro his Theophrasti, *ὅταν δὲ κόπη, μετὰ τρίτον ἔτος εὐθὺς ἀναβελύσσεται*." And R. Stephens voc. *Post*, "Cic. 3. Att. 7, Eo die pueri tui mihi a te literas reddiderunt: et alii pueri, post diem tertium ejus diei, literas alias attulerunt; h. e. Tertio die postquam priores acceperam." See also a like mode of expression Luke ii. 21, compared with i. 59.

St. Luke omits our Lord's sharp reproof of Peter, and the occasion of it; though he records the discourse in consequence of it. Le Clerc's 12th canon is, "Qui pauciora habet, non negat plura dicta aut facta; modo ne ulla sit exclusionis nota." Perhaps the disciple and companion of that apostle, who had withstood Peter to his face, Gal. ii. 11, willingly made this omission; as he omits some aggravating circumstances in Peter's denial of Christ, xxii. 60, though he carefully records the greatness of his sorrow. v. 62.

§ 75. It has been shewn, § 74, that *μεθ' ἡμέρας ἕξ* may signify on the sixth day. But we are not hence to conclude that the phrase has *always* such a signification. Here it means six days complete, after the discourse recorded in § 74. The eight days, mentioned by St. Luke, include that of Peter's reproof, and of the transfiguration; which two days Matthew and Mark exclude. Macknight furnishes us with the following apposite reference to Tacitus. Hist. i. 29, Piso says, "Sextus dies agitur—ex quo—Caesar adscitus sum;" and yet, § 48 of the same book, Tacitus speaks of Piso as "quatruiduo Caesar."

Grotius, on Matth. xvii. 1, has another solution; "Quod Lucas dicit, tale est quale cum vulgo dicimus *post septimanam circiter*. Nam Judaeos *octo dies* appellasse id quod ab uno sabbato est ad alterum apparet. Joan. xx. 26. etc."

§ 76. Luke ix. 37 fixes the order.

§ 77. Here the evangelists agree in the order.

§ 78. We shall naturally conclude that this section is rightly placed, when we observe that Matth. xvii. 22, Mark ix. 30, Jesus is passing through Galilee from Caesarea Philippi; and that, Matth. xvii. 24, Mark ix. 33, he arrives at Capernaum.

§ 79. On their journey to Capernaum, the disciples had disputed who should be the greatest. In a house at Capernaum, Jesus asked them the cause of their dispute, though he well knew it; and, to show his knowledge of it, he pointed out humility as the way to superiority. The disciples, conscious that the subject of their debate was known, in direct terms request Jesus to decide it; who again teaches them humility in the lively manner of the east, by setting an example of it before their eyes.

St. Luke seems to represent the act of placing a child in the midst of the disciples, as if it had been the *immediate* consequence of Jesus' acquaintance with their thoughts; when in fact it was a *remote* one. He and Mark omit the question put to Jesus by the twelve; and by this conciseness introduce early what really happened, though after other intervening circumstances.

While Jesus is speaking, John mentions the case of one, who healed in the name of his master, though he was not among his followers. He seems to ask, whether he who received such an one, received Jesus; or, as some think, he expresses a consciousness that this man had been forbidden through ambition. After this, our Lord continues his discourse, Mark ix. 41.

Mark ix. 40, Luke ix. 50, Jesus says, He that is not against us, is for us. [See good authorities in Wetstein for reading κατ' ἑμῶν, and ἐπὶ ἐμῶν, in both these places. Blanchini's Latin versions favour this reading.] But, Matth. xii. 30, Jesus says, He that is not with me, is against me.

Grotius' note is to this effect; "Proverbia in utramque partem usurpata veritatem suam habent pro materiâ cui aptantur. Sic Pythagorici; λεωφόρον βαδίζειν, et λεωφόρον μὴ βαδίζειν. Et in gnomis Salomonis, Respondeas stulto; et, Ne respondeas stulto."

I shall enlarge on this solution. When our Lord says, "He that is not with me, is against me, and he that gathereth not *my harvest* with me, scattereth *to the winds*;" he has in view the dispositions of those, who rejected his reasonable and beneficial doctrines after having seen his mighty works, and whose opposition led them to such absurd and dangerous blasphemy as imputing his miracles to Satan. Neutrality was criminal in such a cause, supported by such evidence.

But when he says, "He that is not against us, is for us," or, "He that is not against you, is for you," he abates the guilt of rejecting the gospel when preached by his disciples, and perhaps in all ages; with a view to the prejudices and inattention of men in religious matters, and to the great infirmities of human nature; he speaks of the consequences likely to arise from the performance of miracles in his name, by one who did not follow him; and, comparing the good tendency of this conduct with the enmity of Herod, of the Jewish rulers, and of future persecutors, calls it a furtherance of the gospel; and he therefore advances a proverbial maxim, opposite to what he had formerly used, as a rule of action for the propagators of a new religion to follow, and as a testimony to the power of pure re-

ligious truth on the human mind, when allowed its free course. The reformation, for instance, would have prevailed wonderfully in Germany, in Austria, in Bohemia, in Spain, in France, and throughout the seventeen provinces, if the secular arm had not opposed it.

§ 80. St. Luke, having mentioned a short incident in its proper place, ix. 49, 50, goes on to record other short transactions not in their proper places. Having given an instance of our Lord's candour, he gives another of his benevolence, and a third, fourth, and fifth of his discouragement of converts, who had not a fit disposition to follow him. See § 50. But I suppose that he resumed the series of events, when he mentions the sending out of the seventy; for which transaction this seems a natural time; as the feast of tabernacles was approaching, and Jesus designed going up to it privately, John vii. 2, 10. Thus Jesus probably dispensed with the attendance of the seventy at Jerusalem, (on the principle of Matth. xii. 8,) and employed them in establishing a better covenant than the Jewish. *Μετά ταῦτα*, Luke x. 1, signifies, 'After the transactions which happened in the regular course of the history.' The expression admits of much latitude. But the period of time, between the feast of tabernacles and that of the dedication, is too short for the journey and return of the seventy, and for our Lord's last circuit through Galilee. See Doddridge on Luke x. 1.

As to the repetitions here, and Matth. x, the observation of Lenfant and Beausobre, N. T. pref. clxvii. is very just: "Il n'y a rien de plus naturel que de penser, qu'il l' a dit aux uns et aux autres en differens tems."

§ 81. The seventy, or, as some read, the seventy-two, were sent before Jesus to every city and place, whither he himself would come; Jerusalem excepted, where our Lord's superior wisdom was requisite, and where the twelve themselves did not preach till after the descent of the Holy Spirit. Jesus' time on earth was now short, and he would have opportunity of teaching in many cities, (Luke x. 1,) if not in the present journey to Jerusalem, (see John vii. 10,) yet on his return thence to Galilee, and on his way to the feast of dedication. Luke xvii. 11. xiii. 22.

On John vii. 21, see § 65. Jesus had been absent from Jerusalem a year and six months. On John vii. 28, see § 83.

The arguments for reading *οὐκ ἀναβαίτω*, v. 8, may be seen in Wetstein. In Blanchini, two versions read *non*. This reading seems to make v. 8, and v. 10, inconsistent. But *οὐκ ἀναβαίτω* signifies, 'I go not up now; *non ascendens* sum. I go not up with you at present, in the usual public manner, attended by you and my disciples, so as to engage attention; I go not up, till after the feast is begun.'

§ 83. "Judaei qui dicuntur credidisse Jesu, Joan. viii. 30, non sunt iidem ac ii, quibus exprobrat Dominus crudele consilium de ipso interficiendo, v. 40, aut qui eum convitiis proscindunt, v. 48 et seq; quamvis nullâ distinctione secernantur ab aliis, in narratione Joannis, qui semper Judaeos indiscriminatim cum Jesu colloquentes inducit." Cler. Harm. p. 528.

John vii. 28 is consistent with John viii. 14. "Ye both know my transactions among you, and whence, as a man, I derive my descent, vi. 42; and yet there is a sense in which ye know not whence I am, as I came



not," etc. *Kai* is used in the same manner, Matth. xi. 19, *And yet wisdom*, etc. See also John ix. 30. In this latter sense, viii. 14, the Jews knew not whence Jesus came, knew not his divine mission, and that he would return to the Father at his ascension. There is no necessity to read interrogatively John vii. 28: "Do you indeed know me, and whence I am?" as Bishop Chandler does, *Defence*, p. 334.

§ 84. See the authorities in Wetstein for omitting the seven last words of John viii. 59; and observe that they are omitted in two of Blanchini's MSS.

If we read as the text now stands, *παράγων* seems to resume *παρήγεν*, in the verse before; and thus the two verses seem connected.

And, supposing the other reading to be the true one, the connexion between the two verses is likewise easy and natural; and I think it far preferable to say with Bishop Richardson, Cradock, Le Clerc, Pilkington, Macknight, etc. that this event of restoring the blind man to sight happened at the feast of tabernacles, than to place it with Whiston, Doddridge, etc. during the feast of the dedication. When I consider the note of time, John x. 22, I conclude that it is necessary to place the transition there; and not at ix. 1. It was not winter when Jesus went to Jerusalem, vii. 2.

The word *παράγων* is immediately connected with the preceding events, Matth. ix. 9, 27. Mark ii. 14.

As to the time taken up by this miracle and its consequences, Mr Whiston's note, in which he supposes that it must have employed a considerable time, perhaps not much less than the whole interval between the feast of tabernacles and that of the dedication, Harm. p. 385, makes it necessary to shew the weakness of his assertion.

Let us suppose that Jesus, going on the morning of the Sabbath, (comp. chap. viii. 2. ix. 14,) through a part of Jerusalem somewhat distant from the temple, the sudden indignation of the Jews subsiding, viii. 59, and the Pharisees being awed, for the present, by the greatness of his character, vii. 46, was questioned about this blind man by his disciples, ix. 2, who had retired with Jesus from the temple, and were now at a sufficient distance from their enemies to be at leisure for this enquiry. The man on whom the miracle was wrought, might receive his sight at the pool of Siloam, might be questioned by his neighbours, might be taken before the Pharisees, might undergo their examination, might have his parents convened and examined, might himself be re-examined, and might be reproached and excommunicated by them, in the space of two days; and on the third day, Jesus might again meet him, and might convert him, and might discourse with the Pharisees, who attended to watch his conduct, in the manner recorded from chap. ix. 40, to x. 21. Let the transactions of one day be observed, as related from § 42 to § 50.

If any reader should think, that the events of chap. viii happened on the day before those of chap. ix began, the Pharisees being too strict observers of the Sabbath to bring the adulteress before Jesus on that day, and not acting thus with an insidious design; he may allow four days for the several transactions mentioned.

§ 85. We are now come to that part of our Lord's life which is comprehended between the feast of tabernacles, held on the 15th day of the



seventh month, and lasting eight days, Lev. xxiii. 34, and the feast of dedication held on the 25th day of the 9th month, and lasting eight days, 1 Macc. iv. 52. Jesus did not go up to Jerusalem at the feast of tabernacles, till the midst of it, John vii. 14; and we may allow that he continued at Jerusalem a few days after the close of it. All the evangelists but St. Luke pass over in silence this space of time, equal to about two months; and St. Luke so blends what happened in it with other transactions, that we cannot certainly distinguish the progress of the history from recapitulation of former events.

When the seventy returned, our Lord may have been on his way to Galilee. That he went there after the feast of tabernacles, appears from Luke xvii. 11. The word *ὑπέστρεψαν* implies, that the seventy were now on their return, after having executed the full extent of their commission, which probably did not reach beyond Galilee and Judea; and I question whether this word could be used with propriety, supposing the interview between our Lord and them to have been at Jerusalem, during the feast of tabernacles.

I much doubt, whether the whole tenth chapter of St. Luke should not be placed immediately before John vii. 2; whether Capernaum might not be the place to which the seventy returned, as they seem to have received their commission there; and whether, Luke x. 38—42, Jesus may not be going to the feast of tabernacles.

§ 86. If we suppose that this occurrence happened on the return from Jerusalem to Galilee, and that our Lord's words are addressed to one returning from the feast of tabernacles, the scene of the parable is laid with a general suitableness to the circumstances of the time: "A certain man *went down* from Jerusalem to Jericho." See § 98. v. 10.

But we must observe, that *καὶ ἰδοὺ* is a form of connexion, which does not at all fix the order of the event.

§ 87. One of the disciples requesting to be taught how he should pray, our Lord repeats the substance of that prayer, which he had formerly delivered in his sermon on the mount. See § 36.

As from Luke xi. 14, to xiii. 9, some transactions are resumed which passed in an earlier period of our Lord's history, and as *καὶ ἐγένετο* is a mode of transition which leaves the occurrence to which it is prefixed very much at large; only a probable order can be assigned to this section.

§ 88. When v. 10 is compared with v. 22, it will appear probable that our Lord is here on his journey to Jerusalem.

§ 89. Here St. Luke expressly represents Jesus as going up to Jerusalem. We learn from v. 31, that at this time he was in Herod's jurisdiction, and therefore either in Galilee or Perea. Lightfoot 2. 361. Jos. Bell. Jud. 2. 9. 1. But, xvii. 11, Jesus passes through the midst of Samaria and Galilee; and therefore I conclude, that the whole journey mentioned lay on this side Jordan, and not through Perea. See further mention of this journey by St. Luke, xiv. 25. ix. 51. xvii. 11, 12; and perhaps there are traces of it, xiii. 10. xiv. 1. xviii. 10.

It is not the journey to the feast of tabernacles, mentioned John vii. 2, because; chap. xiv. 25, great multitudes went together with Jesus, and be-

cause, chap. xiii. 22, he teaches in cities and towns; but, John vii. 10, he went up to that feast, not openly, but as it were in secret. Again, chap. xiii. 14. xiv. 1, 3. xv. 2. xvi. 14. xvii. 20, we find mention of persons who probably would have kept that feast at Jerusalem, where Jesus did not arrive till the midst of it, John vii. 14. I allow that some of the *apostles*, who are also called *disciples*, Matth. xi. 1, may have attended Jesus notwithstanding, John vii. 10; and therefore I do not argue from Luke xvi. 1. xvii. 1, 5. ix. 54.

Neither is it our Lord's last journey to Jerusalem. It seems to be distinguished from it, chap. xviii. 31; and he now goes through Samaria; and therefore Jericho, through which he passed during his last journey, lay not in his way. Nor is there any intimation given us by St. Luke, that he previously went beyond Jordan. See John x. 40. These are presumptions; but what is to me a convincing proof, arises from St. John's distribution of our Lord's time after the feast of dedication. He went to Bethabara, about forty miles from Jerusalem, καὶ ἔμεινεν ἐκεῖ, John x. 40. Lazarus' sisters sent to him there, John xi. 3; he returned thence to Bethany, and in his delay and journey, six days are accounted for, John xi. 6, 17; and we must allow a longer time, if Lazarus was not buried on the day of his death. Thence he returned to Ephraim, or Ephrem, "which lay to the north of Jerusalem, and (as Jerome says) was about twenty miles distant from it;" (Bishop Pearce on John xi. 54,) καὶ ἐκεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ. And six days before the passover, he was again at Bethany, John xii. 1. But Luke xvii. 11 makes it necessary that our Lord should take so long a journey as into Galilee, either from Bethabara, or from Ephraim, if Luke there mentions his last journey to Jerusalem; which, I think, the time cannot admit of, consistently with St. John's words, that Jesus *remained* and *abode* in those places; and which so precise a relation, of the manner in which this interval was employed by Jesus, seems to exclude.

Luke xiii. 33. To make this verse consistent with the foregoing, we must either suppose that our Lord corrects himself, and prolongs his time still further on consideration that he was necessarily to be cut off at Jerusalem; or, rather, we must understand him as emphatically repeating his assertion, and enforcing it with a reason: and thus after αὔριον, we must supply ἐκβάλλειν δαιμόνια καὶ ἰᾶσαι ἐπιτελεῖν from the foregoing verse, or εἶναι with the Coptic, or ἐργάζεσθαι with Syr. Theophyl. Arab. and we must render πορεύεσθαι *depart*, in the sense of *dying*. See Luke xxii. 22, and Bishop Pearce's note.

It appears therefore, from the series of the history, that our Lord is here journeying to the feast of dedication.

If Luke ix. 51 should be objected, the answer is, The time of Christ's leaving earth and ascending up to heaven was so nearly fulfilled, that, Luke xiii. 32, he says, I must work miracles to-day and to-morrow, and the third day I shall be perfected: a proverbial expression not to be understood literally. And with respect to Galilee which had so long been the scene of his instructions and mighty works, his time was fulfilled, as he saw it no more till after his resurrection.

Whiston and Pilkington urge Luke xiii. 35, as a proof that this was the last journey to Jerusalem. But the words are likewise used, as Doddridge

observes, after Christ's triumphant entrance into Jerusalem; and are therefore capable of another interpretation.

Luke xiii. 34. Dr Wall has two admirable notes on this verse, and on John x. 40. "Three of the evangelists have no particular narrative of our Lord's journeys to Jerusalem; which seems the greatest difficulty in stating the evangelic harmony."

To this he answers, that "*πορεύεις*, Matth. xxiii. 37. Luke xii. 34, and the passages Acts ii. 22. x. 39, plainly intimate and suppose such journeys to Jerusalem as John relates; that the three first evangelists often mention disputes which Jesus had with the Pharisees and Scribes at Jerusalem; and that they might only record facts, of which they were witnesses themselves, or of which those who informed them were witnesses."

It may be added, that the seasons of the Jewish feasts are sometimes intimated, as Matth. xii. 1. xiv. 19, and the parallel verses; that St. Luke alludes to one or two of our Lord's journeys to Jerusalem besides his last, chap. x. 38. xvii. 11; and records a reference to his preaching in Judea and Jerusalem, xxiii. 5; and that the astonishment and fear of the twelve, Mark x. 32, imply, that Jesus had before incurred danger at Jerusalem. On Luke xiii. 7, 8, see § 48.

And, as Macknight says, Harm. p. 4, "We must by no means urge omissions, whether of facts or circumstances of facts, in such a manner as to fancy that the inspired writers rejected all the things they have omitted, or even that they were ignorant of them." So Lenfant, N. T. pref. clxvii, "St. Luc est le seul évangéliste qui nous parle des soixante et dix disciples. Que s'ensuit-il delà? Rien, si non qu'il y a cette circonstance de plus dans St. Luc." See § 13, on the connexion of distant events.

§§ 90, 91, 92, 93, 94. On account of chap. xiii. 22. xiv. 25. xvii. 11, I consider these sections as containing incidents, which happened on the way to Jerusalem; and the scene is supposed to be in Galilee, till mention is made of Samaria, § 95.

§ 95. If, according to some, Luke ix. 51—56, Jesus is going up to Jerusalem to the feast of tabernacles, and on the way commissions the seventy; he must have come from Capernaum as far as Samaria with a greater attendance, and he must likewise have journeyed, Luke ix. 52, in a more public manner, than John vii. 10 admits of.

Perhaps, chap. xvii. 11, Samaria is placed before Galilee, contrary to the geographical order, because the evangelist is proceeding, v. 12, to record a transaction which happened in Samaria. But see a like instance Mark xi. 1. Luke xix. 29.

§ 96. The scene of this transaction is probably Samaria; see chap. xvii. 11.

§§ 97, 98. It is supposed that our Lord is now approaching Jerusalem, and that therefore these occurrences happened in Judea.

In § 98, the parable is suited to the time, in the circumstance of going up to the temple. See § 86.

Luke xviii. 7, 8. God, though in the general course of his providence he exercises forbearance with regard to the avenging of his elect, will



now speedily punish their enemies by the Roman armies. See Bishop Pearce in loc.

§ 99. This event must be placed at Bethany, fifteen furlongs from Jerusalem, John xi. 1, 18. It is here supposed to have occurred, immediately before our Lord's entrance into Jerusalem to keep the feast of the dedication. But see § 85.

§ 100. It has been already remarked, that this feast was held on the 25th day of the ninth month, and continued eight days, 1 Macc. iv. 52. It was in winter, says St. John, x. 22; which corresponds with Jer. xxxv. 22. According to Michaelis on the Hebrew Months, p. 31, Casleu, or the ninth month, coincided with our December, and sometimes with a part of January.

§ 101. It must be again observed, that Jesus remained for some space of time at Bethabara. We may allow a month for his continuance in this place.

§ 102. While Jesus resides at Bethabara, Mary and Martha send to inform him that their brother Lazarus is sick, v. 3. But Jesus still remains in that place for two days, v. 6. Then he proposes to go again into Judea, v. 11; and arrives at Bethany on the fourth day after Lazarus' burial, v. 17, 39.

The Jews having taken counsel to kill him, v. 53, he retires to Ephraim, or Ephrem, a city in the tribe of Ephraim; diversifying his place of abode, to make his preaching more extensive. Here also he may have continued for the space of a month.

§ 103. We must here observe how many intervening events are omitted by Matthew and Mark; and likewise in what manner they make their transition to occurrences so distant, in point of time, from those related by them immediately before, in § 79. See § 13.

This section is placed after the raising of Lazarus, because Matthew and Mark represent Jesus as now in Judea, Matth. xix. 1; and as on a journey, Matth. xix. 2. Mark x. 1. So again, Matth. xix. 15, and Mark x. 17. These passages appear to be connected with Matth. xx. 17. Mark x. 32; to which places Luke xviii. 31 is parallel. Afterwards, we find Jesus proceeding through Jericho to Jerusalem, and entering this city triumphantly. All which confirms the supposition, that the account of our Lord's journey from Ephraim to Jerusalem begins here. Ephraim and Jericho were about the same distance from Jerusalem, the former to the north, the latter to the northeast. Jesus might pass through Jericho, as it is not recorded that he visited it at any other time; or, because Bethany, where some of his disciples and friends dwelt, was situated between Jericho and Jerusalem. See John xii. 1—11.

Grotius' note Mark x. 1, on διὰ τοῦ πέραν Ἱορδάνου is, "τοῦ hic summo οὐδετέρως, seu neutro genere, ut Matth. viii. 18, 28." etc. Matthew xix. 1, ἐκ τοῦ, or διὰ τοῦ, must be supplied before πέραν. So, Joshua i. 14, 15, we have ἔδωκε Μωϋσῆς πέραν τοῦ Ἱορδάνου, and ἔδωκε Μωϋσῆς ἐν τῷ πέραν τοῦ Ἱορδάνου. Thus the two evangelists agree with each other.



They likewise agree with St John, x. 40 ; as they assert that Jesus went beyond Jordan, before his last journey to Jerusalem.

Their meaning may be thus represented : "And it came to pass, after Jesus had finished these words, (and other events had intervened, see § 13,) that he arose and departed from Galilee, and (after other transactions, § 13,) came (from Ephraim) into the coasts of Judea. However, before his last journey through Judea here related, he first visited the parts beyond Jordan, where he made Bethabara his abode for some time." The beginning of this section is not connected with the foregoing one. To preserve a connexion, Matthew's words, *Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους*, should stand parallel to Luke x. 1 ; *μετῆρην ἀπὸ Γαλιλαίας*, in Matthew, and *καὶ κἀκεῖθεν ἀναστίας* in Mark, should range with Luke xiii. 22, or with Luke ix. 51 ; *καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας* in Matthew, and *ἐρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας* in Mark, should immediately precede Luke xvii. 20 ; and *πέραν τοῦ Ἰορδάνου* in Matthew, and *διὰ τοῦ πέραν τοῦ Ἰορδάνου* in Mark, should be placed with the beginning of John x. 40.

Matth. xix. 2. The multitudes here mentioned may be supposed to attend Jesus from Ephraim, where many may have resorted to him ; as at Bethabara, John x. 41. See also Matth. xx. 29. Besides, the Jews from all parts were now going up to the passover. *Ἐκεῖ* refers naturally to the coasts of Judea, v. 1.

The two evangelists go on to relate our Lord's observations about divorce and marriage ; they agree in substance, which is sufficient ; though they differ in the form of the dialogue, neither adhering scrupulously to the exact manner in which the words passed, though we may learn it by comparing both. Thus Matthew v. 9 reduces to a plain assertion what Mark informs us was a reply to an enquiry made by the disciples apart. Or, we may suppose, with Le Clerc, that this assertion was first advanced to the Pharisees, and then repeated to the disciples.

§ 104. Matthew and Mark agree in the order. Luke xviii. 15 is indefinite as to time.

§ 107. Grotius' note on Mark x. 35 is, "*λέγοντες per matrem.*" See § 37. "La mère et les fils, étant ensemble, firent conjointement leur demande. D'ailleurs, il n'y a rien de plus ordinaire dans le style des Orientaux, que quelqu'un a fait soi même ce qu'il a fait par un autre. Ainsi, les fils de Zébédée ayant fait cette demande par le bouche de leur mère, sont censés l'avoir faite eux-mêmes." Lenfant N. T. pref. clxviii.

As all three came to Jesus, the *action* of the sons expressed, that they joined in the petition uttered by the mother. They are therefore represented as saying what was said with their consent, and probably by their suggestion.

Luke xix. 11 will shew how suitable this request was to the time, according to the ideas of our Lord's disciples.

§ 108. According to St. Mark, Jesus comes to Jericho ; by which may be meant that he is a temporary inhabitant of that city. See Mark vi. 1. viii. 22. Jesus therefore may be represented, Matth. xx. 29. Mark x. 46, not as *finally leaving* Jericho for Jerusalem, but as *occasionally going out* of Jericho ; in which city he had made some abode, it matters not for how few days. See Mark xi. 19. Jericho was a very considerable city ; and we

do not read that it was visited by our Lord at any other time. We may therefore suppose that Jesus, accompanied by his disciples and the multitude, and intent on his great work of propagating the gospel, went out of this city, knowing that a fit occasion of working a miracle would present itself; and that on his return, as he drew nigh unto Jericho, Luke xviii. 35, he restored the blind men to sight. It is likewise probable that Jesus having given this proof of his divine mission, or foreseeing that so great a miracle would create too much attention in the people, prudently and humbly passed through Jericho on his return to it, and continued his journey to Jerusalem.

As to the remaining difficulty that Matthew mentions two blind men, and the other evangelists only one, I must refer to Le Clerc's maxim, quoted § 51; adding that Bartimaeus may have been the more remarkable of the two, and the more eminent for his faith in Jesus.

The observation of Grotius, Matth. xx. 30, of Le Clerc, Harm. can. 7, and of Doddridge and Pilkington in loc. that *ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱεριχὼ* may signify *ὅταν ἐγγὺς ᾦν Ἱεριχὼ*, supposing it well founded, is made useless for the purpose of reconciling the evangelists, by Luke xix. 1. Le Clerc thus endeavours to extricate himself from this difficulty, Harm. p. 521. "Quae vero sequuntur apud Lucam non sunt ita connectenda cum superioribus, quasi exprimerent quod proximè sectum est caecorum curationem; cum nihil vetet esse transitionem evangelistae aliquatenus retrogredientis, quales sunt innumerae apud omnes scriptores." The rest, very wisely or very carelessly, are silent on this passage; the connexion of which with the narration immediately preceding is very apparent.

Macknight suggests that there were two Jerichos. His chief authority is, *παρὰ μέντοι τὴν Ἱεριχοῦντα ἐστὶ πηγὴ δαψιλῆς τε καὶ πρὸς ἀρδείας λιπαρωτάτη, παρὰ τὴν παλαιὰν ἀναβλύζουσα πόλιν*, Jos. Bell. Jud. 4. 8. 3. But this solution seems more ingenious than satisfactory. Another way proposed by him is this: "Jesus, arriving about mid-day, entered Jericho; and having visited his acquaintance, or done any thing else he had to do, returned in the evening by the gate through which he had gone in. As he was coming out, he passed by the beggars, and cured them. Next day he entered into, and passed through, Jericho, in his way to Jerusalem." This makes it necessary for him to adopt the very doubtful explanation of *ἐγγίξειν*, as given by the abovementioned critics. To say likewise that Jesus entered into and passed through Jericho *the next day*, is contrary to the obvious sense of St. Luke's words, chap. xix. 1.

§ 109. This incident happened in the way between Jericho and Bethany. The distance between these places is about 135 stadia. Joseph. Bell. Jud. 4. 8. 3. John xi. 18.

§ 110. The three first verses of this section are placed here rather than at the end of § 102, because John xii. 1 is connected with xi. 55, by the particle *οὕτως*. Reasons will be given, § 120, why the history of the unction is postponed. The time is ascertained by John xii. 1.

§ 111. I must acquiesce in the authorities given by Lightfoot, 1. 36. 2. 252; and by Buxtorf, Lex. Chald. et Rabb. voc. פגג, that Bethphage was nearer to Jerusalem than Bethany. It is indeed placed before Bethany; but in like manner, § 95, Samaria is placed before Galilee.

That Bethany was an extended village, or that the district adjoining to it was called by that name, appears from comparing John xi. 18. Luke xxiv. 50. Acts i. 12; supposing a Sabbath day's journey to be about a mile, or seven Jewish stadia, according to the Syriac version of Acts i. 12. This being premised, if the house of Lazarus, to which Jesus came on the Sabbath, was situated in the part of Bethany farthest from Jerusalem, Jesus might this day advance seven or eight stadia towards the place where Bethany ended and Bethphage began, that is, to the Mount of Olives; and on his approach to this place might send forward his two disciples. Thus John xii. 1, compared with xi. 18, and Luke xix. 29 and the parallel verses, compared with Acts i. 12, will be found to agree.

Again; Josephus, Ant. 20. 8. 6, says that Mount Olivet was five stadia from Jerusalem, (where some read *ἐπὶ* for *πέντε*), and, Bell. Jud. 5. 2. 3, he says that its distance was six stadia. In the first passage he uses the same preposition, which we find in the three evangelists. The Egyptian false prophet advised the people *σὺν αὐτῷ πρὸς ὅρος τὸ προσαγορευόμενον Ἑλαιῶν ἔρχεσθαι*. Hence likewise we may conclude, that there was a considerable distance between Lazarus' house in one part of Bethany, John xi. 18, and that part of Bethphage and Bethany, which lay *πρὸς τὸ ὅρος τῶν Ἑλαιῶν*.

Sandys, Travels p. 197, represents Bethphage as not far from the top of Mount Olivet, and Bethany at the descent towards the east, further from Jerusalem. If, as Lightfoot surmises, these situations were fixed on in accommodation to the scriptures, still what has been said is confirmed as being agreeable to the natural sense of the scriptures.

On Matth. xxi. 2 and the parallel verses, see § 51, and § 108.

Matth. xxi. 7, *ἐπεκάθισαν* may very well signify intransitively, *they sat*; Jesus on one, and some disciple on the other. Part of Beza's note is, "*αὐτῶν* plurali numero ad vestimenta refero, quibus stratis insedit."

I believe *ἐπεκάθισεν* to be the true reading, and that *ἐπάνω αὐτῶν* may well signify *ἐπάνω ἐνός ἐξ αὐτῶν*. To confirm this the following passages are usually quoted: Joshua vii. 1. Judges xii. 7. Jonah i. 5, *latera navis*. Matth. ii. 20. xxvi. 8. xxvii. 44. Luke xxiii. 36. John xix. 29. To which may be added a similar mode of expression Il. x. 513, 529, where Diomedes is spoken of as mounting Rhesus' horses, *Καρπαλλίμῳ δ' ἵππων ἐπεβήσατο*, and again *ἐπεβήσατο δ' ἵππων*.

Luke xix. 37. The following were the united acclamations of the disciples and of the unconverted multitude.

The time is ascertained by John xii. 12.

St. John does not determine on what day the Greeks desired to see Jesus. It is usually taken for granted, that this request was made on the day of Jesus' arrival at Jerusalem. There seems a propriety in the sign from heaven on this day; and the transaction is a short one. But see the quotation from Lamy in the next section.

Grotius' note on John xii. 36 is, "*ἐκρίβη ἂν' αὐτῶν*: Bethaniam secessit, ne ante opportunum tempus se ingereret periculis."

Jesus' words in consequence of the timidity of those rulers, who believed in him, John xii. 44, etc. may have been spoken by him, and probably in their presence, on some part of this day, or on one of the two following days.



§ 112. That *μαρξόθεν* in Mark xi. 13, is consistent with *ἐπὶ τῆς ὁδοῦ* in Matthew, see § 51. I have likewise heard it justly observed, that the fig-tree might have been near the road, and yet our Lord might have seen it from a distance.

I apprehend that St. Matthew has anticipated the account of cleansing the temple; which St. Mark places on the second day of the week, and St. Luke leaves at large.

There is no reason to think with some, that the action was repeated during the last week of our Lord's ministry; or that our Lord *began* to cleanse the temple on the first day of the week, and *finished* it on the second; or, more particularly, that he cleansed the *inner court* on the first day, and the *outer* on the second.

St. Mark accurately distinguishes the days of this week. But St. Matthew would have left us to conclude, that what follows chap. xxi. 20—22, and v. 23, etc. passed on the second day of the week, unless St. Mark had taught us otherwise. Still there is no inconsistency between the evangelists. St. Mark distributes the time exactly. St. Matthew speaks of the same occurrences, without fixing the day on which they happened; he first blends together the transactions of Sunday and Monday, and then those of Monday and Tuesday; and if from chap. xxi. 17, 18, we are led to suppose that what precedes was done on Sunday; from chap. xxiv. 1. xxvi. 1, we are equally led to suppose that the occurrences, chap. xxi. 20—22, happened on Monday. The words *περιβλεψάμενος πάντα*, Mark xi. 11, afford a strong argument that the temple was not cleansed on the first day of the week; and many anticipations are to be found in St. Matthew.

“Postridie id factum tam liquido docet Marcus, ut in alium sensum sermo ejus torqueri non possit. Hic ergo temporum ordinem ab eo servatum credo, quia rem describit diligentius. Observat enim primo die Jesum, cum ovans Hierosolymam ingressus est, quia jam vespera esset, circumspectis omnibus, iis nempe quae in templo fierent, exiisse in Bethaniam. Abierat tota ista prima dies, tum in apparatu triumphi, tum in ipso triumpho.” Lamy Harm. 1. 448. However, Jesus had time for working miracles in the temple. Matth. xxi. 14, 15.

The precise order is ascertained by Mark, xi. 12. Comp. Matth. xxi. 18.

§ 113. The transactions of the three former days are given in so many sections. The several events of this day, ascertained by Mark xi. 20, must be subdivided.

It has been observed that the notation of the day is omitted by St. Matthew, v. 20—22; so that, in his relation, the blasting of the fig-tree, and the observations afterwards made on it, are among the detached events seemingly connected which occur in the concise evangelists, and indeed in diffuse historians.

Matth. v. 20, and Mark v. 21, may be thus reconciled. Peter addresses himself to Jesus; the disciples turn their attention to the object; Jesus addresses all. Or Peter's remark may be attributed to all the disciples. See § 141.

§ 114. Matth. xxi. 34, 35, many servants are sent; some of whom are beaten, some slain, some stoned. Here St. Matthew is more circumstantial than the other two evangelists; who mention only one servant as sent, and one



of the three injurious modes of treatment. Some suppose that this servant was chief among the rest.

Matth. xxi. 36. Here Mark mentions one servant among others as stoned, wounded in the head, [so γαστρίζειν v. Grot. is *in ventrem cadere*,] and sent away dishonoured; and Luke selects the circumstance that one was beaten. Then Mark and Luke mention a third message, about which Matthew is silent. But “qui pauciora memorat, plura non negat.” St. Luke may be understood as saying that a mortal wound was inflicted on the third messenger.

Mark xii. 8. Grotius thinks that ἀπέκτειναν καὶ ἐξέβαλον may be equivalent to ἀπέκτειναν ἐκβληθέντα, more *Hebraeo*. So Noldius, p. 297, has an article to show that the Hebrew *Vau* sometimes signifies *postquam*. The expression may be similar to “Moriāmur, et in media arma ruamus,” Virg. *Æn.* 2. 353; and to “Mater delira necabit In gelidâ fixum ripâ, feb-rimque reducet,” Hor. Sat. 2. 3. 294.

One MS. in Wetstein, and the Ethiopic version, read “ejecerunt eum foris e vineâ, et trucidârunt eum.” But the various lection most worthy of our notice is, the omission of καὶ ἐξέβαλον in Blanchini, cod Veron. and in one of Wetstein’s MSS. These two words may have been a marginal annotation; or St. Mark’s words in this place may have been accommodated to St. Matthew’s.

Matth. xxi. 41. The Chief Priests, Scribes and Elders first make this observation, without perceiving that they condemned themselves out of their own mouths. Then Jesus repeats it with his usual authority. This awakens their recollection; they see the application of the parable, and deprecate the vengeance denounced. The reader will observe, that the evangelists are consistent, even in the application of parables.

§§ 115, 116, 117. There is some authority in Wetstein for reading ὥρας instead of ἡμέρας, Matth. xxii. 46; to which add cod. Vercell. in Blanchini. Ὡρας is more suitable to the time of this event.

§§ 118, 119. There can be no doubt but Luke xvii. 22—37, refers to the destruction of Jerusalem. Observe v. 31, 34, 35, 36, 37; and compare v. 31 with Matth. xxiv. 17, 18; and with Mark xiii. 15, 16. Therefore Matth. xxiv. 37—41, which is parallel throughout to this passage of St. Luke, refers likewise to that event. Afterwards St. Matthew continues the same subject; as appears from comparing chap. xxiv. 42, and chap. xxv. 1, 13, 14; but makes a transition to the general judgment, chap. xxv. 31; marked by the particle δέ, which our translators have neglected to render. Thus all the accounts of the destruction of the Jews by the Romans harmonize exactly.

The Mount of Olives, on which Jesus was seated when he uttered these prophecies, Matth. xxiv. 3. Mark xiii. 3, commanded the city and temple at the distance of little more than half a mile, see § 111; it was in the way to Bethany, where Jesus lodged each night perhaps in different houses, particularly in that of Lazarus, and of Simon the leper. Matth. xxi. 17. Mark xi. 11. Matth. xxvi. 6. It may well be supposed, that he retired from Jerusalem this day, early enough to hold so long a discourse before night. [Olivet commanded the city and temple. “Ex hoc loco Hierosolyma tota oculis objicitur, ut situs, forma, aedificia, ambitus totus, et quae-

que ejusdem partes, distincte ac particulariter internosci queant ; praesertim mons Moriah, et Solomonis templum, ejusque area spatiosa." Coto-vici Itin. 265. Townson. 176.]

As Bethany bordered on the Mount of Olives, Jesus is said by St. Luke, xxi. 37, to have lodged εἰς, or, (as two MSS. read, probably explaining εἰς,) πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν. This is consistent with Matth. xxi. 17, and Mark xi. 11 ; as appears by comparing Matth. xxvi. 30, and the parallel places. Whether Jesus goes to Bethany or to Gethsemane, he is said to go εἰς τὸ ὄρος τῶν Ἐλαιῶν ; each place being in the neighbourhood of that mount. Perhaps too, as Grotius says, he passed part of each night on Mount Olivet in prayer.

§120. If we observe the same transition, Matth. xix. 1, and the many intervening events between that verse and the close of chap. xviii, we shall readily allow, that our Lord's words, Matth. xxvi. 2, may have been spoken on the morning of the fourth day of the week ; though, if he spake them after the twelfth hour of the third day, they will be true ; the Jews, as Lightfoot observes vol. 1. 643, beginning their natural day, from sunset. "That part of the day, that was passed when the infant was circumcised, was reckoned a whole day, if it was only one hour that was passed of the evening, with which that eighth day began ;" Aben Ezra, Lev. xii. 3. See Lev. xxiii. 32. Our Lord's meaning is, that on the next day, or Thursday, see § 74, the feast of unleavened bread would begin at our three in the afternoon ; which will be fully explained, § 121.

Matth. xxvi. 4. We may well conclude from the words of the evangelists, that this particular council in the hall of Caiaphas, was held on the fourth day of the week. "Possumus et cum Victore Antiocheno antiquo scriptore, qui tempore Joannis Chrysostomi vivebat, feriae quartae, seu diēi Mercurii, haec attribue : consilium sc. capiendi Jesu : unde ortum feriae quartae jejunium hic auctor autumat ;" Toinard Harm. 150. *Πρὸ δύο ἡμερῶν τοῦ πάθους ἡ βουλὴ, διὸ καὶ τὴν τετάρτην ἐν τῇ ἐβδόμαδι νηστεύαν ἄγομεν, ὡς τοῦ πάθους ἀρχὴν, τοῦ κατ' αὐτὴν [sc. ἐβδόμαδα] ἐπιτελεσθέντος.* Vict. Ant. ib. 151.

Matth. xxvi. 6, etc. The histories of Jesus' unction in Matthew, Mark and John are accounts of the same fact. "Hoc, fixum maneat, eandem ab omnibus historiam referri." Calv. Harm. p. 375.

The following objections to this position occur in Lightfoot, Whiston, Whitby, and Macknight.

1. The unction recorded by St. John happens *six* days before the passover ; but the other unction is fixed to the *second* day before that feast.

Ans. The day of the entertainment, related John xii. 2, is not restrained to the *sixth* day before the passover. "Quo die factum illi fuerit convivium, in quo a Mariā unctus est, Johannes non exprimit ;" Calv. Harm. Johann. p. 144. V. 12, 13, much people are said to meet Jesus on the day after his arrival at Bethany, not on the day after his unction ; see v. 9. St. John has recorded events on the sixth and on the fifth day before the passover ; and then, chap. xiii. 1, he proceeds to the evening on which the passover was eaten. On this account he anticipates the history of Jesus' unction ; and he naturally anticipates it, on mentioning the place where it happened.

2. The scene in St. John is the house of Martha, or of Lazarus; in the other evangelists, that of Simon the leper.

Ans. St. John lays the scene in general at Bethany.

It seems probable, that Lazarus would not have been called εἰς τῶν ἀνακειμένων, if he had been the host.

Martha, the sister of Lazarus, might show Jesus honour by ministering to him in any house as well as her own. "She was Simon's neighbour, and perhaps his relation;" Dr Priestley, Harm. p. 102. Our Lord's affection for Lazarus and his sisters, and the recent miracle wrought on Lazarus, were very sufficient reasons for Simon's invitation of such neighbouring guests.

3. St. John mentions the *feet* of Jesus as anointed by Mary, and wiped with her hair; the other evangelists say that the ointment was poured on Jesus' head.

Ans. It is no where asserted, that the unction was of Jesus' head only, or of his feet only. Both actions are consistent; and St. John, in his supplemental history, may very well have added the respectful conduct of Mary, that, after having anointed Jesus' head, she proceeded to anoint his feet, and even to wipe them with her hair.

4. In St. John, Judas alone murmurs; in St. Matthew, the disciples have indignation; or, as St. Mark expresses it, some have indignation among themselves.

Ans. Dr Lardner says, Serm. vol. 2. p. 316; "It is well known to be very common with all writers, to use the plural number when one person only is intended. Nor is it impossible, that others might have some uneasiness about it, though they were far from being so disgusted at it as Judas was. And their concern for the poor was sincere; his was self-interested, and mere pretence." Grotius' words are, "Reprehensa est hoc nomine mulier ab uno discipulorum; nam ita pluralis accipi solet."

5. The vindications of the woman by our Lord differ so much, as to shew, that the occasions were different.

Ans. St. John's words are indeed thus misinterpreted by Baronius; "Let her alone, that she may keep it against the day of my burial;" alluding to Mark xvi. 1. See Lightfoot Harm. p. 27. See also Lightfoot ib. 1. 251. "She hath kept it yet, and not spent all; that she may bestow it on a charitable use, the anointing of my body to its burial."

Whiston also, Harm. p. 129, gives a wrong sense to the words; "She hath spent but little of it now; she hath reserved the main part of it for a fitter time, the day before my delivery to the Jews;" making this a prediction of what passed Matth. xxvi. 6—13. Mark xiv. 3—9.

It must be observed, that in John xii. 7, there is a remarkable various reading; ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό. See Wetstein, and add Codd. Vercell. and Veron. in Blanchini.

Of this reading we have a sound interpretation in Mill, proleg. xlv, "Sine eam, ut, opportune usa hoc unguento, velut ad sepulturam mei jamjam occidendi, illud servâsse ostendatur;" and likewise in Bengelius ad loc. who observes, that the common reading is "facilioris sensûs causâ," and adds, "Verbum τηρήσῃ, servaret, pendet ex praeterito, cujus vis latet in ἄφες αὐτήν, i. e. Noli reprehendere hanc, quae unguentum ideo nec vendidit, nec pauperibus dedit, ut etc."



And the common reading is thus rightly explained by Lightfoot, 2. 588 ; " If Baronius' exposition do not take, then add this clause : Let her alone ; for this may be an argument and sign that she hath not done this vainly, luxuriously, or upon any delicacy spent so costly an ointment upon me ; because she hath reserved it for this time ; wherein I am so near my grave and funeral, and poured it not on me before." Lardner's comment, *ubi* *supr.* p. 312, is applicable to the three Evangelists ; " If this ointment were laid out upon a dead body, you would not think it too much. You may consider this anointing as an embalming of me."

The words are a prediction of Christ's death, which was to happen on the third day after ; and they are a prediction beautifully taken from the occasion. She has done this to embalm me, *Matth.* She has anticipated the embalming of me ; *Mark.* She has not sold this ointment and given it to the poor ; that she might reserve it to this day, which is, as it were, the day of my embalming, so soon is my burial to follow ; *John.*

Dr Scott on *Matth.* xxvi. 12, quotes the following passage from Theophylact ; ἔθως ἦν τοῖς Ἰουδαίοις μετὰ μύρων ἐνταφιάζειν τὰ σώματα, ὡς καὶ οἱ Αἰγύπτιοι ἐποιοῦν, διὰ τὸ ἄσκητα τηρεῖσθαι καὶ ἄνευ δυσωδίας.

The expressions, therefore, of the three evangelists agree in sense and substance.

I have explained the more difficult reading in *St. John*, leaving every one to his own judgment whether it be the true one or not ; though I incline to think that the unusual phrase ought, generally, to be admitted into the text.

6. In *St. John*, Mary anoints Jesus ; in *Matthew* and *Mark*, a woman not named.

Ans. Lardner says, *ubi* *supr.* p. 315, " *St. John* having before given the history of the resurrection of Lazarus, it was very natural for him, when he came to relate this anointing of our Lord, to say by whom it was done. But the two former evangelists, having never mentioned Lazarus, or his sisters in their gospels, when they came to relate this action, forbear to mention any name, and speak only of a certain woman. *St. Luke*, x. 38—42, has an account of our Lord's being entertained at the house of Martha. But he says nothing of this anointing. If he had related it, I make no question that he, like *St. John*, would have said by whom it was done."

Upon the whole, there is no solid objection to the hypothesis, that we have three accounts of the same transaction. But it is incredible, that there should be two unctions of Jesus, in Bethany, within four days, not plainly distinguished from each other ; that the kind and price of the ointment should be the same ; that the two actions should be censured in the same manner ; and, that words to the same effect should be sued in defence of the woman, who anointed Jesus within so short a *time*, in the same *place*, and among the same *persons*. See Doddridge on *John* xii. 1.

As to the precise time of this transaction, it is natural to conclude, from the accounts of *Matth.* and *Mark*, that it happened two days before the passover. I had much pleasure in observing, that Mr Jebb in his *Harmony* assigns it the same order as I do. I likewise find in Ward's *Dissertations*, page 112, the following remark : " *John* only mentions the day when Jesus came to Bethany, without specifying the time when he



was entertained there by Simon the leper ; whereas the other two evangelists acquaint us with the day when that was done, and what followed upon it with relation to Judas." And again, Wall says, Critical Notes, v. 3. p. 52, "Wednesday he seems to have stayed at Bethany, and supped there. At which supper, Mary, sister of Lazarus, poured that ointment on his body, which he interpreted to be for his burial." And on John xii. 2, "This seems to be the same supper, which Matthew and Mark do say was at the house of Simon the leper ; for there it was that Mary anointed him. But then we must not take it to be the same night that he came to Bethany, but two days before the passover."

That Judas went to the High-Priest's on the evening, or night, of our Wednesday, may be collected from Matth. xxvi. 14, 17, and the parallel places in this harmony ; and he seems to have acted partly in disgust at what had passed. This is a good argument for fixing the unction to Wednesday. As it will appear, that the other apostles did not suspect his treachery, we may suppose, that Judas withdrew himself clandestinely, probably after our Lord had retired to privacy and devotion. Our Lord's words, Matth. xxvi. 2, *may* have led Mary to shew this respect to Jesus, lest no future opportunity should offer. See Lardner ubi supr. p. 327. Dr Priestley thinks, that "if the verses, that contain this story in Matth. xxvi. 6—13 be considered, they will be found to stand very awkwardly in their present situation, where they interrupt an account of a consultation among the Jews about putting Jesus to death." Harm. p. 100. But it seems to me, that the story has a remarkably apt connexion with the preceding and subsequent history. The Jewish rulers consult how they may take Jesus by craft, and without raising a tumult among the people. An incident happens, which offends one of Jesus' familiar attendants ; who immediately repairs to Jesus' enemies, and receives from them a bribe to betray him in the absence of the multitude.

Dr Middleton, Reflections on the variations in the four Evangelists, Works 8vo. vol. 2. p. 313, having advanced with Grotius, that Luke vii. 37—50 contains the same history with that of the unction just treated of, and that it supplies many fresh difficulties ; this point must likewise be examined.

The following articles of agreement are mentioned by both these learned men. See Grot. on Matth. xxvi. 6.

1. "*Haec gesta sunt in convivio.*" But says Hammond, in a learned note on Matth. xxvi. 6, ointment was usual at feasts. So Le Clerc Harm. p. 522 ; "*Moris erat in conviviis paulo lautioribus eâ munificentia uti.*" See also Poli Syn. in loc. Quotations from Greek and Roman writers are to the purpose, because Plin. Nat. Hist. lib. 13. 1, 2, 3, teaches us, that the Greeks and Romans derived the use of unguents from the east.

2. "*Haec gesta sunt in domo Simonis.*" But *Simon* was a very common name among the Jews ; and the persons seem to be distinguished. In St. Luke Simon is called a *Pharisee* ; in St. Matthew and St. Mark he is called a *leper*, that is, one who had been a leper, and probably had been healed by our Lord.

3. "*Mulier adventat habens ἀλάβαστρον μύρον.*" Grotius himself thinks that ἀλάβαστρον denotes *μνηρόν*, *vas unguentarium*. Thus the unctions are proved to be the same by a n extraordinary argument, because the re-

laters say, that the ointment was kept in a vessel. But Pliny, *ubi supra*, informs us, “*unguenta optime servantur in alabastris* ;” and again, l. 35, chap. viii, “*hunc lapidem alabastriten vocant, quem cavant ad vasa unguentaria, quoniam optime servare incorrupta dicitur. Nascitur circa—Damasum Syriae.*” It seems therefore, that costly unguents were usually kept in vases of alabaster. See Dr Scott on Matth. xxvi. 7.

4. “*Lucae cum Joanne convenit, quod haec mulier pedes Christo perfudit et capillitio siccat.*”

Ans. “It was an ordinary use among the Jews to have the feet anointed,” says Lightfoot vol. 1. 252. Again ; both these circumstances seem to have been more humble in the women, and more honourable to Jesus ; and we may therefore naturally look for them from the penitence of one, and from the piety of the other in what she probably deemed her last act of respect to Jesus.

5. “*Adde quod Johannes, cap. xi. 2, Mariam Lazari sororem hanc velut peculiari notâ describit, quod ea sit quae Christi pedes perfudit et detersit. Non poterat autem certa satis nota sumi ex eo quod saepius acciderat.*”

Ans. 1. John relates only a single unction. 2. He says it was that *Mary*, to distinguish her from three others of that name mentioned in the gospels ; Mary the mother of Jesus ; Mary Magdalene ; and Mary the daughter of Cleopas, the wife of Alpheus, and the mother of James and Joses. 3. St. John is going to relate, v. 3, an instance of Mary’s faith in Christ ; and this naturally suggests an instance of her dutiful and affectionate respect to him. 4. St. John may have had another reason for thus characterizing this sister of Lazarus, on his first mention of her. He anticipates the action, because Jesus commended it ; and because he delighted in fulfilling the prophecy, that it should be everywhere spoken of as a memorial of her.

“St. John describes Mary here, by anticipation of what he meant to say of her in the next chapter.” Wall’s Critical Notes. 3. 108. See a like instance Matth. x. 4.

Middleton adds, that “this designation of Mary’s person would have been impertinent and equivocal, if there had been—more Marys, who anointed Jesus.”

Ans. The opinion of some commentators, that Mary Magdalene was meant Luke vii. 37, etc. is here referred to. But this is a very groundless and a very injurious notion.

1. Jesus dismisses Luke’s penitent : Go in peace. But Luke viii. 2, 3, Mary Magdalene is one of Jesus’ constant attendants, and ministers to him of her substance.

2. Mary Magdalene is not discriminated by such remarkable circumstances as St. Luke’s relation contains ; but as one out of whom Jesus had cast seven devils. Mark xvi. 9. Luke viii. 2.

3. Luke vii. 37 refers to a town in Galilee, and probably to one between Naim and Capernaum ; but Mary Magdalene is thought to have been so called from Magdala in Decapolis.

4. There is not the least shadow of positive proof for this opinion but John xi. 2 ; which has relation to a different history from that, which occurs in St. Luke. For,

1. Immediately after the unction in St. Luke, Jesus takes a progress, Luke viii. 1 ; but the second unction is during the week of his death.

2. Luke's unction was in Galilee; the scene of the other was within a few furlongs of Jerusalem.

3. The relations differ in substance. The circumstances peculiar to St. Luke are, that the woman is a *great sinner*, v. 37, 47, that she stands *behind* Jesus, *weeps*, wets his feet with her *tears*, and *kisses* them; that the *Pharisee*, Jesus' host, says *within himself*, that a *prophet would have known what kind of woman had touched him*; that on this, Jesus *speaks a parable*, and pronounces the woman *forgiven*; on which *pronouncing of forgiveness*, and not for any profusion of expense, the guests murmur, and the woman is *dismissed*.

Dr Wall on Luke vii. 38 confirms this account. "This was not the same time nor place, nor the same woman, that is spoken of Matth. xxvi. Mark xiv. John xi. That was Mary the sister of Lazarus, that was at Bethany, a few days before Jesus' death, and not in a Pharisee's house; this was a woman that had been a sinner." Tillemont says, "On voit, ce me semble, par cette déduction, que la plupart des anciens vont à distinguer la pécheresse, la soeur de Lazare, et Madeleine, comme trois personnes différentes." Notes sur M. Madeleine, 322; tome ii. 12°. Hist. Eccles. See also Michaelis' Lectures, 208; and Bishop Pearce on Luke vii. 37.

§ 121. The paschal lamb, or kid, was to be slain on the 14th of the first month; called by the Hebrews Nisan, and by the Macedonians Xanthicus. Ex. xii. 2, 6. Jos. Ant. 2. 14. 6. The law says, the whole assembly of the congregation of Israel shall kill it בֵּין הָעֶרְבַּיִם between the evenings, Ex. xii. 6; or, as it is expressed Deut. xvi. 6, in the evening, about the time of the going down of the sun. See 1 Kings xxii. 35, 36. Mark i. 32. Josh. x. 26, 27. *Θύουσι μὲν ἀπὸ ἐννάτης ὥρας μέχρι ἐνδεκάτης*, says Josephus Bell. Jud. 6. 9. 3; and, as Grotius observes on Matth. xxvi. 2, "mos Judaeorum antiquissimus, optimus legis interpretes." The phrase occurs, Ex. xxix. 41; and it has been always understood, that the evening sacrifice was offered at the ninth hour, or three in the afternoon; and that it coincided with the hour of prayer mentioned Acts iii. 1. Bochart thus explains the phrase: "Hebraeis duplex fuit vespera, utraque ante solis occasum; una meridiei, altera occasui prior. Ὅψια δέιλη τὸ περὶ ἡλίου δυσμῶς· δέιλη πρωῒα, τὸ εὐθὺς ἐκ μεσημβρίας. Eustath. Odyss. 17. Hescylh. Suid. voc. δέιλη." Boch. 1. 559. See §§ 142, 151.

Having thus determined, that the time of slaying the passover was "inter duas ὀψίας decimae quartae diei exeuntis et inchoantis decimae quintae," Grot. Matth. xxvi. 18, the next question is, What was the time of eating it?

The words of the law are, And they shall eat the flesh that *night*, Ex. xii. 8. And accordingly Menochius says on Ex. xii. 6, "immolatio agni fiebat die 14, comestio 15. And, Numb. xxxiii. 3, the word *passover*, may mean the slaying of the passover. Bochart's opinion is, "Potuit coena paschalis ad utrumque referri, cum in utriusque diei confinio commedebatur agnus; et pars una coenae praecedebat, altera sequebatur, solis occasum, et in noctem usque producebatur; *ubi sup.* Matth. xxvi. 20, and the parallel verses, may be accommodated to either of these opinions.

I conclude from the relations of the evangelists, that our Lord did not anticipate this feast; but partook of it on the usual and national day.



It appears from the gospel history, see Mark xv. 42. xvi. 9, that our Lord was crucified on Friday. But the night before his crucifixion, on which he was betrayed, 1 Cor. xi. 23 he kept the passover. And that he kept it at the legal time is thus determined.

In Matthew and Mark, § 120, it is said, that the passover, καὶ τὰ ἄζυμα, were after two days ; or on the day following that on which Jesus' words were spoken. See § 74. "Christus cum dixit, *Scitis*, etc. Matth. xxvi. 2, *egit de re omnibus notâ* ;" Grot. Matth. xxvi. 17.

The evangelists proceeding regularly in their history, Matth. xxvi. 17, and the parallel places, mention is made of this day, and it is called the first day of unleavened bread, *when they killed the passover*, i. e. by general custom. And St. Luke says, that the day came, which, v. 1, was approaching, when the passover *must* be killed ; i. e. by the law of Moses. The fourteenth of Nisan is therefore meant ; which is called πρώτη ἄζυμων, improperly and by synecdoche, says Beza on Matth. xxvi. 17 ; "quod nimirum inter duas ejus vespervas, sive postremâ ipsius parte, agnus ille Pesach mactaretur, et, fermento ex omnibus aedibus eliminato ad ejus demum diei occasum a quo decimi quinti nox incipiebat, agnum comedere cum azymis incipiebat." And Josephus *must* include the 14th of Nisan, where he says, ἐορτὴν ἄγομεν ἐφ' ἡμέρας ὀκτώ, τὴν τῶν ἄζυμων λεγομένην. Ant. 2. 15. 1. After the noon of the 14th, the Jews put away leaven from their houses, says Lightfoot. i. 954.

During the week therefore of our Lord's passion, the law of Moses required, that the passover should be slain on Thursday afternoon. But our Lord partook of it on the night immediately succeeding ; Matth. xxvi. 19, 20, and the parallel verses, Luke xxii. 14. 15 ; and therefore he partook of it at the legal time.

Mark xiv. 12 and Luke xxii. 7, equally prove, that the Jews kept the passover at the same time with Jesus.

Obj. 1. Matth. xxvi. 5. Jesus was not to be apprehended, ἐν τῇ ἐορτῇ.

Ans. Bochart says, "Illos quidem id in animo primum habuisse, ut ne festo die quidquam in Christum molirentur metu populi, quem sciebant eum magni facere ; sed ab hoc consilio decessisse, oblatâ per Judam occasione." i. 568. Or, to speak more accurately with Bishop Pearce in locum, their design was to let Jesus alone till the eight days were ended ; but, on Judas' offer, they changed it.

Obj. 2. Grot. on Matth. xxvi. 18 says, "Illud ποιῶ est jamjam facio ; hâc ipsâ nocte, non pomeridiano tempore, quod erat legitimum. Causa est—quia mortis tempus Christo imminabat, ita ut ad legitimum usque paschatis tempus non esset provicturus. Nam alium sensum meo judicio habere non potest illud, ὁ καιρὸς μου ἐγγύς, et apud Lucam πρὸ τοῦ με παθεῖν. xxii. 15.

Ans. Grotius thought, that our Lord's words, Matth. xxvi. 2, were probably spoken *fine diei Martis*. See his note on that verse. But in fact these words were spoken when Wednesday was begun ; and therefore ποιῶ, spoken on Thursday, refers to the legal day.

The words, "my time is at hand," were in my opinion meant for an οἰκοδεσπότης, who was a disciple ; nor perhaps can the address, "the master saith," be pertinently made to any but such. The sense therefore is, "The time of my departure approaches ; shew me the last act of your



attention." If we consider the dulness of our Lord's disciples, whose ambition clave to them even at this time, see Luke xxii. 24, there was a propriety in reminding *them* of his speedy death. As to Luke xxii. 15, our Lord, by retiring from the Jews on Wednesday and Thursday, so disposed events, that he might duly partake of this passover, which he may have desired to do, because it gave a peculiar force to much important and affectionate instruction, which he had still to deliver; and because he was soon afterwards to shew that he loved the Father, and was likewise soon to be glorified with him. John xiv. 31. xvii. 5.

Obj. 3. John xiii. 1, what happened on the night when Jesus celebrated the paschal feast, is said to have happened *πρὸ τῆς ἑορτῆς τοῦ πάσχα*, and therefore he anticipated the passover.

Answ. The words may mean, before Jesus began to eat the feast of the passover, as Doddridge paraphrases them. See Ex. xii. 43. 1 Cor. v. 7, 8.

But Lightfoot replies, "The feast of the passover always signifies the whole seven days' paschal feast." ii. 252.

I therefore suggest that St. John may mean, "Before the 15th of Nisan; before the feast of unleavened bread, which lasted seven days." And thus the evangelist will observe the language of the law; Lev. xxiii. 5, 6. Numb. xxviii. 16, 17.

Obj. 4. John xiii. 29, Buy those things, which we have need of for the feast.

Answ. This was not understood to mean the feast of the paschal lamb, but the feast of unleavened bread, during the seven days of which sacrifices were offered, and the people feasted. 2 Chron. xxxv. 7, 8. Jos. Ant. 3. 10. 5. ib. 11. 4. 8. Many things were necessary for the private subsistence of such a number, during the festival. And, if it was unusual to buy or sell on the 15th of Nisan, the apostles might conceive, that Jesus' command superseded this; but Mark xv. 46, *ἀγοράσας* may lead us to think, that it was not unusual. The latter part of Ex. xii. 16 gives a greater liberty than on the sabbath; and a liberty, which may have included the procuring of food, as well as the preparing of it.

Obj. 5. John xviii. 28. The Jews avoided defilement, that they might eat the passover.

Answ. They meant the paschal sacrifices offered for seven days. They might particularly avoid defilement on the 15th of Nisan, which was a day of holy convocation.

Obj. 6. John xix. 14, the day on which Jesus was crucified is called *παρασκευὴ τοῦ πάσχα*.

Answ. Mark xv. 42, *παρασκευὴ* is *προσάββατον*. So Luke xxiii. 54. In Augustus' decree, Joseph. Ant. 16. 6. 2, the following privilege is granted to the Jews; *ἐγγύας τε μὴ ὁμολογεῖν αὐτοὺς ἐν σάββασιν, ἢ τῇ πρὸ ταύτης παρασκευῇ, ἀπὸ ὥρας ἐννάτης*. Hence Beza, John xix. 14, "Incipiebat autem haec parasceve ab horà nonà, et cum occidente sole definebat; sed nihilominus totus ille dies parasceve dicebatur."

By *παρασκευὴ τοῦ πάσχα*, we may therefore understand, the preparation before that sabbath, which happened during the paschal festival.

Obj. 7. John xix. 31, that sabbath day is called a *great* day, because it fell on the 15th of Nisan; which, being the first day of unleavened bread, was a day of a solemn assembly. Thus John vii. 37, the last day of the

feast of tabernacles is so called, for the same reason. See Lev. xxiii. 7, 35.

Answ. Doddridge says truly, on Luke vi. 1, that "there is no divine command to observe the sabbaths during the three great feasts with any peculiar solemnity." And yet this may have been the practice in our Lord's time. Grotius observes, on Luke vi. 1, "Cum praeter pascha duae sint praeterea celeberrimae Judaeorum *ἐορταί*,—etiam quae eas proxime contingebat sabbata *μέγαρα*—vocata simili ratione." And he refers to Josephus, Bell. Jud. 2. 19. 1, 2, where the historian relates, that during the feast of tabernacles the Jews rushed to battle, not regarding even the seventh day of rest; *ἣν γὰρ δὴ τὸ μάλιστα παρ' αὐτοῖς θρησκευόμενον σάββατον*. And Bochart thinks, that a sabbath might be called *great*, "imprimis si in aliquem azymorum diem incidat, ad quorum celebrationem Hierosolymam undequaque confluebant Judaei omnes." i. 568.

Lightfoot says, that this sabbath was the day when all the people presented themselves in the temple according to Ex. xxiii. 17.

It was likewise the *regular* day for offering the sheaf of first-fruits, and from which the Jews counted till pentecost, Lev. xxiii. 11, 16. Deut. xvi. 9. Patrick's note on Lev. xxiii. 11 is, "The morrow after the sabbath was the 16th of Nisan, or the next day to the first of unleavened bread." And Bochart says, i. 570, "Falcem autem in segetes immittebatur postridie festi primi azymorum, quod vocatur sabbatum Lev. xxiii. 15, ut ex demessis frugibus offerretur Deo manipulus." And we find in Josephus, Ant. 3. 10. 5, *τῇ δὲ δευτέρᾳ τῶν ἁζύμων ἡμέρᾳ, ἕκτη δ' ἐστὶν αὕτη καὶ δεκάτη, τῶν καρπῶν οὓς ἐθέρισαν, οὗ γὰρ ἥσαντο πρότερον αὐτῶν, μεταλαμβάνουσι*. See Lev. xxiii. 14.

But a question arises, whether the sickle could be put to the corn on the seventh day of the week. Deut. xiv. 9.

Lightfoot says that the sabbath did not hinder this work. ii. 619. But Bochart's words are, "At, cum festum azymorum sequebatur sabbati dies, manipulus ille frugum non postridie [festi primi azymorum,] sed perendie videtur fuisse oblatum; quia sabbato non licebat falcem in segetes immittere." And I incline to Bochart's opinion; not because, if we begin counting from the first day of the week, the 49th day will fall on a Saturday, and the 50th, or pentecost, on a Sunday; (for the Apostles might be assembled on the day of pentecost, Acts ii. 1, because it was an holy convocation, Lev. xxiii. 21;) but because that our Lord should rise from the dead on the day when the sheaf of first-fruits was waved, seems agreeable to 1 Cor. xv. 20. Matth. v. 18.

Obj. 8. Ex. xii. 16 and Lev. xxiii. 7, no servile work, no manner of work, was to be done on the 15th of Nisan; and yet that is supposed to have been the day of Jesus' apprehension, trial, and crucifixion.

Answ. Bochart replies, that food might be prepared on the 15th of Nisan, Ex. xii. 16; and that journeys might be performed, Deut. xvi. 7. He adds, "Jam de Christi hostibus quid statuatur nostrâ nil refert. Eos, qui divina et humana jura omnia pedibus insolentur proculcant, nil mirum est festi religione non retineri." See John vii. 37, 44, 45.

Bishop Pearce thinks, that as "the number of Jews assembled to eat the passover was excessively great, they did, as from necessity, take the liberty of eating the passover at any hour before the second evening of

the 15th day. This particularly seems to have been the case of those, who had apprehended Jesus, and had been up all night at the house of the high priest." Notes on Matth. xxvi. 20.

Answ. If every Jew was permitted to kill his paschal lamb in his own house, and to be so far from his own priest, though in no other instance whatsoever, as this learned critic justly thinks with Philo, [observe well his excellent note on Mark. xiv. 12,] and if our Lord had time to celebrate the passover so deliberately; all the other Jews had the same time, and particularly our Lord's enemies, who had made their agreement with Judas the day before, and were uncertain when Judas could obtain a convenient time to execute his treachery. "Sufficiebat si mactatio agni paschalis Hierosolymis fieret. Impossibile erat ut intra duas horas, intra quas mactatio peragi debebat, tanta multitudo agnorum in uno templo mactaretur." Wolzogen. in Marc. p. 501.

Thus have I given a general view of what Beza calls "gravissima quaestio," Matth. xxvi. 17; and have endeavoured to ascertain the time, when our Lord and the Jews kept the passover, and to shew that the accounts of the evangelists do not jar in relation to it.

Matth. xxvi. 18. τὸν δεῖνα. "Hunc Christus non nominarat, sed notis quibusdam descripserat." Grot. in loc.

Ib. πρὸς σε ποιῶ κ. τ. λ. We may say, that Matthew here agrees in substance with Mark and Luke. Or, this assertion may have been followed by the question, Where is the guest-chamber?

§ 122. I place Luke xxii. 24—30, before the introductory cup at the paschal supper. As the passage stands in St. Luke, Ἐγένετο δὲ καὶ κ. τ. λ. should be rendered, Now there had also been, etc. The fact may have happened very early in the guest-chamber, or even in the way thither; but we can scarcely suppose, that an incident of such a kind occurred during the solemnities of the passover, or after the affecting lessons of humility in John xiii; to which the censure of this contest seems an apt introduction.

This contest is different from the transaction related § 79; and likewise from that of § 107. The prejudices of the disciples naturally occasioned a repetition of ambitious contests.

§ 123. That the transactions of John xiii passed during the last supper, appears from the particular relation of this evangelist, and from the tenor of our Lord's history at this period.

Immediately after our Lord's performance of his humble office, and his observations on it, ταῦτα εἰπὼν, v. 21, he declares, that one of the twelve would betray him. Observe the parallel passages to this verse. Ἀναπεσὼν, John xiii. 12, presents the same scene with ἀνακειμένων, Mark xiv. 18. John xiii. 30, Judas went out, and it was *night*; in Matth. xxvi. 20. Mark xiv. 17, it was *evening*. The intervening circumstances mentioned, and others not mentioned, will account for the difference of time. John xiii. 31, Jesus says, *Now is the son of man glorified*, etc. words which lead us to think, that the actual betraying of him was at hand. And, v. 38, Jesus foretells, that the cock should not crow till Peter had denied him thrice. But Peter's denial of Christ happened on the night before the crucifixion; and therefore the facts which stand in connexion with this denial, happened



on the same night. Doddridge very well observes, on Matth. xxvi. 22, and the parallel places, that if Jesus had privately marked out Judas as the traitor to John and Peter a night or two before, all would have been apprised of the fact by that time.

And yet many objections have been raised by critics of great name ; which I shall state very briefly.

Obj. 1. These transactions happened before the feast of the passover ; John xiii. 1.

Answ. See the reply to Obj. 3, § 121.

Obj. 2. John xiii. 27, "What thou doest, do *quickly*," was understood by some as an order to provide what was necessary for the paschal feast. But Christ kept the feast only one night ; and the hour was an unseasonable one for making provision.

Answ. The disciples did not understand, that the death of Jesus was so near ; and the word *τάχιον* is not to be understood of that very night ; but the natural meaning is, that all due expedition should be used. See Answ. to Obj. 4, § 121.

Obj. 3. Satan entered into Judas at this supper ; John xiii. 27. But, Luke xxii. 1, 3, Satan entered into him when the passover was only near, not come.

Answ. On Wednesday, after the supper at Bethany, Judas so far co-operated with the suggestions of Satan, as to agree with the highpriests to betray his master for thirty pieces of silver ; and this fact St. John alludes to chap. xiii. 2. But here Satan again entered into Judas ; and Judas' anger and avarice prompted him to carry his design into immediate execution. "He was again incited by the devil to execute the treachery, which he had before resolved upon by a like instigation of the same evil spirit." Ward, Dissert. p. 114. "Satan entered more fully, to do the wickedness he had designed, and agreed with the priests to do." Wall, Crit. Notes p. 111.

Obj. 4. If this were the paschal supper, Judas agreed to betray Christ after it ; but he made that agreement before. See Matth. xxvi. 14, and the parallel places.

Answ. Judas now went out to execute his former compact.

Whitby, in his appendix to Mark, (ed. fol. 1703,) has copied these four objections from Lightfoot. Lightfoot proceeds :

Obj. 5. John xiv. 31, Jesus rose and departed ; and chap. xviii. 1, refers to a different act.

Answ. John xiv. 31, our Lord only bids his disciples rise from table, and prepare for going thence. The paschal lamb was to be all eaten that night, Ex. xii. 10 ; and it is likely, that many other matters preparatory to their departure were transacting by some of the disciples, while the rest were attending to our Lord's discourse continued though the three following chapters. *Ἐξῆλθε*, chap. xviii. 1, is naturally to be understood of leaving the place, where the passover had been eaten. See John xiii. 30, 31.

Obj. 6. In John xiii, there is no mention of the paschal supper.

Answ. It is supposed, in verses 1, 4, 12, 23, 26, 28 ; nor was express mention of it necessary in St. John's supplemental history.

Obj. 7. Here Judas is privately discovered to St. John ; at the paschal



supper he is made known openly. Here he is discovered by the giving of a sop ; at the paschal supper, by the circumstance that his hand was with Jesus in the dish. See also Whitby on John xiii. 2.

Ans. Judas is here first privately discovered to St. John ; and afterwards he is publicly declared to all the apostles, by our Lord's answer to the traitor's question. Matth. xxvi. 25.

The meaning of the words, "He that dippeth with me in the dish," is One of those, who are with me at the table ; one of you twelve, who now eat with me.

Obj. 8. Our Lord could not be understood as commanding that somewhat should be given to the poor quickly, or immediately, John xiii. 27, at unseasonable an hour as when the paschal supper was eaten.

Ans. It has been before observed, that *τάχιον* might be understood as meaning, with all convenient and reasonable haste. It might be thought, that Judas, on leaving Jesus for that night, received directions for what was to be done on the next day.

It must be observed, that the time when Jesus condescended to the instructive office recorded John xiii. 1—17, is fixed by v. 1, 4. It was after he and the twelve had sat down to the paschal supper ; and before they had partaken of it. This supper was protracted by many ceremonies peculiar to it. *Δείπνου γενομένου* should be rendered with Castalio, "coenâ paratâ," supper being come. "Verte, inter coenandum, quum coena ageretur, v. 4. v. 12." Schoettgen. in loc. "The time of supper being come ;" Bishop Hurd, Sermons at Lincoln's Inn. Ser. x. See Mark vi. 2. Acts xii. 18. xvi. 35, and Doddridge in loc.

§ 124. Luke xxii. 21. The evangelist is giving a concise account of the transactions at, and after the paschal supper ; and he records among other matters, that our Lord introduced this observation at that season. He does not fix the time of the observation ; which, as the words clearly imply, could not be made *μετὰ τὸ δειπνῆσαι*, v. 20 ; but, resuming the mention of a remarkable fact omitted in its proper place, he interweaves it with his narration. "Diversos Christi sermones, nullâ ordinis habitâ ratione, Lucas connectit," Grot. in loc. Observe Luke's manner chap. viii. 19—21. xxii. 63—5 ; the former is an instance of his recurring to facts omitted, the latter of his anticipating them. Thus Judas will not have been present at the institution of the communion ; which is the more probable supposition. Ward observes, Dissert. p. 114, 115, that, "the sop being given at the paschal supper, Judas could not be present at the eucharist which followed it. In order therefore to reconcile these two accounts, it seems necessary to suppose, that Luke has not observed the order of time as to this circumstance.—And so Dr. Clarke." Dr Clarke's words are, "At this last supper, Jesus, knowing who it was that intended to betray him, took occasion to discover it to his disciples in the following manner." Thus Matth. xxvi. 31, and Mark, xiv. 27, resume what they had before omitted.

If any think this solution unsatisfactory, the institution of the bread in the Lord's supper may be introduced immediately before this section, and Luke xxii. 21, may be connected with v. 19 ; the evangelist himself saying, in the words *μετὰ τὸ δειπνῆσαι*, that he had mentioned the cup by

anticipation. Then ταῦτα εἰπών, John xiii. 21. will mean, *soon* after these words, not *immediately*; and Matthew and Mark must be supposed to have anticipated Judas' treachery.

Thus Judas will have been present at the institution of the bread, but not of the cup.

Matth. xxvi. 25. John xiii. 18. Dr Middleton, Works 8vo. 2. 316, thinks that Jesus gave the Apostles a sign or token, by which they might distinguish Judas, saying, He who dippeth his hand with me in the dish, the same shall betray me. Matth. xxvi. 23. Mark xiv. 20. But John, says he, gives a very different turn to it, chap. xiii. 24, 25, 26.

However, it by no means appears that, Mark xiv. 20, ὁ ἐμβυπτόμενος μετ' ἐμοῦ εἰς τὸ τρύβλιον, is a more restrained designation than εἰς ἐκ τῶν δώδεκα. A circumstance highly aggravating, and containing a reference to Ps. 41: 9, admitted of an emphatical repetition; and we may infer from John's relation, and from Judas' question, that the traitor was not known by this supposed mark.

The facts mentioned by John, xiii. 23—29, are subsequent to our Lord's words Matth. xxvi. 23, and perfectly consistent with them; tending to individuate the traitor privately to two of the Apostles, who is immediately afterwards proclaimed aloud to all; Matth. xxvi. 25.

§ 125. Matth. xxvi. 31. Mark xiv. 27. St. Luke and St. John justly place this discourse before the going out to Mount Olivet. Matthew and Mark must therefore be understood as recurring here, to what they had before omitted. "Τότε, circa id tempus;" Grot. on Matth. xxvi. 31. See τότε Matth. xii. 22. xxvii. 27.

Mark xiv. 30 we read, Before the cock crow *twice*; but the other evangelists say simply, Before the cock crow.

It is observed, that the cock crows about midnight; and about the fourth watch, or about three in the morning, when that watch began. When *gallicinium* stands alone, it means this latter time, which is referred to, Aristoph. Eccles. 390. Juv. Sat. 9. 107. The four evangelists therefore denote the same time, sc. *galliciniis secundis*, as Ammianus expresses it, l. 22; and any part of the period thus marked out may be understood. See Bochart de Anim. Pars 2. 119; and Grot. on Matth. xxvi. 34.

Πάντες, Matth. xxvi. 35. Mark xiv. 31, favours the supposition, that Judas was not present.

According to my arrangement, Jesus spares Peter till a second declaration of his steadfastness.

§ 126. I do not say, that this was the exact time when Jesus instituted the bread; but so expressive a sign or symbol of his body broken, never so expressive as when accompanied by his grave and significant action, may have deeply affected the Apostles; and therefore the subsequent discourse in § 127, succeeds very pertinently.

The evangelists have determined, by some general expressions, the order of the following events between the sitting down to the paschal supper, and the going to Gethsemane. Before the eating of the paschal lamb, Jesus rises from supper to wash the feet of his disciples; John xiii. 1, 4. While they are eating, a declaration is made of Judas' treachery, and the

bread is instituted ; Matth. xxvi. 21, 26. See also Mark. After supper, the cup is instituted ; Luke xxii. 20. 1 Cor. xi. 25. But as to the particular and precise order of the facts and discourses during this period, Pilkington's words relating to one of them are applicable to all : "It is observable, that St. Luke mentions the institution of the communion before the declaration of Judas' treachery ; whereas the other evangelists place these in a different order. But it is a liberty, I think, very allowable in any historian, to neglect taking notice of the exact order of all the facts, when he is only giving a general account of what was done at a certain time. And if so, whichsoever was the true successive order, there can be no just imputation upon any of the evangelists for neglecting to observe it in the narration," Harm. Notes. p. 52.

§ 128. It has been already suggested, that the institution of the cup should be separated from that of the bread ; this was *ἐσθιόντων αὐτῶν*, the other, *μετὰ τὸ δειπνῆσαι*.

The precise time of instituting the cup is not here asserted. However, the paschal solemnities seem properly closed by this act, and by the subsequent discourse, prayer, and hymn ; and John xv follows not unsuitably. Grotius says, "Mos est Christi, ex rebus obviis sermonis sui occasionem sumere. Propinaverat jam post coenam suis ultimum calicem, passionis suae tesseram.—In hac propinatione vinum vocârat sanguinem suum. Hinc ad affinia delabens—vitem se vocât."

In the notes on § 123, some observations were made on the words, *Arise, let us go hence*. Beza's note is ; "Sic a superiore sermone in extremâ coenâ habito distinguitur haec posterior concio ; habita cum, remotis mensis, sese ad discessum accingerent, et hymnum proxime antegressa vel consecuta ;—nisi malimus existimare jam tunc Jesum cum discipulis suis sese in viam dedisse in hortum illum ubi se capiendum nôrat, et eum qui sequitur sermonem, usque ad initum cap. xviii, in ipso itinere fuisse habitum, ut explicari solet hic locus. Sed hoc ex contextu colligi non potest, et verisimile non est. Immo etiam expressis evangelistae verbis refellitur infra cap. xviii. 1."

§ 129. John xvi. 5, Peter had before asked the question chap. xiii. 36 ; but he had not urged it so as to receive a direct answer. The Apostles still knew not whither Jesus went, xiv. 5. And though Jesus repeatedly declared afterwards, that he went to the Father, xiv. 12, 28, and in the verse before us, that he went to him that sent him, still he is not understood ; xvi. 17.

The Apostles therefore had not asked Jesus with effect, with such attention and earnestness as to receive an answer understood by them, like that v. 28 ; which would have been a ground of comfort to them.

Sometimes I think that Jesus made a pause after *πέμψαντά με*, and then that he might awaken the attention of his disciples to a most important and comforting truth, intimated the propriety of asking at that particular time, whither he was going. Bishop Pearce's note is, "Now at the time when Jesus was speaking this, none of his Apostles asked the question, because their heart was filled with sorrow."

§ 131. The prayer used by our Lord, Matth. xxvi. 39, and the parallel



places, agrees in substance, though the words vary. The same petition is succeeded by the same perfect resignation. Each evangelist seems to have given us only an outline of it; but Matthew, taking v. 39, and v. 42 together, is more particular than Mark or Luke; as he usually is in relating our Lord's words. It seems to have consisted of three clauses: 1. All things which are the objects of power, and which are fit and right in themselves are possible with thee. 2. If the matter of my prayer be possible, let this cup pass from me. 3. If it be not possible, thy will be done. Jesus thrice spake τὸν αὐτὸν λόγον, words to the same effect, of the same import; Mark xiv. 39. Matth. xxvi. 44; of which, as I have said, we have only a general outline in four places of this section.

Luke xxii. 46. αὐτοῖς. This may be among the many instances in the Gospels where the plural is used, and one only is meant. Or, Jesus may have spoken these very words to the three Apostles, when he came to them the second time; Matth. xxvi. 43.

Luke xxii. 43, 44. This evangelist seems to anticipate the fact related; which most probably happened at the close of our Lord's third prayer.

§ 132. John xviii. 4—9. Jesus first voluntarily discriminates himself; which, after the sign given, would have been unnecessary.

John xviii. 10. Lenfant and Bishop Pearce think, that Peter was named by St. John because he was dead; and that he was not named by the other evangelists because he was living, and the action might have subjected him to public justice, or at least to reproach. Pearce on Matth. xxvi. 51. Lenfant N. T. pref. clxviii.

§ 133. Matthew and Mark relate Peter's denials of Christ after his condemnation, and the insults consequent on it. It is plain, that they happened while the High Priest and council were sitting in judgment. But instances of recurring in this manner to what had been omitted in its proper place, are common in the gospels; and in this place the thread of the narration is thus preserved unbroken.

It having been expressly mentioned by each evangelist, that Peter would thrice deny Jesus, § 125, we may conclude, that each has related the three denials which Jesus foretold.

*Peter's first denial.* Peter was *without*, or *beneath*, in the *hall* of Caiaphas' house.

Dr Scott, on Matth. xxvi. 3, observes that αὐλή signifies an house, Luke xi. 21; and that emphatically it signifies the king's house or palace. Νῦν δὲ τὰ βασιλεῖα λέγουσιν αὐλὰς, is a passage in Athenaeus quoted by Bishop Pearce on Matth. xxvi. 3. But, Luke xxii. 55, it is distinguished from οἶκος, v. 54; and seems to signify a spacious apartment, probably the High Priest's judgment hall. It was the place in which Jesus stood before the High Priest, Luke v. 61; and had a προαύλιον or πυλῶν, Mark xiv. 68. Matth. xxvi. 71, an *atrium* or *vestibulum* at its entrance. It was not αὐλή properly so called, as it signifies "locus apertus ante magnas aedes, qui perflatus habet, et concluditur porticibus quatuor;" see H. Steph. Thes. Graec. R. Steph. Thes. Lat. Servius Æn. 3. 354. Bishop Pearce on Matth. xxvi. 3. This was an unfit place for the tribunal of the High Priest at such an hour; John xviii. 18. Sir John Chardin says,



"In Europe the days and nights resemble each other, with respect to the qualities of heat and cold. In the lower Asia the day is always hot; and in the height of summer the nights are as cold as at Paris in the Month of March." So Mr Drummond, speaking of the Syrian side of the Euphrates; "In this country we always found the mornings cold, and the day scorching hot." Harmer's Obs. on Scripture. 2d. ed. l. 74, 75. See Gen. xxxi. 40. Jer. xxxvi. 30. Pilate therefore might sit on his tribunal in the open air, when the sun was risen about three hours. John xix. 13.

Neither can ἀλλή here signify *domus regia*, or *domus principis*, in general; the phrase ἐν μέσῳ τῆς ἀλλῆς, Luke v. 55, excludes this sense.

It remains therefore, that we understand it of a spacious chamber, such as Shaw mentions, Travels 4to. p. 207, 8. Budaeus says, that it is used in Athenaeus for *triclinium praegrande*. v. Steph. Thes. Graec. And in the Old Testament, where we have מִשְׁכָּן in the original, signifying the place of judgment in the gate, we have often ἀλλή in the Sept. as Esth. ii. 19. Ps. cxxii. 2.

Peter was not in the *higher* part, where Jesus stood before the High Priest; but *without* that division of the hall, and in the *lower* part with the servants and officers, at the fire kindled ἐν μέσῳ τῆς ἀλλῆς. "In ejus meditullio," says Grotius, "prunae erant in batillo, ut credibile est, positae."

"Peter," says Grotius on John xviii. 18, "interdum stabat, interdum sedebat, incertus quid ageret, quem habitum praeferret." Ἐστηκέναι, says H. Steph. "interdum verbo stare vel jacere, interdum passive, situm esse, vel positum esse, intelligitur."

The damsel, who kept the door, had entered into the hall when she charged Peter. St. John adds the circumstance of θυρωρός; the other evangelists have παιδίσκη at large.

*Peter's second denial.* This happened μετὰ βραχύ, Luke v. 58; a phrase which we may suppose equivalent to μετὰ μικρόν Matth. v. 73, and which Luke v. 59 explains.

Peter, having once denied Jesus, naturally retired from the place where his accuser was, to the vestibule of the hall, Matth. xxvi. 71; and it was the time of the first cock crowing, or soon after midnight.

After remaining here a short space, perhaps near an hour, another damsel sees him, [ἡ παιδίσκη Mark v. 69, where Grotius says, "articulus non certam sed incertam personem denotat, quod et in aliis auctoribus saepe occurrit;" see § 18. Matth. iv. 21. xxvii. 60;] and says to those who were standing by in the vestibule, that he was one of them. Peter, to avoid this charge, withdraws into the hall, and stands and warms himself; John v. 25. [Non foris ante januam iterum negavit, sed cum rediisset ad focum; QUANDO autem redierit, non erat opus commemorare." August. 3. 78. ed. Bened. And again, ib. p. 79, "Liquido apparet, collatis hæc de re omnibus evangelistarum testimoniis, non ante januam secundo Petrum negasse, sed intus in atrio ad ignem; Matthaeum autem et Marcum, qui commemoraverunt exiisse eum foras, regressum ejus brevitate causâ tacuisse."] The damsel, and those to whom she had spoken, follow him; the communication between the places being immediate. Here a *man* enforces the charge of the damsel according to St. Luke; and *others* urge it, according to St. John, [though by him the plural may

be used for the singular,] and Peter denies Jesus vehemently. "Probabile est sermonem ab unâ profectam volitasse per omnium ora. Apparet vocem, quae ab ancilla manaverat, exceptam fuisse a viris astantibus qui Petrum aggressi sunt." Calv. Harm. p. 401.

*Peter's third denial.* Peter was now in the hall. Observe ἔξω Matth. v. 75. Luke v. 62; he was also within sight of Jesus, though at such a distance from him, that Jesus could know what passed only in a supernatural way.

And about an hour after his second denial, those who stood by founded a third charge against him on his being a Galilean, which St. Luke says, one in particular strongly affirmed, [though here Matthew and Mark may use the plural for the singular,] and which, according to St. John, was supported by one of Malchus' relations. This occasioned a more vehement denial than before; and immediately the cock crew the second time, which is eminently called ἀλεκτοροφωνία. The first denial may have been between our twelve and one; and the second, between our two and three.

At the time of the third denial, Luke xxii. 61 proves, in opposition to Bishop Pearce, that Jesus was in the same room with Peter. We are elsewhere left to infer from the relation, circumstances omitted through brevity. Thus from John xx. 11, we argue that Mary Magdalene returned to the sepulchre. See § 13. That Peter had been in the αὐλή, appears from Matth. xxvi. 58, 69, 71. Mark xiv. 54, 66. Luke xxii. 55.

We must further observe, that Matth. v. 57 lays the scene of Peter's denials in the house of Caiaphas; whereas the transactions of John xviii. 15—23, seem to have passed in the house of Annas. This difficulty arises from the injudicious insertion of οὖν v. 24; which ought to be omitted on the best authority. St. John often omits the connective particle; a way of writing very observable in the Chaldee part of the Old Testament. "Frequens Johanni asyndeton," Beng. John i. 40. But by means of his annotators, or correctors, it has often been added to his text. See John i. 40. iv. 30. ix. 28. xiii. 31. xviii. 28. Verse 24 is here transposed to its regular place, with Le Clerc. Ἀπέστειλεν, where it stands in St. John, is rightly translated *had sent*. See Grot.

§ 134. Peter's denials happened while Jesus stood before the High Priest Caiaphas, who might occasionally question Jesus and occasionally retire, till the full council of all the High Priests, and Elders, and Scribes (Mark xiv. 53) could be convened at his house. Our translation both of Matthew xxvi. 57, and of Mark xiv. 53, gives a wrong idea. The Presbytery, Chief Priests, and Scribes, did not assemble, till it was day, Luke xxii. 66; and at the dawn of day, and not before, Jesus was led into their council. We should therefore translate in Matthew, *where the Scribes and the Elders assembled*; and in Mark, *and with him assemble etc.* or, *and all the High Priests, and the Elders, and the Scribes, come together at his house*. Thus the time of Peter's denials, which happened during the space of the third Roman watch, or that division of the night from twelve to three which is called ἀλεκτοροφωνία, Mark xiii. 35, is consistent with Luke xxii. 66.

Luke xxii. 66. Here day-break seems to be meant in opposition to the

comparative darkness of the night. Observe Acts xvi. 33, 35. xxiii. 11, 12. I cannot admit Mr Townson's translation, p. 223, *As day was coming*.

Luke xxii. 63—65. These indignities may be anticipated by St. Luke, as Matthew and Mark make them the consequence of our Lord's condemnation. Luke's words do not imply any particular time or order; as Matthew's seem to do, chap. xxvi. 67. Or, such insults may have both preceded and followed the sentence pronounced by the High Priest and Council.

Luke xxii. 66. Whether we here read ἀνήγαγον or ἀπήγαγον, it is certain from Matth. xxvi. 57 and John xviii. 28, that the council assembled in the house of Caiaphas; and not in the temple, which some say was their usual place of meeting, Lightfoot i. 447. It may have met in a different part of Caiaphas' house, from that mentioned Luke xxii. 54, and the parallel places; or Jesus may have been brought back to the judgment-hall after having been removed from it for a short time. Some interval passed between Peter's last denial, about three in the morning, and the dawn of day mentioned in this verse.

§ 138. Matth. xxvii. 27—31. Mark xv. 16—20. It is certain from John xix. 1, 5, 16, that Jesus was scourged by Pilate, and insulted by the soldiers, before he was sentenced to crucifixion. And therefore, Matth. v. 26 and Mark v. 15, *πραγελλώσας* refers to what passed before Barabbas was released and Jesus was delivered to be crucified. And as we may well suppose that the scourges were not inflicted in the judgment hall, but elsewhere; we may here understand Matthew and Mark as relating what immediately succeeded the scourging, after which the soldiers took Jesus again into the praetorium or hall; Matth. v. 27. Mark v. 16. And the circumstances related John xix. 4—15, being omitted in the more concise narrations of Matthew and Mark, and both the scourging and the indignities of the soldiers being mentioned in their Gospels by recapitulation; in these two evangelists, the leading away of Jesus to crucifixion stands connected with the *recapitulated part*, and not in its *proper order*. Τότε is used with latitude by St. Matthew v. 27; and refers to the foregoing period of time in general.

Matth. xxvii. 28 *χλαμύς κοκκίνη* is mentioned; but Mark has *πορφύρα*, and John *ἱμάτιον πορφυροῦν*.

But 1. Beza observes, that these two splendid colours are sometimes confounded. Hor. Sat. II. 6. 102, 106.

2. *ἱμάτιον* and *χλαμύς* may differ. The former is "vestis largè accepta;" the latter, "*περιβόλαιον*, quod *χιτῶνι* superindui solet." See Steph. Thes. Graec. So Pitiscus Suet. Calig. cap. 19, "*Chlamys—tunicae imponebatur, et fibulâ in humeris nectebatur*."

3. Beza's MS. and codices Latini, says Wetstein, read *ἱμάτιον πορφυροῦν καὶ χλαμύδα κοκκίνην*, Matth. xxvii. 28. This lection occurs in three of Blanchini's MSS. though not in the Vulg.

John xix. 14. In order to reconcile this verse with Mark xv. 25, where our Lord is said to have been crucified at the third hour, Whiston, Clarke, Pilkington, Benson, Macknight, etc. have supposed, that John used the Roman computation, according to which, the Roman day beginning at midnight, they say, that the sixth hour in St. John would answer to our six in the morning; as St. Mark's third hour, according to the Jewish computation, would to our nine.



But 1. The best critics (see Lardner, Suppl. to Cred. 1. 427, and Remarks on Ward's Dissertations, chap. 3) have denied, that John computes the hours of the day, here and elsewhere, after the Roman method.

2. If we admit this solution, the transactions between Luke xxii. 66, or Matth. xxvii. 1, and John xix. 14, could not pass within the limits of time, which must then be assigned them.

3. That the Roman civil day began from midnight appears beyond doubt. "Romani a mediâ nocte ad mediam noctem diem esse existimaverunt;" Censorinus de die natali. cap. 19. "More Romano dies a mediâ nocte incipit," Dig. l. 2. t. 12. § 8.

But that the Romans ever reckoned their hours in the manner that we do, from midnight, and from midday, is destitute of proof. Though other matters were regulated by the civil computation, the hours were counted according to the natural day, from six in the morning to six in the evening, and again from six in the evening to six in the morning. Hor. Sat. I. 5. 23. ib. 6. 122. Liv. 21. 59. Plin. Epist. 9. 36. Martial 4. 8. And in Aulus Gellius, "hora tertia quartave noctis" is used for our nine or ten in the evening, "hora sexta diei" for midday, and "sexta noctis hora" twice for midnight; l. 3. cap. 2. So Dig. l. 28. t. 1. § 5, and l. 40. t. 1. § 1, "sexta noctis" is used for midnight.

But in the verse before us  $\acute{\iota}$  may have been changed into  $\zeta$ . That in old MSS. this literal notation of numbers was used, see Wetstein's Prol. p. 4, 5. In Mark xv. 25, MS. Cant. has  $\acute{\iota}$  for  $\tau\epsilon\lambda\epsilon\eta$ ; v. 38,  $\beta$  for  $\delta\upsilon\omicron$ ; and xvi. 9,  $\zeta$  for  $\epsilon\pi\tau\acute{\alpha}$ , vide Beng. Dr Mill on Mark xv. 25 says, "Ne quidem nisi post alterum, tertium, itemque quartum fortasse seculum, contractiones ac compendia scriptionis isthaec introduxerat scribarum inertia ac festinatio." A MS. of the fourth century may have widely propagated such an error. Michaelis, Lect. p. 93, does not deny, that the writers of the New Testament, after the manner of the Grecians, sometimes made use of figures in writing their numbers. Markland on Euripides, Iph. Taur. 483, observes "Literae  $\varsigma$  et  $\acute{\iota}$  frequenter in his fabulis commutatae sunt."

And Toinard says, "Et sane conjecturam hanc mirum in modum firmat similis error in Chronico Paschali; ubi de Othone imperatore legitur, Ὁθων βασιλεύσας μῆνας  $\zeta$  διεχειρίσατο ἐαυτόν; ubi  $\zeta$  pro  $\acute{\iota}$  manifeste positum est. Otho enim, teste Suetonio, non post sex imperii menses, sed nonagesimo quinto imperii sui die, hoc est, post tres menses vix elapsos, manus sibi violentas attulit." Harm. 155.

Bengel, in loc. observes thus: "*Εκτη*] varietas plane singularis; quam, ut apparet, librarius quispiam valde antiquus admisit per oscitantiam. Neque enim usquam tam facile erratur quam in numeris, ut apud lxx Intt. videre est, et literati homines passim notant. Speciatim librarii numerum, ex uno loco in phantasiâ suâ haerentem, in alienum saepe intulerunt.—Atque hoc potissimum loco proclive fuit, ut librario, ex formulâ simillimâ, cap. iv. 6, hora nominatissima *sexta* obhaereret; nil proclivius, quam ut, dum *parasceven*, adeoque *diem sextam* cogitaret, sextam horam imprudens scriberet.—Eusebius putat  $\acute{\iota}$  ternarii notam a librariis mutatam esse in  $\epsilon\pi\iota\sigma\eta\mu\omicron\nu$  senarii notam.—Vidi in membranâ episemon literae  $\acute{\iota}$  simillimum; et epistola ad Hebraeos, cujus *στίχοι ψ* feruntur in editionibus, in *Caes.* habet  $\psi\varsigma$ ; et Olympiodoro, cui *ἀγαστρον* obtrusere librarii, *ἀγχαρον* restituit Wesselingus. Porro talium notarum usus, et harum



duarum similitudo, antiquitatem habet grandem.—Facile ergo patimur, hanc causam superioribus illis adjici, ut vel singulis vel conjunctis mutatio mature introducta et late didita adscribatur.”

Again; there is good external authority for reading *τρίτη* here, which see in Wetstein. Nonnus is quoted by Wetstein. He lived in the fifth century, and Mill says of him, proleg. lxxxvii, “Cum evangelistae textui diligenter insistit, tum certè textum nactus videtur emaculatiorem plerisque qui isto ævo ferebantur.” He thus translates this passage: Ἦν δὲ τιτανομένη τριτὴ θανατηφόρος ὥρη.

Mr Townson has a learned discourse on St. John's hours; and on those of the Romans, and of some other ancient nations. He thinks, that St. John reckoned the hours as we do, from midnight to noon, and again from noon to midnight, p. 215. But he allows, that the Romans had the very same mode of counting the hours that the Jews used, p. 134; and conceives, that St. John learnt his way of computation in the district of Asia Minor, that contained the seven churches, p. 236. His proof that such a method of computing existed there, and that St. John actually computed in this manner, must be left to the judgment of the reader. Both points appear to me very doubtful.

Mount Calvary was just without the western gate of Jerusalem. See the common maps of Jerusalem, and John xix. 20, and as John uses *ὥσεί*, and Mark may speak of the third hour immediately before the fourth, we may allow the interval of more than one hour for what passed between John xix. 14, and the actual crucifixion of our Lord, Mark xv. 25.

“The tetrarch of Galilee resided in his own territories, and the procurator of Judea at Caesarea. They came but occasionally to Jerusalem. And at such times they, and the whole train of each, might be received, without interfering, in the superb edifice erected by Herod the Great, Jos. B. J. 1. 21. 1; for it consisted of two distinct, spacious buildings, one of which he named Caesareum and the other Agrippæum; and Josephus in one place calls it not a palace, but palaces, ib. 5. 4. 4. This edifice, as well as the tower Antonia, which was a palace and fortress together, stood near the temple and communicated with it. Little time therefore being lost in moving from place to place, etc.” Townson p. 229.

§ 139. A question arises, *When* Judas repented, and restored the price of his treachery. Grotius refers the word *κατεχρίθη*, to Matth. xxvi. 66; “quod raro elabi solebant tali praejudicio confossi.” Doddridge thinks, that the exact place for this transaction is after John xix. 16. The restoring of the money to the chief priests and elders in the temple, v. 3, 5, must succeed Pilate's sentence, at which these implacable enemies of Jesus were present; John xix. 6. Luke xxiii. 23. Immediately after Jesus was delivered up to their rage, the Jewish rulers may have met in the temple, or may have there attended the morning sacrifices. Matth. xxvii. 41, we find them deriding Jesus on the cross.

Matth. xxvii. 5. That *ἀπήγγεστο*, in the true force of the middle verb, signifies ‘strangulavit seipsum,’ ‘mortem sibi laqueo concivit,’ cannot be doubted. See Steph. Thes. Graec. Acts i. 18, *πρηνής* is ἐπὶ πρόσωπον πεπτωκώς, ἐπὶ στόμα προνεύων, ibid. Wetstein in loc. Elsner, Raphelius;

which last critic translates the word, "pronus in faciem lapsus." See also Bp. Pearce, who quotes Il. 2. 418.

Le Clerc thus reconciles the two passages, Harm. p. 465. "Rupto laqueo delapsi, lacerato ventre, viscera omnia effusa sunt." And Raphelius approves of the following words in Gerhard's Harmony, p. 1848; "Matthaeus supplicii initium, Lucas vero finem et exitum, describit." A natural disorder, (v. Whitby Matth. xxvii. 5,) occasioned or promoted by Judas' infamous kind of death, together with some particular circumstances attending his fall, "nempe quod ex alto in subjectum lapidem aut truncum aut sudem ceciderit," Le Clerc Comm. Matth. xxvii. 5, might make him the wretched spectacle represented by St. Luke.

Matth. xxvii. 7. *Ἐκτίσαστο*, Acts i. 18, signifies, *was the occasion of purchasing*. Gen. xlii. 38. Doddridge in loc. "It is very frequent in sacred, as well as in other writings, to represent a man as doing that, which he is only the cause or occasion of another's doing;" Bp. Pearce in loc. Acts ii. 23. John xix. 1. Matth. xxvii. 59, 60.

§ 140. John v. 17. Jesus bore his cross at first, Heb. xiii. 13; but not being able to support it long, Simon was compelled to bear it for him. "Eductus inter duos latrones, crucem ipse sibi gestare cogitur. Sed et Simonem quendam Cyrensem adigunt ad opem in eâ re ferendam;" Tatian. "That is, I suppose," says Lardner, "Simon bore the hinder part of the cross after Jesus. And this too is to be understood as being done after that our Lord had borne it all himself some way. Compare John xix. 17; which is plainly also our author's meaning. So that in a few words he has finely harmonized all the four evangelists." Lardner Cred. part 2. v. 3. p. 149.

Matth. xxvii. 34. Mark xv. 23. Some think that *ὄξος μετὰ χολῆς μεμυγμένον* was the same with *οἶνος ἐσμυρνισμένος*. As *ὄξος* is *vinum culpatum*, Macrob. and *οἶνον τινὸς φύσις καὶ δύναμις*, Plut. (see Wetstein's note on Matth.) they assert that it may be here used for *οἶνος*. There are authorities in Wetstein for reading *οἶνον* in Matthew, and three of Blanchini's MSS. translate *vinum*.

Myrrh is a plant which grows in many places of Arabia, says Pliny, l. xii. 15. He likewise speaks of it, as "gusta leniter amara," ib. cap. 16. Its Arabic name is from the root *ܚܕܝܐ* to be bitter, as may be seen Cast. Lex. It is therefore thought, that *χολή* may be taken, as Grotius says, "pro omni amaritie." "Voce *χολῆς* Evangelista speciem amaram in genere designavit.—Hanc Marcus myrrham fuisse determinat." J. Mede, p. 518.

Others suggest, that both these ingredients, may have been united. "Conciliatur dubium hoc ita, ut myrrha una cum felle dicatur admixta potui, atque *vinum* fuisse *acidum*, quod indistincte vinum et acetum appellari solet." Schoettgen. Hor. Hebr. Matth. xxvii. 34.

Another solution is, that the soldiers might offer Matthew's vinegar and gall; and our Lord's friends, or some compassionate persons, the myrrhed wine, which was, as Grotius expresses it, "potus qui mentem externaret."

§ 141. Matth. xxvii. 37, and the parallel verses. The circumstance of the title is mentioned by St. John before the casting of lots, and by St. Luke after the derision of the people and of the soldiers, it being indifferent what order is assigned to it in the narration.

As to the title itself, the precise wording may have differed in the different languages; and MSS. represent it differently. There is authority in Wetstein, and in three of Blanchini's MSS. for omitting Ἰησοῦς in Matthew. Beza's MS. adds οὗτος ἐστίν in Mark. One MS. omits Ἰησοῦς ὁ Ναζωραῖος in John, and Syr. adds ܢܚܪܝܐ, οὗτος.

But the same verbal exactness is not necessary in historians, whose aim is religious instruction, as in recorders of public inscriptions. It is enough that the evangelists agree as to the main article, ὁ βασιλεὺς τῶν Ἰουδαίων, referred to John xix. 21. That their manner is to regard the sense, rather than the words, appears from many places. Compare Matth. iii. 17. ix. 11. xv. 27. xvi. 6, 9. xix. 18. xx. 33. xxi. 9. xxvi. 39, 64, 70. xxviii. 5, 6. with the parallel verses in this Harmony. Compare also John xi. 40, with v. 23, 25. "Apostoli magis sententiam, quam locutiones, exprimere volunt," Cler. Harm. p. 518. See Acts x. 4, 31.

One of the most solemn and awful of our Lord's discourses is, in some parts, variously expressed. See Matth. xxvi. 28. Mark xiv. 24. Luke xxii. 20. 1 Cor. xi. 25. Now as each of these writers has beyond all doubt faithfully represented the meaning of Christ, we see, that it might be truly done in different words, or in a different form of the same words. His sentences also sometimes admitted a difference of arrangement; for the order in which two sentences, or the several members of the same sentence, are disposed by St. Matthew, is in several places inverted by St. Mark.

And with regard to his actions, though the most material parts of whatever they were going to relate, must command their attention, yet there was no such superior attraction in one specific number and order of secondary circumstances, as could turn their thoughts absolutely, and exclusively to them. This is plain from instances of the contrary. One evangelist is sometimes distinct, where another is concise; and describes what the other passes over. Townson p. 60, 1.

Dr Middleton's criticism on this superscription were of little moment, if the ground on which he raises it were sure; that there was one form of inscription in the three languages. But what if it varied in each? We may reasonably suppose St. Matthew to have cited the Hebrew; St. John the Greek; and St. Mark the Latin, which was the shortest and without mixture of foreign words. St. Mark is followed by St. Luke; only that he has brought down, THIS IS, from above, as having a common reference to what stood under it. Abridged from Townson, 185—7.

Luke v. 36. Here the common drink of the Roman soldiers is offered by them to Jesus on the cross, while they are deriding him. A different act from Matth. xxvii. 34 and 48; as appears by the place assigned to it.

Matth. xxvii. 44. Mark xv. 32. What was true only of one of the malefactors is attributed to both, in the concise relations of Matthew and Mark; the plural being often used in the gospels for the singular. This the evangelists themselves shew in some instances. Comp. Mark vii. 17. Matth. xv. 15. Comp. Mark v. 31. Luke viii. 45. Comp. Matth. xiv. 17. Mark vi. 38. Luke ix. 13. John vi. 8, 9. Comp. Matth. xxvii. 8. Mark xiv. 4. John xii. 4. Comp. Matth. xxiv. 1. Mark xiii. 1. Comp. Matth. xxvii. 37, ἐπέθηναν. John xix. 19. Comp. Matth. xxvii. 48. Mark xv. 36. John xix. 29. See also Luke xxii. 67. In the following places the plural is used



and the sense shews, that one is spoken of; John xi. 8. Luke xx. 21, 39. xxiv. 5. Matth. xv. 1, 12. The evangelists therefore, when from attention to brevity, they avoid particularizing, often attribute to many, what is said or done by single persons; nor does any striking peculiarity in the case omitted, lead them to deviate from their manner; for instance, the case of Judas, Matth. xxvi. 8, and the parallel places.

Dr Scott on Matth. xxvii. 44, refers to Apoll. Rhod. Arg. ii. 755, 6. Schol. The place is worth quoting. "*Καὶ Μαριανδύνους λάθον ἀνέρας ὁμηθέντες Ἀνθένται Ἀμύκοιο*, Et clam Mariandynos appulerunt Interfectores Amyci. Schol. *Συλληπτικῶς εἶπε φονέας Ἀμύκου τοὺς ἡρώας· καίτοι Πολυδευκὸν μόνον τοῦτο δεδρακότος.*" See also Josh. vii. 1.

Matth. xxvii. 46. *Ἥλι, ܠܝܠܐ*, is Hebrew for *my God*; *Ἐλωϊ, ܠܝܠܐ* is the Syriac for it. In Mark, Beza's MS. reads *Ἥλει, Ἥλει*. And so do Eusebius and Vers. Arm. See Grotius, who supposes the reading of *Ἐλωϊ* introduced by Syriac transcribers.

Matth. xxvii. 48. We have *περιθεὶς καλᾶμῳ* in Matthew and Mark, but *ὑσσώπῳ* in John.

"*Hyssopi rami*," says Hiller Hierophyt. ii. 45, "non solum exiles describuntur, sed humi jacentes. Dicamus, circa hyssopi fasciculum ligatum fuisse spongiam, et, arundine in hyssopum infixâ, Christo porrectam."

And Celsius, Hierobot. i. 425, says from Bellonius, "*Hyssopus sponte in montanis Hierosolymarum nascitur. Comam Dioscorides confert cum thymo κεφαλῶτῳ.*" And in the Talmud its "teneriores ramusculi" are mentioned; ib. p. 427. He adds, "*Simplicissimè dicitur, Domino in cruce patienti porrectam fuisse spongiam aceto plenam, cui implicatus esset hyssopi fasciculus, ita ut spongiam in medio sui hyssopus contineret,*" p. 445. See also Taylor Hebr. Conc. voc. ܠܝܠܐ. I therefore think, that Mr Toup's conjecture, *καὶ ὑστῶτῳ περιθέντες*, Obs. in Suid. ii. 166, is unnecessary.

Jesus, by receiving this *posca*, the common drink of the Roman soldiers, which was *aquae acetique mixtura*, (see the word R. Steph. Thes. Lat.) did not act contrary to his declaration Mark xiv. 25. The Jews did not consider it as wine. "*Acetum non est aptum ad libationem,*" Schoettgen, Matth. xxvii. 34. "*Jussit vinum in expeditione neminem bibere; sed aceto universos esse contentos,*" Spartianus in Pescennio Nigro.

John xix. 29. It has been already observed, that the plural is here used for the singular.

Mark xv. 36, *λέγων*. Matth. xxvii. 49, *Οἱ δὲ λοιποὶ ἔλεγον*. On this latter place Grotius's note is, "*simul cum ipso qui acetum porrigebat. Λοιποὶ non oppositè dicitur, sed ut plures uno id dixisse intelligantur.*" In Mark, Syr. reads *καὶ ἔλεγον*, which reading Weststein omits.

§ 142. Matth. xxvii. 54. St. Matthew mentions, that those with the centurion gave testimony to Jesus. The two other evangelists omit this circumstance, but do not contradict it.

It may have been asserted on this occasion, that Jesus was not only an innocent, but also a divine person. Grotius says, "*Lucas dictum ab ipsis ait Jesum esse innocentem. Credibile est id initio ab illis dictum; sed aliis ostentis ad alia accedentibus auctam admirationem, ita ut jam non hominem tantum innocentem, sed et homine majorem crederent.*"



Matth. xxvii. 55, and the parallel verses, are reconciled with John xix. 25, by the following observation in Wall's Critical Notes, p. 116. "Mary stood as yet, John xix. 25, so nigh the cross as to hear what Christ said. But at the time of his departure, Matthew, Mark, and Luke say, the women stood afar off." See also Dr Watson's letters to Edward Gibbon Esq; Dublin, p. 166.

It is natural to suppose, that our Lord's relations and friends, mentioned John xix. 25, were too much struck with commiseration and grief, to remain long near the cross; and that they would retire from the horror of the concluding scene.

Luke xxiii. 54. We must not understand this word of the morning light. The Jewish sabbath began at six in the evening, before which time our Lord's body was deposited in the tomb; according to the signification of *ὄψια*, John xx. 19. Mark iv. 35. Matth. xiv. 15, comp. with Luke ix. 12. This sense of *ὄψια* is explained § 121. See Matth. xxvii. 57. Mark xv. 42. "*Τοσαύτην Ἰουδαίων περὶ τὰς ταφὰς πρόνοιαν ποιουμένων, ὥστε καὶ τοὺς ἐκ καταδίκης ἀνεσταυρουμένους πρὸ δύντος ἡλίου καθελεῖν τε καὶ θάπτειν*," Jos. Bell. 4. 5. 2. Beza translates *ἐπέφωσκε*, *succedebat*, and supposes it used, "*habitâ ratione secuturi diei*." It is a catachresis, by which that is applied to the beginning of the civil day which belongs to the natural day. Lardner very justly says, "The word is used figuratively and improperly though elegantly and significantly enough." Obs. on Dr Macknight's Harmony, 4 to. Buckland, 1764, p. 11. "*Accipiendum ἐπέφωσκε pro ἡμελ- λεν ἐπιφώσκειν*," Grot.

§ 143. *Τῇ ἐπαύριον*, that is, on the next day according to our usual manner of speaking. See Acts xxv. 22, 23. iv. 5. x. 23, 14. Not, after sunset, when the Jewish day began. Lardner ubi supr. p. 4, 5. See 1 Sam. v. 4.

§ 144. "We come now to consider that part of the history where the evangelists are allowed by all harmonists and commentators, to be most difficult to be reconciled; that part against which the infidels have erected their main batteries, as imagining it to be weakest and most defenceless." Pilkington Harm. notes p. 60.

However, we come to this part, after having studied the manner of the evangelists in every other part; an advantage which Mr West wanted, and therefore, there are many mistakes with respect to the harmony of the evangelists, in his most excellent book on the resurrection.

The lover of the scriptures will patiently attend to the following detail of particulars.

Mark xvi. 1. The Jewish sabbath ended at six in the evening. After this hour, St. Mark is express, that the three women mentioned by him, bought spices to embalm Jesus. "*Vespere, post solis occasum, jam finito sabbato, emerat aromata*," Calv. Harm. Joan. p. 221. But St. Luke seems to say, chap. xxiii. 56, that they bought them, when they had returned from the sepulchre on Friday.

Some think, that an additional quantity of materials for embalming the body, was purchased immediately after the sabbath was past.

But Dr Lardner justly remarks, Obs. p. 18, "Nor is St. Luke to be understood to say, that they prepared any spices on that day [Friday]. He

is to be understood in this manner: And they returned, and prepared spices and ointments. Nevertheless, they rested the sabbath day according to the commandment; and deferred preparing them till that was over." So Toinard: "ἡτοιμάσαν ἀρώματα καὶ μύρα, Luc. xxiii. 56, per anticipationem dictum, referendum est ad Marc. xvi. 1." Harm. 131.

Matth. xxviii. 2. Ἐγένετο should be rendered, *there had been*; ἀπεκύλισε, *had rolled away*; ἐκάθητο *had sat*. These are the first events after the resurrection; unless we say that they accompanied it. Jesus rose πρώτῃ σαββάτου, Mark xvi. 9. See § 147. Grotius says, "Putem evenisse, dum mulieres in itinere essent;" speaking of the earthquake, the rolling away of the stone, and the appearance of the angel.

Matth. xxvii. 52, 53. The rising of these saints, or christian disciples, see Acts ix. 13, from their graves is said to have happened after Christ's resurrection. See on this subject Lardner's Sermons, 2. 91.

§ 145. Matth. xxviii. 1, Ὅψι σαββάτων, as to the sense, is determined by the following words: "On the day which dawned towards the first day of the week." The phrase is a difficult one. There are two ways of explaining it. 1. *After the Sabbath*. So ὁψι τῆς ὥρας is *post horam, statim* Steph. Thes. Ὅψι τούτων *post haec*, Philost. vide Grot. in loc. and Ὅψι μυστηρίων, *post mysteria*, Philostr. l. 4. cap. 18; quoted by Bos and Krebs. And the note on ὁψι in Gregory's Greek testament is, Μετά ὡς τὸ, Ὅψι τῶν βασιλείας χρόνων, Ὅψι τῶν Τρωϊκῶν. Πλουτ. 2. *Late on the sabbath*; supposing St. Matthew to speak popularly, comprehending under the word *σάββατα*, the darkness which followed it, and beginning the first day of the week on the natural day when the sun rose. So ὁψι τῆς ἡμέρας is used Steph. Thes.

St. Mark in his *λίαν πρωῒ*, agrees with St. Matthew, as to the time described. But we must well observe that Beza's MS. has *ἀνατέλλοντος, oriente*, not *orto*; and that Gregorius Nyssenus reads *ἔτι ἀνατέλλοντος*. See Bengelius.\* Nor does *λίαν πρωῒ* admit of *ἀνατελλαντος*. See John xx. 1, the following quotation from Plato's Protagoras, and Aristoph. Ἐκκλησ. 290, *πρὸ πάνν, τοῦ νέφους*. By adopting this reading, we shall better solve the seeming inconsistency in St. Mark as to the time denoted, than by saying with Grotius, West and Benson, that the arrival of the women at the sepulchre is spoken of by St. Mark, and their setting out by the other evangelists. Beza reads *οὐκέτι*, ed. 1. 2. Annot. and Bishop Pearce οὔτε or οὐδὲ *ἀνατελλαντος*; because *ἔτι* is found in some MSS. The Æth. version reads, *Καὶ ἀνατελλαντος τοῦ ἡλίου ἔλεγον κ. τ. λ.*

St. Luke's expression, ὄρθρου βαθείος, is observed by Elsner to be an elegant one. Instances of the phrase may be seen in him, in Steph. Thes. and in Wetstein. I shall quote two which serve to fix its sense. The phrase occurs in the beginning of Plato's Crito; and soon after *ἐπιούσα ἡμέρα*, the succeeding day, is mentioned; therefore ὄρθρος βαθύς, was before day. See the index in Forster's edition, Oxf. voc. ὄρθρος. In Plato's Protagoras (ed. Serr. l. 310) Socrates is visited by Hippocrates, *ἔτι βαθείος ὄρθρου*; and, p. 311, when the proposal was to visit Protagoras, Socrates replies, *μήπω—πρωῒ γάρ ἐστι· ἀλλὰ—διατρίψωμεν ἕως ἂν φῶς γένηται*.

\* Griesbach N. T. Halae, 1774, finds *oriente* in Cod. Cantab. Graecolat. Colbert. n. 4051 apud Sabatierium, and August. Tychon.

According to Thomas Magister, ὁ ὄρθρος is ἐν ᾧ ἔτι λύχνος δύναται τὴς χοῆσθαι. And H. Stephens says, "totum crepusculum matutinum vocatur interdu ὁ ὄρθρος; quomobrein, ut prima diluculi pars apertius declaretur, additur βαθείος."

We now understand what is denoted by πρῶτὴ σκότιας ἔτι οὐσσης, in St. John. "It was not yet full day-light, or the sun was not risen." Lardner Obs. p. 15. "Matthew and John will, I believe, without any difficulty, be allowed to denote the same point of time, viz. the ending of the night, and the beginning of the day." West on the Resurrection, ed. 4. p. 42.

Theophylact, on Matth. xxviii, mentions the eighth hour of the night, or our four in the morning, as the beginning of the succeeding day.

We must next observe, who are the persons engaged in the first visit to the sepulchre. Here consult Matthew xxviii. 1, and the parallel verses, Mark xvi. 1, and Luke xxiv. 10; adding Matth. xxvii. 55, 56, 61, and the parallel verses. They were Mary Magdalene; Joanna the wife of Chusa Herod's steward, Luke viii. 3; Mary the mother of James the less and of Joses, Mark xv. 40; Salome, the wife of Zebedee, and the mother of James and John, comp. Matth. xxvii. 56. Mark xv. 40; and certain others with them, Luke xxiv. 1, 10. We may clearly collect from Luke xxiv. 10. Mark xvi. 1, 2, that the first visit to the sepulchre was made by the four women whose names are specified, and by certain others accompanying them.

John xx. 1, 2. St. John mentions Mary Magdalene alone, because he meant to state at large Jesus' appearance to her. St. Mark alludes to this appearance, chap. xvi. 9; and it was a very proper topic in St. John's supplemental history. But St. John's silence about those who accompanied Mary Magdalene, does not exclude them. Thus, Luke xxiv. 12, Peter only is mentioned; and yet John accompanied him. In like manner, the mention of Mary Magdalene, and the other Mary by St. Matthew, and of these two together with Salome by St. Mark, is perfectly consistent with Luke xxiv. 10. 'Qui pauciora memorat, plura non negat.' Vide § 51. § 108. Augustin looks for a reason why Mary Magdalene is mentioned alone. "Venit autem Maria Magdalene, sine dubio ceteris mulieribus, quae Domino ministraverant, amore ferventior; ut non immerito Johannes solam commemoraret, tacitis eis quae cum illâ fuerunt, sicut alii testantur." iii. 98.

And Calvin says, "Sicuti Matthaeus ponit duarum nomina, quae magis notae erant ac celebres inter discipulos; ita Johannes contentus est unius tantum Magdalенаe nomine, interea tamen alias non excludit; immo ex verborum ejus contextu colligere promptum est illam non fuisse solam; nam paulo post Maria dicit plurali numero, Nescimus ubi posuerint eum." Harm. Johan. p. 221. And on John xx. 1, Lucas Brugensis says, "Maria Magdalene cum sociis, caeteris inquam mulieribus Jesum ex Galilaea secutis; id enim constat ex Luc. xxiv. 1, 10. Caeterum hanc solam nominat Johannes, ut omnium nobilissimam, caeterarumque ducem, et in hoc negotio maxime operosam, (propter quod etiam ab omnibus primo loco nominatur,) praesertim vero quod hic narrare statuerit, quâ occasione Jesus primum apparuerit ipsi Magdalene soli, cujus rei meminerat Marcus



xvi 9;" and his note on *οἱ οἰδαμεν*, John xx. 2, is, "Non magis sociæ meae, quam ego."

And the following judicious passage occurs in Dr Macknight's Harmony, 2d ed. p. 627—8.

"John indeed speaks of none of the women who made this visit to the sepulchre, but Mary Magdalene. Yet because he mentions none but her, it does not follow that there was nobody with her; for instance, Mark and Luke speak of one demoniac only who was cured at Gadara, though Matthew tells us there were two who had devils expelled out of them at that time. In like manner, Mark and Luke speak only of one blind man, to whom Jesus gave sight near Jericho; while from Matthew it is certain two had that benefit conferred on them. Before Jesus rode into Jerusalem, both the ass and its colt were brought to him; though Mark, Luke and John speak only of the colt. Wherefore, since it is the manner of the sacred historians in other instances, John may be supposed to have mentioned Mary Magdalene singly, in this part of his history, notwithstanding he knew that others had been with her at the sepulchre; and the rather, that his intention was to relate only what things happened in consequence of her information, and not to speak of the transactions of the rest, which his brethren historians had handled at large." Thus far Dr Lardner, Obs. p. 27, gives his sanction to Dr Macknight. Dr Macknight proceeds. "Yet he seems to insinuate, that some person had been with Mary Magdalene at the sepulchre; for he tells us that she spoke to the Apostles in the plural number, *We* know not where they have laid him. This argument, I acknowledge, by itself does not prove the point; nevertheless, set in the light of the several histories joined together, it is of moment. In a word, since the time fixed by all the evangelists for this journey is precisely the same, and the women who made it, mentioned by all, are the same; it is evident that they do not speak of two different journeys made by different companies of women in a body."

In like manner, Beausobre and Leufant, and Bishop Pearce in loc. assert that Mary Magdalene went to the sepulchre in company with other women.

*Οἱ οἰδαμεν*, John xx. 2, proves either that others had gone to the sepulchre with Mary Magdalene, which I think to be the true import of the words; or, that having gone separately, they had reported to her what they had seen. For I cannot allow that in an address of this kind, Mary Magdalene speaks of herself in the plural number; though I find the following note from Bishop Atterbury's pen, in a copy of Le Clerc's Harmony, shewn to me by his Grace the Lord Primate. "Joan. xxi. 24. *Οἰδαμεν*. Non hoc ex Ephesinae ecclesiae persona: uti existimat Grotius, optimus, doctissimus et acutissimi ingenii vir, sed conjecturis nimium indulgens. *Οἰδαμεν* et *οἶδα* idem sunt apud Joannem. Itque, cap. xx, Magdalene de se ipsâ utitur voce *οἰδαμεν* v. 2, et *οἶδα* v. 13."

The next point is, For what end did the women go to the sepulchre? I answer, to view it, Matth. xxviii. 1, with a design of getting assistance to remove the stone, Mark xvi. 3, that they might embalm the body afresh; for which purpose, they took aromatic gums with them, Luke xxiv. 1. On their way they naturally "consulted whom they should hire or procure to remove the stone," Benson's Life of Christ, p. 422; expecting, it



seems, that assistance to effect so humane a purpose might be obtained in the neighbourhood of the sepulchre; and not knowing that the stone was sealed, and a watch set, as these circumstances had taken place on the day after they had left the sepulchre.

But as some of the women sat over against the sepulchre, and saw where the body was laid, they must have inferred an embalming of it, from its state when it was deposited in the tomb. And how is their design of embalming the body consistent with their knowledge of what passed, John xix. 40?

Lardner shall answer, Obs. p. 21. "Possibly they intended to rub ointment on the outside of the bandages, to fill up the spaces or interstices which there might be, and to add to the fragrantcy of the spices which had been already made use of."

The next circumstance to be observed by an harmonist is, that Matthew, v. 5, and Mark v. 5, mention only one angel; whereas Luke, v. 4, mentions two.

Benson's way of accounting for this is very suitable to the manner of the evangelists. "St. Matthew and St. Mark take notice of the angel *which spoke to the women*. St. Luke says, that there was another in company with him; which the former evangelists do not contradict." Life of Christ, p. 528. See § 51. § 108. See also the quotation from Macknight, on John xx. 1 in this section; and observe well Luke xxiv. 12.

Luke xxiv. 4. *Ἐπέστησαν* signifies *supervenerunt, adfuerunt, subito institerunt*; and as Benson says, "does not imply the particular posture, whether *standing*, or *sitting*; but only intimates that they *were present with, or appeared to, the women*." ib. p. 529. If any insist on the sense of *adstiterunt*, it may be said that the angels first *stood* by the women, and that afterwards one of them, at least, changed his position, and addressed them *sitting*; or, that one angel appeared first *sitting* on the right hand of the sepulchre, and immediately afterwards this angel *rose*, and and was joined by another. West, p. 5, observes that the angels appeared or disappeared as they thought proper.

It may be suggested that Mark's angel appeared sitting *within* the sepulchre; that, a very short time after, Luke's two angels suddenly presented themselves to the women, as they stood on *the outside* of the sepulchre, their astonishment causing them to retire immediately from the place where they saw the first angel; and that of these two angels, Matthew and Mark mention only him who addressed the women.

But though ὡδε v. 6, does not prove that the women were then in the sepulchre, because it may be used with latitude, or *demonstratively*; and though δεῦτε may be used either, supposing the women within the cave, or the angels at the mouth of it; yet ἐξελθούσαι, Matth. v. 8. Mark v. 8, comp. with v. 5, leads me to conclude, that the angels appeared while the women were within the sepulchre.

There was first the appearance of one angel to the keepers, and to them alone, Matth. xxviii. 3, 4; but it was previous to the arrival of the women at the sepulchre. However, this seems to have been the angel, who addressed the women.

It would be scarcely worth while to mention, if objectors had not made it necessary, that the *angels*, Matth. xxviii. 5. Luke xxiv. 23, are some-

times called *men*, Mark xvi. 5. Luke xxiv. 4, from the shape assumed by them.

It is unnatural to separate Mark xvi. 4, 5, and Luke xxiv. 2, 3, by supposing, (with Lardner, and with Bishop Pearce on Matth. xxviii. 5,) that there was no angelic appearance, when the women first visited the sepulchre. The facts are here closely connected. The women see that the stone is rolled away; in consequence of which, they enter the sepulchre. The body is not found there; and, while they are dubious, and perplexed about this, two angels appear. The discovery that the stone was removed, the examination of the sepulchre, the perplexity consequent on the absence of the body, and the angelic vision *during* that perplexity, are events inseparably linked together. Whereas, in such examples as Matth. xiii. 54. xxi. 12. Luke xxiv. 50, see § 13, we have authority from the history to detach the facts; which have indeed a seeming connexion, but not a strict and real one.

Luke xxiv. 5. For *ἑἷπον*, when only one angel speaks, see § 141. And for the difference in the words of the angel, see *ib.* in the remarks concerning the title placed on the cross.

St. Mark's words, v. 8, must be understood, that they told no one *on their way*.

Luke xxiv. 9. I cannot think with Lardner, that this verse contains a reference to the same message with that commanded Matth. xxviii. 10, and delivered Mark xvi. 10; because St. Luke omits the most material circumstance, Jesus' actual appearance.

John xx. 2. I doubt whether there is sufficient reason to suppose with Benson, *ubi supr.* p. 523, that Mary Magdalene left the sepulchre *alone*. This supposition seems inconsistent with the accounts given by three of the evangelists; Matth. xxviii. 8. Mark xvi. 8. Luke xxiv. 9, 10.

Nor is it certain that Mary Magdalene informed Peter and John only. She may have likewise seen some of the other Apostles and disciples, Luke xxiv. 9; though it is probable, that she hastened to these two eminent Apostles. Grotius' note is, "*[ἐρχεται]* ad omnes quidem discipulos numero undecim, sed ita ut cum his tanquam eminentioribus peculiariter sermonem conferret."

It naturally follows from Matth. xxviii. 7, 8. Mark xvi. 7, 8. Luke xxiv. 10, that Mary Magdalene had seen a vision of angels, and had received from them assurance of our Lord's resurrection, and a charge to communicate it to the disciples. Matth. xxviii. 5—9, cannot follow Jesus' appearance to Mary Magdalene, as Lardner asserts. Ver. 6, and the parallel verses, insist on a circumstance far inferior in weight to Jesus' real appearance; and therefore imply that he had not yet appeared. And though it is not absolutely to be concluded from Luke xxiv. 9, 10, that Mary Magdalene herself made a *full* relation, because, if the eleven and all the rest heard every thing from the other women, St. Luke's assertion would be true; yet it is highly improbable, and to me wholly incredible, that she should make a *partial* relation to Peter and John of such extraordinary matters as she had seen and heard.

I conclude therefore, that all Mary Magdalene's words are not here recorded. St. John's silence as to the rest of them, relating to the angelic vision and message, is no more a proof that she did not utter them, than

his silence about her attendants proves that she went alone. The incredulity of these apostles, and of others, as to the rest of her report, might lead her to assert this fact as incontrovertible; or St. John, studious of brevity, may have omitted the remainder of her relation; the circumstance mentioned, furnishing a sufficient reason why Peter and John visited the sepulchre.

And yet merely from this silence some very eminent critics have concluded, that Mary Magdalene did not see any appearance of angels before she went to Peter and John. See Doddridge in loc. West on the Resurrection, ed. 4. p. 3. Benson's Life of Christ, 531. Lardner's Obs. p. 42.

Dr Clarke's note in loc. should be well attended to; nor do I see how the last part of it can be satisfactorily answered; though every one must perceive a great difference between the address, John xx. 13, and that Matth. xxviii. 5—7, and the parallel places. "This almost despairing account of Mary Magdalene to the Apostles was given, as is most probable, not *before*, but *after*, she had seen the angel. For—though this account of Mary be as full of doubt and unbelief, as if she had seen nothing; yet this is not to be wondered at, seeing her words afterwards are no less full of doubt, v. 15, confessedly after she had seen the angel. And St. Luke says expressly, that Peter and John's going to the sepulchre, was occasioned by the account the women gave of their having seen a vision. Luke xxiv. 9, 12, 23, 24."

§ 146. Luke xxiv. 12. John xx. 3. Though Peter only is mentioned by St. Luke, yet we learn from the parallel verse, that John accompanied him. See also Luke xxiv. 24.

Luke xxiv. 12. Peter first stooped down and looked into the sepulchre, and afterwards entered it; which we know to have been the very case with regard to John; xx. 5, 8.

The connective particles in Luke v. 12 and John v. 3, shew, that Peter and John went to the sepulchre in consequence of Mary Magdalene's information. This is further confirmed by the dependence of Luke xxiv. 24 on the verse preceding it. Hence arises a good proof, that Mary Magdalene's first visit to the sepulchre in St. John, is the same with that in St. Luke; and therefore the same with that in Matthew and Mark.

John xx. 8. St. John's belief here is inconsistent with Luke xxiv. 11, and Mark xvi. 11; nay, it is inconsistent with the following verse; which as West observes, p. 90, contains a sort of excuse for not believing, that Jesus was risen. I have no doubt but that the reading in Beza's MS. is here the true one; though Dr Harwood, in his useful Greek Testament, does not adopt it: *καὶ εἶδε καὶ οὐκ ἐπίστευσε*. Some injudicious critic expunged the negative particle, thinking that it conveyed a reflection on the Apostle; whereas it is an eminent proof of his humility and veracity, and I may add of his delicacy, for he makes direct mention of his own unbelief only. This reading seems to furnish a presumption, that Mary Magdalene spake more to Peter and John, than is recorded, John xx. 2. St. John saw that appearances favoured the testimony of the angels to Jesus' resurrection; and yet withheld his assent to it. Considering that Jesus' predictions about his resurrection, had not been understood, or remembered, the absence of the body, and the orderly state of the



grave-clothes, were not sufficient reasons for believing that Jesus was risen ; but the vision and testimony of the angels should have recalled to their minds Jesus' predictions, and the language of scripture, and should have induced a belief of the fact.

It is here necessary to mention, that the two disciples who went to Emmaus, left the Apostles when the evidence for the resurrection had proceeded thus far in Jerusalem. See Luke xxiv. 22—24 ; where there is a plain reference, first, to the report of Mary Magdalene jointly with the rest of the women ; and, secondly, to the report of Peter and John. It is expressly said, v. 24, that Peter and John had not seen Jesus : and, as Benson remarks, p. 530, " if the women had affirmed, that they themselves had seen Jesus, these disciples would never have pitched upon that much inferior evidence of their seeing a vision of angels, who said that he was alive."

But Dr Lardner says, " There can no longer be any question made but that the two disciples were acquainted with the [second] report of Mary Magdalene, and the rest of the women, before they set out for Emmaus ;" Obs. p. 37, 8. And in his paraphrase of Luke xxiv. 23, 24, he represents the woman as saying, " that they also had seen the Lord themselves ;" which is not explaining the text as it stands, but introducing new matter into it. ib. p. 45.

We must stop to consider the arguments of such a critic.

1. " It is confirmed by the order of narration in St. Mark's gospel: *μετὰ δὲ ταῦτα* &c. τ. λ. chap. xvi. 12. This is full proof, that these two did not set out for Emmaus, till after Mary Magdalene had told the disciples that she had seen the Lord." p. 36.

Ans. It is full proof, that Jesus' *appearance* to these two disciples was after his appearance to Mary Magdalene, and after her second report. But some considerable interval of time may have passed between the departure of the two disciples from the eleven, and the appearance of Jesus to them on their way. These different points of time are not to be confounded together. St. Mark's words prove nothing as to the former point of time, the setting out of the disciples for Emmaus.

2. " *Ἐτέρῳ μορφῇ* refers to some appearance of Christ, which had been made before that now made to these two. What can that be but the appearance to Mary Magdalene? This fully shows, that Mary's second report to the Apostles had been made before these two set out from Jerusalem to go Emmaus." p. 36, 7.

Ans. I understand *μορφή* of the human figure, appearance, or aspect: *μορφή, εἶδος, ἰδέα, πρόσωπις*, Suidas. See Odyss. 8. 170. I say therefore, that *μορφή* refers to the form, by which Jesus was known to these two disciples before his crucifixion. — " *Ἐτέρῳ* i. e. alienâ, non suâ ; ut *λαλεῖν ἐτέραις γλώσσαις*," Bishop Atterbury's manuscript note ; ubi supr.

3. " The two disciples set out for Emmaus about eleven or twelve ; because, Luke xxiv. 29, they arrived there about three. But Mary Magdalene delivered her second message about seven, eight, or nine, in the forenoon." p. 37.

Ans. I wonder that this should be called an argument of great force. The two disciples might pass some hours in Jerusalem, apart from the Apostles, before they began their journey to Emmaus.



When it is urged, that the two disciples *say* nothing of Jesus' appearance to the women, and therefore *knew* nothing of it, because they could not omit so grand a circumstance, and insist on an inferior one; Lardner acquiesces in this reply, that they take no notice of it, because they paid little regard to it.

Ans. But neither did they pay regard to the account of the angelic vision, Luke xxiv. 11. Their disbelief therefore of Jesus' appearance, was not their reason for omitting the mention of it.

§ 147. Jesus appears first to Mary Magdalene apart from the other women, who were then at some distance from the sepulchre; for all the company of women had returned thither after Peter and John. Compare Matth. xxviii. 9, 10, 11, with Luke xxiv. 9, 10. See § 13.

John xx. 11. Mary is represented as weeping. Yet she, and the other women, are said to remember our Lord's words with respect to his resurrection, Luke xxiv. 8; and to leave the sepulchre with great joy, Matth. xxviii. 8.

To reconcile these particulars, we are to observe Luke xxiv. 11. When the Apostles and disciples rejected their testimony, the women became doubtful and depressed. "Obstabant rei magnitudo, et ingenii tarditas," as Grotius says of Peter and John, John xx. 9. Hence Mary Magdalene's words, John xx. 13, 15. The Apostles mourned and wept, Mark xvi. 10, after they had received from the women the testimony of the angels to Jesus' resurrection.

I conjecture, that the cause of this incredulity in the Apostles, by which Mary Magdalene was at length infected, is given us Luke xxiv. 24, αὐτὸν δὲ οὐκ εἶδον. The history of Jesus' followers, exhibits some wonderful instances of their want, both of apprehension, and of a rational faith.

John xx. 12. Here two angels appear to Mary Magdalene alone; which is a distinct appearance from the angelic visions mentioned before.

Mark xvi. 9. The word *πρωῖ* here may very well be understood as chap. xiii. 35, to denote from three to six in the morning. So that our Lord's resurrection, if we take the word *πρωῖ* in this sense, was not till the fourth division of the night had begun. *Πρωῖ*, says H. Stephens, voc. ὄρθρος, "declarat non modo crepusculum totum matutinum, sed etiam primam diei partem; unde, Hom. Il. 6. 530, quum, extremam crepusculi partem describens, usus esset voce *πρωῖ*, ὅπ' ἡοῦ ut planius loqueretur." See more observations on *πρωῖ* § 145.

§ 148. When Mary Magdalene had seen Jesus, she joined herself to the other women. And most probably as they were all on their second return to Jerusalem, Jesus met them. I say that Mary Magdalene *joined herself* to the other women; because *αὐταῖς*, Matth. xxviii. 9, refers to Mary Magdalene, and the other Mary, ib. v. 1. I say likewise, that Jesus met the women on their *return* to Jerusalem; to preserve the usual sense of the word *ἀπήντησεν*, Matth. v. 9. And I say further, that this happened on their *second return*, because otherwise Jesus could not have appeared *first* to Mary Magdalene; Mark xvi. 9.

Le Clerc thus paraphrases Matth. xxviii. 9. "Quemadmodum Maria Magdalena, cum nunciasset Apostolis etc. redierat ad sepulchrum etc. ita et ceterae mulieres, eodem *regressae* etc." Harm. p. 486. And again he

observes, p. 518, "Colligo etiam alibi supplenda esse apud singulos evangelistas quae narrationi desunt; qualis est apud Joannem, ante v. 11 c. xx, reditus Mariae Magdalenae ad sepulchrum cum Petro et Joanne, aut certe paulo post; ut et *ceterarum mulierum*, ante v. 9, c. xxviii Matthaei."

So Gerhard Harm. p. 270, and Cradock Harm. p. 269, mention the *second* visit of the women to the sepulchre, and Jesus' appearance to them at that time. And Lucas Brugensis, in his valuable Commentary on the Gospels, is very direct in support of this important observation. "Non accidit occursum seu apparitio ista Jesu, in eo itinere, quo mulieres abibant nunciatum discipulis, Angelum sibi visum ac locutum, et sepulchrum corpore Jesu vacuum a se suis oculis esse conspectum; sed in alio *posteriore* itinere, quo abibant illae nunciatum Jesum Magdalenae apparuisse, de quo Joann. xx. 18.—Multa hic intermedia Matthaeus omisit." Vol. 1. p. 560. See § 13. Thus also Benson, Life of Christ p. 530, "The other women, as well as Mary Magdalene, came a *second* time to the sepulchre before they saw Jesus himself." And L'Enfant N. T. pref. cclxxxi, "Il se montra aux autres femmes, qui étoient retournées au sépulchre."

But Matth. xxviii. 9, naturally leads us to think, that this appearance of Jesus to the women happened on their *first* return from the sepulchre.

I think with Benson, ubi supr. p. 530, that this is the chief difficulty in harmonizing the accounts of the resurrection; and the connexion between Matth. v. 9 and the foregoing verse will appear strong to every one at first sight.

But, first, there is good authority in Wetstein for omitting ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, to which I add Blanchini's four MSS. Lucas Brugensis (Comm. v. 2, p. 1034) learnedly defends the omission. I shall note what is not found in Wetstein. "Non tantum Latini patres omittunt, verum etiam Chrysostomus. Ad haec Parisienses ex 2 exemplari transfigunt illa verba ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, et forte obeliscus errore delapsus est in haec posteriora verba, cum esset collocandus ante ὡς δὲ ἐπορεύοντο, ita ut omnia complecteretur." Dr Mill, proleg. p. 83, says that these words "scholiastae alicujus sunt, de sermonis cohaerentiâ plus satis solliciti." On the other hand, Erasmus' note is, "Ab hoc loco in nostris codicibus desunt aliquot verba, quae videntur incuriâ scribarum omissa, qui fere labi solent, quoties eadem dictio diversas claudit orationes." And Whitby, Examen Millii p. 91, observes that Mill in loc. contradicts his remark in the prolegomena. For in loc. he imputes the omission "scribarum licentiae, quod cum sequentia a conjunctione incipiant, totum hoc quod interjicitur ceu non necessarium praetermiserint." And I find a like form of connexion Matth. ix. 20. Acts i. 10. See also Luke xxiv. 4. However, the words ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, so soon repeated, seem more to resemble the manner of a marginal annotator than an original writer. And accordingly Bengel says, "Non tam videtur αὐτοῦ recurrente omissum, quam initio periochae insertum."

If now we read καὶ ἰδὼν x. τ. λ. omitting the preceding words in this verse, we have instances in St. Matthew's history where this form of transition is used, and the event related is not connected with the immediately foregoing one. See Matth. viii. 2. ix. 2. The appearance of connexion, though some intervening facts are omitted, is accounted for by the conciseness of the evangelical histories. See Luke ii. 38, 39, and § 13; and

observe v. 4, 5 in this chapter, where the circumstances related by Mark and Luke are omitted, and at first we are led to think that the angel addressed the women as he sat on the stone; whereas he was only the same angel, and it has been shewn, that he spake *within* the sepulchre.

Secondly; this great difficulty may perhaps be removed without expunging the words in the first clause of this verse. Dr Scott observes, that *ὡς ἐπορεύοντο* may be rendered *when they were gone*, and quotes among other places Luke ii. 39. vii. 12. xi. 1. We may add Luke i. 23. ii. 15. John vii. 10. xi. 6. Acts xiii. 29. xix. 21; at which last place our translation has *after*. Bishop Chandler observes on Luke ii. 39, "It might be at the distance of some months after they had been at Jerusalem, by the words of St. Luke. For such is the use of the particle *ὡς* in this place, which we render *when* or *after*. It ties not down to a very near determinate time, but leaves some latitude in point of time, as it doth when joined with words of age and measure; and signifies *then* or *thereabouts*." Vind. p. 457. It being certain therefore, from Luke ii. 39, that *ὡς* sometimes signifies *postquam*, and not merely *quamprimum, simulatque*; Matth. xxviii. 9 may be rendered, *But after they had gone*, etc. Thus the precise time of Jesus' appearance to the women is indefinite; it being only asserted that it was *after* their first journey. And this rendering admits the supposition, that it was after the appearance to Mary Magdalene; and on the *second* return of the women from the sepulchre.

§ 149. So great was the consternation of the guards, Matth. xxviii. 4, that they did not interrupt the proceedings at the sepulchre, but perhaps left their station; and that they did not go into the city till the women were on their second return, and the scene of the resurrection was changed from the tomb.

§ 150. The appearance of Jesus to Peter, 1 Cor. xv. 5, mentioned also, Luke xxiv. 34, probably happened in Jerusalem before our Lord joined himself to Cleopas and his companion.

Luke xxiv. 34. It seems that the Apostles believed Simon; though (Mark xvi. 13) they very inconsistently withheld their assent from these two disciples.

Indeed the appearance to Cleopas and his companion might seem much less satisfactory in its circumstances than that to Peter; as our Lord to try their faith and that of the disciples, to whom this incident was communicated, at first assumed another form, and immediately withdrew himself when they had a distinct knowledge of him. The evidence was in itself sufficient; and the rejection of it was one reason why our Lord upbraided his disciples with their unbelief and hardness of heart. Mark xvi. 14. However, this transaction shows, that men who were so unreasonably scrupulous in admitting testimony to Christ's resurrection, would not at length have yielded their assent without infallible proof of the fact.

§ 151. John xx. 19. Lardner says, that the first evening, according to the Jewish computation, began at three after noon, and ended at six after noon, or sun-setting; and that Jesus appeared to the eleven while it was daylight. Obs. p. 40, 41. This opinion, as to the ending of the first



evening, is agreeable to Matth. xx. 8 compared with v. 6, and with John xi. 9. See § 121. § 142.

Mark xvi. 14. If we translate *ὑστερον*, *posteriore loco*, we must refer it to *πρώτη σαββάτου*, v. 9. But it may be rendered *deinde*, *postea*. Either way, St. Mark does not assert, that this was the last of Jesus' appearances to his disciples.

In the absence of Thomas, Jesus appeared only to ten Apostles; yet here they are called the eleven; and John xx. 24. 1 Cor. xv. 5, they are called the twelve. "Major numerus, isque consuetus et ordinarius, synecdochice ponitur pro minori non ordinario," vid. Pol. Syn. 1. Cor. xv. 5.

Luke xxiv. 41. *Ταῦτα δὲ αὐτῶν λαλοῦντων*, v. 36, sufficiently distinguishes this transaction from that of John xxi. 13. Jesus repeated the action of eating, to give his disciples time for surveying him calmly and deliberately, and to prove the reality of his body.

Luke xxiv. 49. The latter part of this verse must be thus understood: Having returned from Galilee, remain in Jerusalem till you are endued with power from on high, before you begin your great work of preaching the gospel.

John xx. 22. According to Grotius, these words are a prefiguration and promise of the Holy Ghost. Hammond says, "The words signify a confirming of Jesus' former promise, and a preparing and fitting of the Apostles for the receiving of it." Le Clerc's paraphrase is, "Ut conspicuo signo exprimerat largitionem Spiritus sancti, flavit in Apostolos, et, Accipite, inquit, Spiritum sanctum; quasi dixisset, non minus vere accepturos eos fuisse post aliquot dies Spiritum sanctum, ac nunc spiritu ex ore suo erumpente adflati fuerunt." Dr Harwood's note is, "It was a striking and significant action, emblematical of what they were shortly to receive."

The promise of the Father, the baptism of the Holy Ghost, which endowed the Apostles with power from on high, Luke xxiv. 49. Acts i. 4, 5, was to be received on the day of Pentecost; but an inferior and partial communication of the Spirit, a strengthening with might in the inner man may have been given at this time. However, the power mentioned in the next verse, which implies a discernment of the heart, may be a promise of what was to follow on the full effusion of the Spirit.

The series of events is this: On the morning of the first day of the week, about the beginning of the fourth division of the night, Jesus rises from the dead. A great earthquake happens about the time of his resurrection; and an angel appears, who rolls away the stone from the mouth of the cave, sits on it, and strikes the keepers with great fear.

After Jesus' resurrection, many bodies of the saints arise from their graves, and appear to many in Jerusalem.

Mary Magdalene, Mary the mother of James, Salome, Joanna, and certain other women, go very early to the sepulchre, intending to pay honour to the body of Jesus by re-embalming it. On their way, they consult about removing the stone, which they knew was rolled against the mouth of the sepulchre; but on their approach they find it removed; they enter into the cave, and two angels suddenly appear to them, one of whom sits on the right hand and mildly addresses them.

Being commanded to assure the disciples of Jesus' resurrection, and that he would go before them into Galilee; they return to Jerusalem and



relate all these things to the eleven and all the rest, and Mary Magdalene herself communicates them to Peter and John.

The women are disbelieved ; however, Peter and John hasten to the sepulchre, and find that the body is removed, but see not Jesus.

Cleopas and his companion, having heard the report of the women and of Peter and John, leave the Apostles and disciples, and prepare for their journey to Emmaus.

Mary Magdalene, and the other women, follow Peter and John to the sepulchre. Mary Magdalene, either arriving before the other women, or remaining after them at the tomb, or revisiting it apart from them, looks into the cave and sees a vision of angels, and, after she has conversed a short time with them, Jesus himself appears to her.

She joins the other women, who seem to have continued in the neighbourhood of the sepulchre ; and, as they are returning to Jerusalem, Jesus meets them.

The guards leave the sepulchre, and relate to the Jewish rulers all that had occurred within their knowledge.

The women relate to the disciples that Jesus was alive, and had been seen by them ; but are disbelieved.

After this Jesus appears to Peter, then to the two disciples on their way to Emmaus, and then to the eleven as they sit at meat, with whom he holds a long conference ; and thus end the great and glorious transactions of the day, on which Jesus rose from the dead.

§ 152. The disciples are told Matth. xxviii. 7, 10. Mark xvi, 7. that they should see Jesus in Galilee ; where probably there were many more disciples than in Judea, and where most of the Apostles dwelt and supported themselves. But at this time I think that the Apostles were in Jerusalem. Compare John xx. 26, with v. 19.

§ 153. The appearance of Jesus at the sea of Tiberias, must be placed before that on the mountain in Galilee, Matth. xxviii. 16, on account of John xxi. 14 ; which the learned Bishop Richardson had not sufficiently attended to. See our Lord's two other appearances to a number of his disciples together ; John xx. 19, 26.

As Jesus appeared five times on the day of his resurrection, and again on the eighth day after it, this is his seventh appearance.

§ 154. This is the eighth appearance of Jesus recorded. Some had doubted before ; but all were now convinced. If the eleven only are spoken of, *ἐδίστασαν* may be an allusion to the Apostle Thomas' incredulity, as Bishop Pearce suggests. So Maldonate, "Acciderat autem ut nonnulli discipuli, maximeque Thomas, dubitarent, sc. prius Hierosolymae." And it is observable, that Matthew does not mention any of these doubts in their proper place, as Mark, Luke, and John do, Mark xvi. 11, 13. Luke xxiv. 11, 37, 38, 39. John xx. 25. But I cannot believe with the learned Bishop, "that those among the eleven disciples who doubted, seem to have done so, because the distance at which he first was seen by them did not exhibit him clearly enough to their sight." It has been very justly observed, that "the Apostles who had seen Jesus before, could not well doubt ; at least that such doubt was not worth mentioning." The Bishop

lays some stress on *προσιθών*, in favour of his interpretation. But if this word is here used emphatically, it does not seem intended to denote Jesus' appearance at a distance and gradual approach, but such a proximity as identified his person. It may likewise be supposed that *ἐδίστασαν*, *dubitaverant*, refers to some of the Galilean disciples, who had disbelieved the testimony of the Apostles to our Lord's resurrection. For,

§ 155. Very probably the appearance to above five hundred brethren at once, was on the mountain which Jesus had solemnly appointed. Pilkington observes, that the mention of the eleven, Matth. xxviii. 16, does not necessarily exclude all others. Harm. notes p. 65. And Macknight says, "that Matth. xxviii. 16, the time as well as place must have been fixed; which being known beforehand, the news must have spread among the disciples, and gathered great numbers from all quarters," Prelim. Obs. p. 8. *Μαθηταί*, Matth. xxviii. 7. Mark xvi. 7, is a general term. It is explained where it occurs Matth. xxviii. 8, by *οἱ ἑνδεκα καὶ πάντες οἱ λοιποί* in the parallel place Luke xxiv. 9. *Ἀδελφοί*, Matth. xxviii. 10. 1 Cor. 15. 9, is likewise a comprehensive word; see Matth. xxv. 40. Thus whether we refer *ἐδίστασαν*, *dubitaverant*, to the eleven or to the Galilean disciples, the passage in St. Matthew will be consistent with such a belief in the Apostles as Jesus' appearances to them in Jerusalem must have created, and as their own words suppose, John xx. 25.

Matth. xxviii. 18—20 may be considered as an address to the eleven, apart from the rest.

I have not placed 1 Cor. xv. 6, parallel to Matth. xxviii. 17; but leave the reader to form his own judgment.

The ninth or tenth appearance mentioned is to St. James, of which we only know, that it was after the appearance to the five hundred: "It was most probably in Jerusalem, and when Jesus gave an order for all the Apostles to assemble themselves together." Bishop Pearce on Acts i. 3.

Our Lord's last appearance before his ascension, is to his Apostles, Acts i. 4, after their return from Galilee to Jerusalem; for which journey, (the distance between Jerusalem and Capernaum not amounting to a geographical degree by De Lisle's map,\*) and for the continuance of some days in Galilee, the interval between the eighth and the fortieth day after the resurrection will suffice. Probably the hundred and twenty, mentioned Acts i. 15, were likewise witnesses of this appearance, and of the ascension.

*Ἐπειτα* and *ἔτα* 1 Cor. xv. 7, and, I think, the number mentioned Acts i. 15, confute the opinion, that the appearance to the five hundred brethren was at the time of the ascension; as Bishop Pearce thinks, 1 Cor. xv. 6.

§ 156. Luke xxiv. 50, *εἰς Βηθανίαν*. Compare Acts i. 12. "Bethany was not only the name of a town, but of a district of Mount Olivet adjoining to the town." Watson's Letters to Gibbon, p. 168, Dublin. See § 111.

\* It is stated at 65 miles p. 12, which it probably exceeds; but the assertion there is true, supposing it 72 miles.

## APPENDIX I.

DOCTOR BENSON'S MANNER OF HARMONIZING THE ACCOUNTS OF CHRIST'S  
RESURRECTION. From his life of Christ, p. 520, etc.

See the Greek, corresponding to this Appendix.

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EARLY in the morning, or while it was yet dark, on the first day of the week, and on the third day from his death and burial, Jesus was raised from the dead by the power of God. His resurrection was attended with a great earthquake, and the descent of an angel from heaven, who rolled away the large stone from the mouth of the sepulchre, and sat on it. That surprising earthquake, and the dreadful appearance of the angel, (whose countenance was like lightning, and his raiment white as snow,) so terrified the soldiers, who were set to guard the sepulchre, that they fell down on the ground, and lay there like dead men. And, as soon as they recovered a little from their fright, they got up, and ran away from the sepulchre with all speed.

The Jewish sabbath ended at sunset, that is, a little after six o'clock, on Saturday evening. And when the sabbath was past, the women (who had attended the burial, but seem to have known nothing of the embalming) prepared to go and embalm the body of Jesus. They got together in the city of Jerusalem, and set out early in the morning while it was yet dark, and they came to the sepulchre about sunrising. Mary Magdalene was one of those women, and there were with her Mary the mother of James, and Salome, and Joanna, and others. The guard of soldiers was set, after they had left the sepulchre, on Friday. And the earthquake, and the appearance of an angel, had made the guards run away, before they now returned to the sepulchre. So that these women neither saw any thing of the guards, nor knew that there had been any guards there; nor were they apprised that the stone had been sealed. When therefore they were entering into the garden, their only question was, "Who shall roll us away the great stone from the mouth of the sepulchre?" For it seems to have been fitted to the door of the sepulchre, if not to have projected above it. And it was so very large, that very probably, all of them together could not have moved it. The women therefore were consulting whom they should hire, or procure, to remove that great stone, and give them free admission into the sepulchre. But when they came up to the sepulchre, they found a strange and unexpected alteration of things.



For the great stone was rolled away, the sepulchre open, and the body gone.

Upon this, Mary Magdalene left the sepulchre immediately, and by herself; and went back to Jerusalem, probably to Peter's house, to inform Peter and John, that the sepulchre was open and the body gone.

After her departure, the other women continued there. And looking in, they saw an angel in the sepulchre, sitting on the right side of it. It was that very angel who had rolled away the stone from the mouth of the sepulchre, and had terrified the guards. Soon after the women saw also another angel. They both of them appeared in an human shape, clothed with white and glorious apparel. And one of them, with great affability and condescension, spoke to the women who were somewhat terrified at the sight of two such glorious personages; and he said, "Be not you afraid. I know ye are seeking after Jesus of Nazareth, who was crucified, and then buried in this sepulchre. He is not here now, but is risen from the dead, as he himself foretold. Come, examine the place where the Lord lay. And then go directly, and acquaint his disciples, and more especially Peter, with the joyful news. And assure them that he will meet them in Galilee, as he promised he would before his death." Upon the angel's speech, these women remembered that they had heard Jesus talk of his own death and resurrection. Then they went away with great speed into the city of Jerusalem; and said nothing to any whom they met; but went directly to the place where several of the apostles and other disciples were assembled together; and those they told what they had seen and heard. But their words seemed to them like an idle story, and they believed them not.

While the other women were gone to tell the rest of the apostles, St. Peter and St. John, being alarmed at what Mary Magdalene had told them, ran to the sepulchre as fast as they could. But St. John being the swifter of the two, outran St. Peter, and came first to the sepulchre. The angels were vanished, the women gone. And nobody was now present. St. John stooped down, and looked into the sepulchre; and saw in the bier, or open coffin, the linen clothes lying *alone*, or without the body of Jesus. But that did not content him. He therefore went into the sepulchre; and then he plainly saw the linen clothes *μόνα*, *alone*, or without the body, and *κείμενα*, lying; that is, (as it appears to me) undisturbed, and at full length, as when the body was in them. The cap or napkin also, which had been upon our Lord's head, he found separate, or at a little distance, from the open coffin; but *ἐντετυλιγμένον*, *folded up in wreathes*, in the form of a cap, as it had been when it was upon our Lord's head.

The seeing these burial clothes lying in such remarkable order, greatly astonished St. Peter. And St. John went after him into the sepulchre, and *saw* the same thing. And upon observing, that the body had been miraculously taken out of the grave clothes, and left them in such exact order, *he believed* that Jesus was risen from the dead. For as yet, neither he nor St. Peter understood from the scripture, that Jesus was to rise again. Then these two apostles returned into the city Jerusalem, and to their own house there; being very greatly astonished at what had come to pass.

Mary Magdalene could not run so fast as Peter and John. But she came up to the sepulchre before they left it. However, she would not yet



leave it, and go back to the city with them ; but hovered about the sepulchre to get what farther information she could. As she stood at the door of the sepulchre weeping, she stooped down once more to look in, and satisfy herself about the circumstances of things there. And upon looking in, she saw two angels in white apparel, sitting, the one at the head, the other at the feet, of the place where the body of Jesus had lain ; as the two cherubims were placed in the holy of holies, in the temple, on each side of the ark, over which resided the Shechinah, the glorious emblem of the divine presence. One of those angels, in the most affable manner, said unto her, "Woman, why do you weep?" She answered, "Because they have taken away my Lord, and I know not where they have laid him."

And as soon as she had spoke these words, she turned about, and saw a man standing by her. It was really our Lord himself ; but, that he might not terrify her by discovering himself to her all at once, he had (perhaps) assumed the likeness of that gardener who kept the garden where he had been buried. Mary Magdalene therefore took him for the gardener. And when Jesus asked her "why she wept ? and after whom she was seeking ?" she readily answered, as thinking she was speaking to the gardener, "Sir, if you have carried away the body of Jesus from hence, pray tell me where you have laid it ; and I will go and take it away."

Then Jesus gradually discovered himself to her ; first speaking in his own common voice and manner, and calling her familiarly by her name ; and afterwards coming into his usual shape and appearance. Then she, turning about, and looking full and earnestly at him, said, "Rabboni ! What ! Is it you, my great Lord and Master ?" Upon which she fell down in transport, and grasped his feet as unwilling to part with him, now she had found him alive again. Jesus said unto her, "Touch me not now. You need not hang about me in this earnest manner, or detain me at present, as if you were never to see me any more. For I shall not yet ascend to my Father. But go to my disciples, whom I esteem as my brethren ; and say unto them, that I shall ascend in due time unto my Father and your Father, my God and your God." Upon this Mary Magdalene went and told the disciples, that she had seen the Lord, and that he had said these things unto her. Thus Jesus, rising from the dead very early on the first day of the week, appeared first unto Mary Magdalene, out of whom he had cast seven demons. But when she went and told it to the disconsolate disciples, most of them gave little credit to her report.

After Mary Magdalene left the sepulchre the second time, and had actually seen our Lord, the other women returned again to the sepulchre, to see what farther discoveries they could make. And when they had taken this second view, and were going to inform the disciples what they had observed, Jesus himself met them, and discovered himself immediately to them, using his former friendly salutation, *All hail*. Then they in transport embraced him, grasping him by the feet, as Mary Magdalene had done ; and held him fast for some time ; and worshipped him. Jesus said unto them, "Be not terrified at the sight of me, coming to life again ; but go quickly, and tell [*my disciples*,] my brethren, that they go away in-

to Galilee ; and there they shall see me, and examine me as deliberately as they please."

After these women were departed a second time from the sepulchre, and were gone with this message to the disciples, some of the soldiers, who had been set to guard our Lord's sepulchre, but had fled from thence under the utmost consternation ; those guards, I say, now so far recovered from their fright as to go into the city Jerusalem, and tell the Jewish chief priests of the descent of an angel, who rolled away the stone from the mouth of the sepulchre, and of the resurrection of Jesus. Upon which, those chief priests and the Jewish elders held a council, in which they agreed to give a large sum of money to the soldiers, upon condition they should give out this report to the people, and stand to it, viz. "that the disciples of Jesus came by night, and stole away their master, whilst they were asleep." The soldiers would naturally object, that sleeping upon guard was a capital crime. They therefore dared not to allege *that*, for fear Pilate should put them to death. But the leading Jews could easily answer for it, that, if ever this came to the ears of the procurator, they would persuade him to pass it by, and would secure them harmless. And indeed it is evident, from the account which Josephus, the Jewish historian, has given of Pilate's administration, that he was guilty of so many crimes, that he stood in awe of the Jews, and was afraid of their accusing him to Caesar, the Roman emperor ; which they did at last, and got him banished, notwithstanding all his weak and wicked compliances with the humors and requests of the Jews. The soldiers were so thoroughly satisfied of the weight and influence of the leading Jews with Pilate, that they took that large sum, and did as they were instructed ; roundly asserting that the disciples of Jesus came by night, and stole away their master's body, whilst they slept. And this idle report did then pass current among the Jews ; and they are so weak and credulous, as to believe it unto this day.

[Then follows a chapter containing objections and answers. But Doctor Benson's plan will sufficiently appear, if we state the fourth objection, and the reply to it.]

Obj. iv. Matth. xxviii. 9, etc. "Jesus is represented as appearing to the women, as they were going to tell the disciples the message of the angels, and what they had seen and heard. Luke xxiv. 10, Mary Magdalene, and several other women, are said to have gone from the sepulchre, and to have told the Apostles these things, viz. that the sepulchre was open, and that they had seen a vision of angels, who told them, that Jesus was risen from the dead. Whereas, Mark xvi. 9, it is said, Now when Jesus was risen early, on the first day of the week, he appeared first unto Mary Magdalene. And, John xx. 1 etc. Mary Magdalene is represented, as running back by herself from the sepulchre into the city, without seeing any angels, or knowing any thing more, than that the sepulchre was open and the body gone."

*Answer.* I look upon this to be the principal difficulty in harmonizing the four gospels, as far as it concerns the order of our Lord's appearances after his resurrection. And therefore I would be the more large and particular in clearing it up. In order to which, I would observe : 1. That St. Mark says expressly, that our Lord appeared, after his resurrection,

first to Mary Magdalene. And St. John as evidently represents Mary Magdalene as alone, when Jesus appeared to her near the mouth of the sepulchre. 2. St. John is as clear in it, that Mary Magdalene went from the sepulchre into the city, to tell Peter and John, that the body was gone; and that she did not see our Lord, till she had returned to the sepulchre a second time. 3. The other women went into the city with the message from the angels, and told the disciples, "that they had been at the sepulchre early that morning, and found not the body; but that they had seen a vision of angels, who said, that he was alive." Luke xxiv. 23. This was what the two disciples, going to Emmaus, told our Lord. From whence it is plain, that those women went once into the city, before they had seen Jesus. For, if they had affirmed, that they themselves had then seen him, the two disciples, going to Emmaus, would never have pitched upon that much inferior evidence of their seeing a vision of angels, *who said that he was alive*. 4. From hence it follows, that the other women, (as well as Mary Magdalene,) came a second time to the sepulchre, before they saw Jesus himself. And that, as they were returning from thence the second time, Jesus appeared, and made himself known unto them, and sent them to tell the disciples, that they had seen him. St. Matthew does not say, that Mary Magdalene was in company with them, when Jesus appeared to them; though he does say, that she came with them to the sepulchre. Again, St. Matthew intimates, that, as those women were going from the sepulchre to the city to tell the disciples what discoveries they had made, Jesus met them, and made himself known unto them. But he does not say, whether they were returning from the sepulchre the first, or second time. That particular we learn from St. Luke xxiv. 23.

And whereas it is said, Luke xxiv. 10, that Mary Magdalene was one of the women, who carried the message, or told these things, unto the Apostles; St. John, (who wrote his gospel after the other three, and as a supplement to them,) has told us more circumstantially, what St. Luke has told us in general, viz. that Mary Magdalene told what she had to say, to none but Peter and John; and that her message contained nothing about the vision of angels, or the resurrection of Jesus; but only, that the sepulchre was open, and the body gone. Mary Magdalene, therefore, told some part and the other women the rest of these things, unto the Apostles. 5. The following observations very much confirm what has been said, viz. "that Mary Magdalene went away by herself, as soon as she saw the sepulchre open, and the body gone." For if she had tarried with the other women till she had seen a vision of angels, who said, that Jesus was risen, she would of course have mentioned that to Peter and John; and not have told them, "that the body was taken out of the sepulchre, and she did not know, where they had laid it." [John xx. 2.] Peter and John seem to have left the sepulchre in vast surprise and consternation; and without saying any thing to Mary Magdalene of what they had seen or observed. When she tarried at the sepulchre, after Peter and John were returned to the city, she wept and lamented the loss of the body. And stooping down she saw two angels there, the one at the head, and the other at the feet of the place, where the body of Jesus had lain. One of those angels said unto her, "Woman, why weepest thou?" she answered, "Because they have taken away my Lord, and I know not where they have laid him." [John



xx. 11, etc.] From hence it plainly appears, that Mary Magdalene had not seen the other women, after the angels had appeared to them, and assured them, that Jesus was risen from the dead ; neither had she so much as heard of that. For had she heard of it, she would have paid some regard to the report of the women, whose veracity she could depend upon. And if she had been at the sepulchre, when the other women were assured by an angel, that Jesus was risen from the dead ; she would scarcely have so much slighted the message of the angel, as to continue to enquire about the corpse of Jesus, after they had asserted, that he was risen from the dead.

This is farther confirmed by her speech to Jesus, while she took him for the gardener ; “Sir, if you have carried him hence, tell me where you have laid him ; and I will take him away.” Her discourse was all along, about the body, like one who had as yet heard nothing, either from the women or the angels, about the resurrection of her Lord.

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## APPENDIX II.

### DOCTOR LARDNER'S MANNER OF HARMONIZING THE ACCOUNTS OF CHRIST'S RESURRECTION.

From his Observations upon Dr Macknight's Harmony of the four Gospels;  
so far as relates to the history of our Saviour's resurrection.

In a letter to the author. *London*, 1764.

See the Greek corresponding to this Appendix.

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P. 26. I now proceed to rehearse the several parts of this history, and to digest them in order, as well as I can.

Says St. John, xx. 1, "The first day of the week, cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre."

But though Mary Magdalene only be here mentioned, I suppose she was not alone. It is agreeable to what you say also, p. 626, 7.

We proceed in considering St. John's narrative which follows, v. 2, "Then she runneth" etc.

I do not believe, that Mary Magdalene was now alone. All the women might be with her. If some only, the rest stayed in the garden expecting her return. For they knew, that she went to tell Peter and John what she and the rest had seen, and to invite them to come to the sepulchre, and see how things were there.

It follows, v. 3—10, "Peter therefore, etc." Here you say upon v. 8, p. 636, "Finding nothing in the sepulchre but the clothes, he believed that the body was taken away, as Mary Magdalene had told him. This, as I take it, is all that John means, when he tells us, that Peter and he, after searching the sepulchre, *saw and believed*. Mary Magdalene, it would appear, had told them not only that the body was taken away, but that the clothes were left behind; a circumstance, which filled them with wonder. They saw them, however, with their own eyes, and believed her report.—For that they had not the least suspicion of Christ's resurrection, is evident from the apology, which John himself makes for the stupidity of the disciples in this matter, v. 9.—Nor had she herself, the least notion of it, even when Jesus appeared to her; as is plain from what she says v. 13 and 15." You say very right, in my opinion. And Grotius has spoken to the like purpose in his annotations upon these verses.

St. Luke says, chap. xxiv. 12, "Then arose Peter, etc." This I take not to be another, or a second visit of Peter, or different from that mentioned by St. John, but the same. And as this is the general opinion of interpreters, I need not say any thing to prove it.

St. John goes on v. 11—18, "But Mary"—This I suppose to be what is related by St. Mark xvi. 9. And I can suppose that Mary Magdalene was now alone, or only one of the other women with her, and she perhaps not one of the most honourable; which, I think, is the opinion of some learned interpreter, though I do not now recollect his name. Grotius has in one place intimated, that Mary Magdalene had a maid servant with her; on Matth. xxviii. 9.

Our Lord having shown himself to Mary Magdalene, and discoursed with her as related by St. John, I think he withdrew to a small distance out of sight. Mary then immediately went to the other women, who were not far off; and told them, that she had *seen the Lord*, and that he had spoken unto her. They assented to what she had said, and were willing to go down with her presently to the Apostles, and acquaint them with the glad tidings, that the Lord was risen. Whilst they were going, and not yet got out of the garden, Jesus came to them, and showed himself to them all. Which is what is related by St. Matthew xxviii. 5—9, "*And the angel—and worshipped him.*" And now, undoubtedly, Mary Magdalene likewise was admitted to embrace our Lord's feet, if she did it not before. For the words, *touch me not*, need not be understood of an absolute prohibition not to touch him at all, but only that she was not to expect to be indulged in a long conversation. And now they were all fully satisfied, that it was Jesus himself, who was alive again. He had given them all the evidence, which they could desire. They saw him, they heard his voice, they handled him. Then v. 10, said Jesus unto them; *Be not afraid; go, tell my brethren, that they go into Galilee; and there shall they see me.*

Now all the women together had a joint appearance of Jesus, resembling that made to the eleven disciples in the evening of the same day. And perhaps, there was some peculiar fitness in our Lord's showing himself first to Mary Magdalene, either alone, or when one more only was with her, and then to the rest all together. So, before he showed himself to the eleven, he appeared to the two going to Emmaus, and to Peter, much about the same time; though we cannot exactly say when, or where.

This appearance to Mary Magdalene, and the other women with her, may be considered, as one and the same appearance. It is so considered by Lightfoot, Harm. of the N. T. vol. 1. p. 269, 270.

It follows, that we now consider their message to the Apostles. John, as before, v. 18 says, "Mary Magdalene came etc." Matth. xxviii. 9, 10. Mark xvi. 10, 11. St. Luke xxiv. 9—11, is more particular.

Thus is the message, or testimony of the women, related by several evangelists. But the disciples did not believe them.

Nor do I discern in the gospels any more journies of the women, or of the Apostles, to the sepulchre and back again, than these already mentioned. The first journey of the women to the sepulchre, was early in the morning; when they saw, that the stone was rolled away from the sepulchre, and missed the body of Jesus. Mary Magdalene then, with some

other of the women, came down to the Apostles, and informed them of what they had seen, with great surprise. Whereupon, Peter and John went to the sepulchre, and then returned to their own home. Mary Magdalene, and the others, who had come down to the Apostles, followed Peter and John to the sepulchre. And when those two Apostles returned back to Jerusalem, Mary, and her companions, stayed yet a while near the sepulchre. And, whilst they were there attending, Jesus came, and showed himself to them. Whereupon, Mary, and all the women came down to Jerusalem, went to the Apostles, assuring them, that they had seen Jesus. They went no more to the sepulchre. For which indeed there could be no reason, when they were persuaded, that Jesus had left it, and was alive again. As Lightfoot says, in the place before referred to, p. 270, "Here Matthew speaks short. For he mentioneth but one journey of the women to the grave and back, and saith, that as they came back, Jesus met them. Whereas, Mary Magdalene had two journies. As she returned, now the watchmen are come into the city, and bribed to deny that he was risen. And so the chief priests and elders, give money to hire the nation into unbelief."

The next appearance of our Lord, is to the two disciples going to Emmaus.——

Here ariseth a question, Whether these two disciples did set out for Emmaus, before the disciples knew of Mary Magdalene's having herself seen Jesus. You say, p. 648, "It seems that these two had left the city, before any of the women came with the news of Christ's personal appearance." And presently afterwards you say, p. 648, 9, "The smallest attention will show, that Cleopas and his companion do not here speak of Mary Magdalene's second information." Le Clerc likewise says, "That these two disciples set out for Emmaus, before Jesus had shown himself to Mary Magdalene." Harm. p. 487. I believe this may be the opinion of many. I also may have said the same myself. But my honourable friend abovementioned, thinks otherwise, as we have seen. "They did, as he says, make their report to the Apostles, before the two went from the rest of the company, to Emmaus. No notice is mentioned, by the two, in discourse with Christ, of the women's having related their interview with Jesus, because, it should seem, none of the company believed a word of what the women said. Mark xvi. 11. Luke xxiv. 11. And none of the evangelists pretend to give an exact detail of all circumstances."

[The arguments advanced by Dr. Lardner, in support of this opinion, have been stated and considered, in the preceding notes. The Doctor concludes thus:]

There can then no longer be any question made, but that the two disciples were acquainted with that report of Mary Magdalene and the rest of the women, [that they had seen the Lord,] before they set out for Emmaus.

[Luke xxiv. 33—49, and John xx. 19—33, having been quoted, the Doctor adds:] Thus concluded the first day of the week, the day on which Jesus rose from the dead. [He proceeds:]

I have still one observation more to mention; which is intended farther to confirm the supposition, that the two did not leave the other disciples,



nor set out for Emmaus, till after the report, made by Mary Magdalene, and the other women with her, that they had seen the Lord ; and also to explain more distinctly, those words of the two disciples to Jesus ; Luke xxiv. 22, 23. I think, that these words refer to and include the second report of Mary Magdalene, and the women with her, which is recorded in John xx. 18.

What I would now propose to consideration, is this : Neither Mary Magdalene, nor any of the other women, saw any angel, when they first went up to the sepulchre. They did not see any angel, till some time afterwards, that is, not till after they had been down with the Apostles, and returned back to the sepulchre. Nor did John and Peter see any angel, when they went up, to verify the truth of what the women had said to them. The appearance of angels was not, till after Mary Magdalene was returned to the sepulchre, from the Apostles. Therefore the two disciples, in the words above quoted from Luke xxiv. 22, 23, refer to the second report, or testimony of Mary Magdalene, and the women with her.

When the two disciples, John and Peter, returned to their home in Jerusalem, Mary still stayed behind. *But Mary stood without at the sepulchre, weeping.* And well she might, considering how ignominiously her Lord had been put to death a few days ago ; and now the body was missing and gone ; and, as she thought, removed and carried away, but whither and by whom she could not tell. In this distress, and now first, upon this occasion, there is an appearance of angels.—

St. Luke xxiv. 1—11 puts together the whole testimony of the women. But we know from St. John, that their testimony consisted of two reports, brought down to the Apostles at different times, and at a considerable distance of time from each other ; the one made before John and Peter went to the sepulchre, and the second report afterwards, as we have seen.

When St. Luke says, xxiv. 12, “Then arose Peter, and ran unto the sepulchre,” he does not intend to say, that happened not till after all was done which is related in the former eleven verses. Our version indeed is, *then arose Peter*, seeming to intimate, that he did not go to the sepulchre, till after the message delivered by the women to the Apostles, by the direction of the angels. But there is nothing of that kind in the original. The words are : *Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον*, that is, And Peter arising went to the sepulchre. Or, “Moreover, beside the report and testimony of the women, *Peter also arose, and ran unto the sepulchre*, etc.

I shall now make a paraphrase of those words of the two disciples to Jesus in the way to Emmaus. Luke xxiv, 22, 23, 24. “*Yea, and certain women also of our company made us astonished, which were early at the sepulchre. And when they found not his body, they came saying, that they had also seen a vision of angels.* [And they said, they also had seen the Lord themselves.] But in a matter of so great importance, and so very unlikely, we all thought it best to pay little regard to their testimony. *And certain of them that were with us, went to the sepulchre, and found it even so as the women had said. But him they saw not.* However, it must be acknowledged, that, beside the women, two of the disciples, and those of the best understanding and the most eminent among us, have also been at the sepulchre. The occasion of it was this. Some of the women, who were



very early at the sepulchre, came down in great haste, saying, *They have taken the Lord out of the sepulchre, and we know not where they have laid him*, John xx. 2. Whereupon two, and those the most eminent of the disciples, went themselves to the sepulchre, and found it even as the women had said, that is, that the body was gone, and nothing left beside the clothes in which it had been covered. *But him they saw not*; [as the women have said, that they have seen him.] Whereupon, our Lord, as if out of patience at their stupidity and inconsideration, *says to them*; *O fools, etc.*" v. 25.

These two do not mention the visit made to the sepulchre by Peter and John, last, because it was not made till after the women had seen *a vision of angels*; but, as the more considerable thing. The women's testimony they slighted. "*Their words seemed to them as idle tales, and they believed them not,*" Luke xxiv. 11. For these two disciples they had some regard, but not so much as they should. And therefore our Lord says to them, *O fools and slow of heart, and what there follows.*——

Shall I now recollect, and sum up, what has been said under this article of our inquiry?

Early on the first day of the week, Mary Magdalene, Joanna, Mary the mother of James, and Salome, and other women, who had come up with our Lord to Jerusalem from Galilee, and had often attended upon him, went up to the sepulchre, *bringing the spices which they had prepared*. As they were going, *they said among themselves, Who shall roll us away the stone from the door of the sepulchre? For it was very great*. But when they came nigh to the sepulchre, they perceived that *the stone was rolled away*. That obstacle therefore, to their performing the intended office of respect in embalming the body, of which they had been apprehensive, was removed. This afforded them, for the present, a good deal of satisfaction. But when they had entered in, *they found not the body of the Lord Jesus*. This filled them with the utmost surprise and consternation. Whereupon, with the consent and approbation of all the rest of the women, Mary Magdalene, and some others of them, *ran down immediately in all haste to the Apostles at Jerusalem, telling them that they had been at the sepulchre, that they found the stone rolled away from the door of it; they therefore entered in, but found not the body of Jesus; They have taken away the Lord out of the sepulchre, and we know not where they have laid him*. Peter and John therefore *ran to the sepulchre, entered into it, and found every thing exactly agreeing to the report of the women*. The body of Jesus was gone, but the clothes, with which he had been covered, remained, every part of them, and lying in great order. So that they could not but *wonder greatly, at what had happened*. But, as it was not safe or prudent for them to stay there, they soon *went away again to their own home*. But Mary Magdalene, and the other women, who had come back to the sepulchre from the Apostles, stayed behind. And soon after those disciples were gone away, there appeared to them two angels, and one of them said to them, *Fear not, etc.* Matth. xxviii. 5—11. John xx. 18. When she and the rest of the women now came down to the Apostles, it might be about seven or eight, at the latest, about eight or nine, in the forenoon. Nor did the women, nor any of the disciples, go up to the sepulchre any more after this. These just

mentioned, are all the journeys to the sepulchre, which are recorded by the evangelists. Some while after the return of those women, and after they had reported their testimony to the Apostles, two of their company went to the village called Emmaus ; where Jesus appeared to them also, and was known to them, about three o'clock in the afternoon, or sooner. And about the same time the Lord appeared also to Peter, though we cannot exactly say the place. Jesus having clearly made known himself to the two at Emmaus, as they were sitting down to table, he afterwards withdrew, when it was about three in the afternoon. *They then rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them.* They arrived there about five in the afternoon, or sooner. Immediately after which, Jesus also *came, and stood in the midst*, and graciously manifested himself to them, giving them full assurance that it was he himself.

According to different computations, Jesus showed himself to his disciples and followers, four or five times, on the day in which he rose from the dead. *First* to Mary Magdalene, and the women with her, at the sepulchre ; *next* to the two who went to Emmaus, *then* to Peter, and *at length* to the eleven at Jerusalem, who were assembled together, about five o'clock, in the afternoon. If we compute the appearance to Mary Magdalene to be distinct from that to the women, there are *five* appearances ; otherwise, there are *four* only.

FINIS.

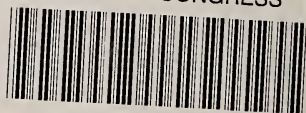








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